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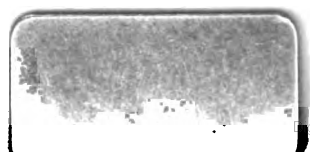


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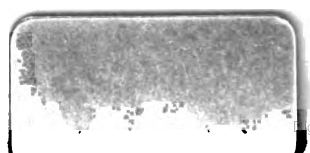
Hugh James Rose, Samuel Roffey Maitland

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ORIGINAL PAPERS.

THE ACCUSERS OF APULEIUS.

THE charge of magic preferred against Apuleius of Madaura, and his Apologia or Defence, have acquired a greater celebrity than has befallen most of the productions of Latinity in the declining ages of Roman literature. And, in truth, that Apologia, notwithstanding the great vices of its author's style and taste, is no inconsiderable monument of forensic ingenuity and skill. There is every reason to conjecture that it was a successful pleading; and, whether it was the expression of real innocence,* or a web of rhetoric woven by an unprincipled intriguer to entangle his simple and unlearned accusers, it has obtained for him more sympathy in modern times than such an impure writer well merits.

In the last century, the topic acquired additional interest, and connected itself with Ecclesiastical History and the memoirs of the primitive church in Africa, by means of the ingenious and probable surmise of Warburton,† that his principal accuser was a Christian. But that surmise, of which he furnished the bare enunciation, has remained ever since exactly where he left it, and received no farther illustration.

Of the three sons of a certain Sicinius, who were Sicinius Amicus, Sicinius Æmilianus, and Sicinius Clarus, rural inhabitants of the township of Cæa in the Tripolis‡ of Africa, (the same town which has now engrossed to itself the name of Tripoli,) the first-mentioned was married to Æmia Pudentilla, a lady of rank and large fortune. Upon his death, she remained a widow in the house of her father-in-law, devoted to the education of her two sons, Sicinius Pontianus and Sicinius Pudens; and continued thus for fourteen years. At the end of this time,

* It would be an interesting task, and perhaps a feasible one, to shew that his accusers were only superstitious, and not unjust, and had mistaken the precise character, not the amount, of his crimes. But, from the nature and circumstances of the case, coupled with the refinement of modern manners, the writer has found it impracticable to bring it under discussion.

† D. Leg. 11, s. 4.

‡ Achæi Tripolin linguâ suâ signant de trium urbium numero, Cææ, Sabratæ, Leptis Magnæ. Solinus, cap. 27.

being rather more than forty years* of age, the noble matron was solicited to fresh nuptials by the philosopher Lucius Apuleius, and was prevailed upon by his suit, enforced (as it was) by the approbation of the elder son Pontianus, whose acquaintance he had formed at Athens. But a certain Herennius Rufinus, to whose daughter Pontianus was then engaged and subsequently married, was very desirous of upsetting this contract, and succeeded in bringing over his son-in-law to his own views, and into the like hostility towards his step-father Apuleius. Pontianus was again reconciled to him, through the intervention of Lollianus Avitus, the pro-consul at Carthage, and died shortly before the hearing of this cause. That young man appears to have been the only one of the family whose mind had wavered upon this matter. Sicinius Æmilianus, brother to the first husband, carried on the prosecution against Apuleius, in the name and behalf of his nephew, and the younger son of Amicus, Sicinius Pudens, who was yet a minor, but old enough to enter so warmly into the cause, that his stepfather exclaimed with bitterness, "*Odi puerulos præcoci sapientiâ!*"

Apuleius endeavoured to account for the continuing hostility of Herennius Rufinus, after the death of Pontianus had removed his family interest in the question, by imputing to him a design of remarrying the young widow, his daughter, to the younger brother Pudens. But the conduct of Sicinius Æmilianus, into whose protection Pudens had withdrawn himself, and who was prosecutor in this suit, could not be thus explained; and other motives were therefore ascribed to him. The elder Sicinius, her father-in-law, had long desired to remarry Pudentilla to another of his sons named Clarus; but she, by continual procrastinations, avoided that union, and preserved her widowhood so long as her father-in-law lived. But Æmilianus, as Apuleius† insinuates, still cherished the hope of uniting her to his brother Clarus; although *homini rusticano et decrepito seni*. Afterwards, however, (as if mistrusting the force of this insinuation,) he alleges that Æmilianus supported the views of Rufinus for his own‡ private emolument, because he would be himself the lawful heir of the boy Pudens, should he die intestate. How the bringing about of a marriage between him and the daughter of Rufinus should cause him to die intestate, is not explained; nor, methinks, can anything be more evident, than the inability of the accused to cast any valid aspersions upon the motives of his accusers, Rufinus excepted. That the family of Pudentilla agreed with the Sicinian family upon this affair may be reasonably conjectured; for Æmilianus was a simple and rustic man, who lived upon his farm, and did not attempt to plead causes. The advocate who

* The question of Pudentilla's age is one of the most extraordinary in the course of this trial. Her own brother-in-law and the acting guardian of her son, is quoted by Apuleius, as ascribing to her *sixty years of age*. But Apuleius adduces, or professes to adduce, an entry in the public registry of births which proves, by the names of the consuls, that her age was *haud multo amplius quadragesimum annum*, p. 578. He does not give the precise age, though the documents were such as to furnish it. His marriage settlements made provision for issue of the marriage, but conveyancers might introduce such words without reference to age. So vast a discrepancy upon a domestic fact is unaccountable. All we can do is to state the case as it stands.

† *Apol.*, p. 543. *Dugd. Bat.* 1823.

‡ *Ibid.* p. 593.

spoke for the plaintiffs was a certain Tannonius Pudens, homo verè ille quidem non disertissimus. But if the advocate of Sicinius Pudens had been selected* indifferently from the number of public and forensic orators, and not from the bosom of the family, probably his name would not have been *Pudens*, nor would he have been deficient in the common arts of rhetoric. Indeed, when we see Apuleius abstaining from moral imputation upon the characters of his opponents, (excepting† Rufinus, whom he loads with infamy,) but constantly harping upon their rude and uneducated rusticity, we must give him credit for describing them justly; for he was too shrewd a sophist to expatiate on a topic thus dangerous to himself, in the hearing of adversaries competent to hurl it back. This celebrated cause was heard at Sabrata in the Tripolis, before the proconsul Claudius Maximus, who seems to have been a stoic philosopher, (virum tam *austera sectæ*,) in an uncertain year of the reign of Antoninus Pius.

The grounds upon which Sicinius Æmilianus has been supposed to be a Christian are contained in the following remarkable passage of the Apology, which both describes his peculiarities, and admits them to be conscientious: "And I know that some persons, and this very Æmilianus among the first of them, think it a good joke to ridicule divine things; for, as I hear from some of the men of Cæa that know him, he never until this day hath prayed to any God, or frequented any temple. Nay, if he passes any shrine, he *counts it a sin (nefas habet)* to raise his hand to his lips in token of adoration. Neither doth he impart to the rural deities, who feed and clothe him, any firstfruits of the harvest, the vintage, or the flock. There is no sanctuary in his country-house, no consecrated place or grove. And why do I speak of groves or sanctuaries? For they who have been upon his grounds aver that they have never seen so much as an anointed stone, or a garland hung upon the branch of a tree. By which means he has obtained two nicknames, that of Charon, (as I before said,) from the severity (*diritatem*) of his face and mind, and that of Mezentius, which he prefers to be called, from his contempt of the gods. I can therefore readily understand, that this enumeration of so many initiations" [into mysteries] "may appear trivial to him," etc. These important words, of which the words *nefas habet* are all-important, and suffice to refute the epithet Mezentius, present a lively and individual portrait of polytheism dying away in those very rural *pagi* which longest retained and gave it its last name, and amidst the "*agrestes paganica numina Fauni*." "To this opinion (says the latest editor, J. Bosscha,) I have no clear argument to oppose. Nay, a fanatical man, addicted to magical superstitions, could hardly describe a follower of the divine religion otherwise than as Apuleius paints his accuser Æmilianus. But since the argument of Warburton is, so far as I know, derived from that passage alone, I do not as yet embrace it for certain, though I

* That he did belong to that number must be inferred from the words, *qui eloquentiæ patrocinium vulgò profiteatur*.

† And excepting some youthful aberrations of the boy Pudens, for which he blames the too great indulgence of his uncle.

am far from denying its probability." I propose to shew that the same proposition may be corroborated from another passage of the *Apology*, which is not negative, and merely asserting his contempt of the heathen deities, but positive, and shewing what God was adored, not only by Æmilianus, but by all that family.

In a passage where several names of magicians are enumerated, some of the manuscripts exhibit his Mesas and his Mesos; and one, the Pithœan, his *Moses*, which, from the context, and from a parallel passage of Pliny, is clearly the true name, and universally admitted as such. But the editors, following the conjecture of Parrhasius, have expunged the unanimous reading of antiquity *his*, to foist in *is*. The word *his* yields a sense perfectly complete, with a correct syntax; whereas the use of *is* for *ille* or *iste*, as an epithet of notoriety, approaches the verge of Latinity. And it certainly is an outrage upon sound criticism to alter the text of all the manuscripts, in order to put bad Latin in the place of good. That outrage was committed, because the sentence, however complete within itself, seemed to be in want of external propriety and circumstances of explanation. But, after what has been premised, the reader will see that the external circumstances really support and explain the genuine text: "If you can prove any the least emolument to me" [in marrying Pudentilla], "I will consent to be that famous Carinondas,* or Damigeron, or to these people Moses, (vel his Moses), or †Jannes, or ‡Apollonius, or Dardanus§ himself, or whoever else is the most famous magician after Zoroaster and Hostanes." Moses never lost, among the votaries of magic, the celebrity which his victory over Jannes and Jambres had acquired him. Pliny, in his thirtieth book, after enumerating the Thessalian, Orphic, Ægyptian, and Phœnician Schools of Magic, adds, "There is yet another magical sect, which exists to this day, and depends upon Moses and Lotapeas the Jews, but is many thousand years more recent than Zoroaster." They were partly right in reckoning Moses among the magicians; for as the Maker of the heavens saw good to become a local and tutelary deity to one people, and condescended to compete with the gods of the gentiles, so was his servant appointed to be a magician among the sorcerers of the land of Ham; and as He put to shame the imbecile gods of Hamath and Sepharvaim, so did the wand of Moses devour the magic wands of Jannes and Jambres. However, the mention of the name Lotapeas indicates the existence of a magic, in the strict sense, carried on by some people in the name of Moses; over and above the bare celebrity of his name.

Here, then, we have it declared by Apuleius that Æmilianus and the rest of his accusers tolerated no sort of magic, but that of Moses in

* Such prominent mention of ille Carinondas excites surprise, since there exists no other record of his name. Probably he was an African magician, whose name was uppermost among the people of the Tripolis.

† This Egyptian, with Jambres, was celebrated in profane as well as sacred letters. As he withstood Moses, the position of his name proves the reading of the Pithœan codex.

‡ The impostor of Tyana.

§ In whose tomb the philosopher Democritus pretended to have found the books of magic.

Egypt, and were peculiar in their respect for him. To others, Cariondas, or Damigeron; but HIS MOSES. It follows that they did not abstain from all heathen worship in the spirit of the fabulous Mezentius or Capaneus, or of the philosophical atheists Straton of Lampsacus and Diagoras of Melos, but abhorred it and *nefas habebant* in deference to Jehovah the God of Moses. In short, they abhorred it either as Jews or as Christians.

But there is every probability, short of certainty, that these people were not Jews. Their names present no trace of an Hebrew origin, and are distributed through entire families upon the principles of Roman nomenclature. They are nowhere alluded to as persons of foreign nation or extraction, but only as fellow-countrymen entertaining peculiar opinions. And they are described as agriculturists settled in the country upon their own estates; which was not the usual condition of the Jewish emigrants. The notion would indeed have been scarcely mentioned were it not for a curious difficulty which seems to present itself. Sicinius Pudeus is alleged to have been meditating, under his pious uncle's sanction, a marriage with his own brother's widow, the daughter of Rufinus. This allegation of Apuleius concerning intentions which no overt act had demonstrated, might deserve little credit. But he asserts that the *tabulæ nuptiales* had been actually written for the re-marriage of Pudentilla to Sicinius Clarus, the brother of her deceased husband Sicinius Amicus. Turn them which way we will, these circumstances offer us a difficulty. For if the case of Pudens might appear to savour of the *jus leviratûs*, that of Pudentilla (to whom her husband had left two sons) falls entirely outside of that patriarchal* law republished by Moses. But these remarks are only relevant, and only not superfluous, on the supposition that the law of the levirate was observed in foreign countries, and subsequent to the final subversion of the Jewish polity; a supposition which the learned would not lightly adopt.

The most reasonable conclusion is, that the Christians then existing in the Tripolis of Africa had neither received nor formed for themselves any definitive canons concerning the cases of affinity, or incest without consanguinity. We must consider that these transactions probably occurred fifty years before the date of Tertullian's Apology, and ninety or a hundred before the commencement of the pontificate of Saint Cyprian, and may be numbered as the very earliest notice that we possess of African Christianity. Nor was the scene of these affairs in any part of the flourishing provinces of Numidia and Mauritania, but in the wildest and least known district of Northern Africa, situate between the Pentapolis of Cyrene and the province of Byzacene, the sea, and the desert of sand. Two of the three cities from which it was named were entirely of the Punic tongue, according to Silius—

Sabratha tum Tyrium vulgus, Sarranaque Leptis,
Cæaque Trinacrios Afris permixta colonos. 111, 256.

So little progress had Latinity made there in the interval between Hannibal and Apuleius, that the boy Pudens, who lived at his uncle's

* See Gen. xxxviii. v. 8.

farm near Cea, could not speak it. Loquitur* nunquam nisi Punicè, et si quid adhuc a matre Græcissat. Latinè neque vult neque potest. Since his mother both discoursed and wrote her letters in Greek, and it does not in any way appear that she used the Latin, we may suppose she was descended from the Sicilian colonists of Cea. Tannonius Pudens, the orator of the party, was in fact the one among them who could talk Latin tolerably. Africa is supposed by Dupin† to have received Christianity from the Romans no earlier than the commencement of the second century, or in his own words, lapso jam sæculo; but the Abate Morcelli's‡ conjecture is, that the fugitives from the first or Neronian persecution laid the seeds of the church in that country. Petilian, the Donatist bishop of Cirta, considered the African as the latest foundation, arrogantly saying, "erunt primi qui erant novissimi;" to which the great Bishop of Hippo replied, that "some barbarous nations had received the faith even§ later than Africa." Thus doubtful is it under what auspices|| that celebrated church sprang up; not without reason for suspecting that it may have originated under circumstances of distress, breeding irregularity, and may not in its earliest years have enjoyed the superintendence of resident bishops. The first mention of any bishops in the Tripolitana occurs in the council convened by St. Cyprian at Carthage in A.D. 256, where Natalis, Bishop of Cea, spoke for himself and his absent colleagues, Pompey, Bishop of Sabrata, and Dioga, Bishop of Leptis Magna. We must not too much wonder if the more Christian laws of marriage had not as yet (temp. Antonini Pii) superseded the municipal in a quarter of the globe where, in more civilized districts, Cyprian long afterwards found persons consecrating a cup of mere water. The more imperious necessity of abstaining from pagan marriages would likewise operate, in small and infant communities of Christians, remote from intercourse with others, to deter them from enforcing the rules and restrictions which were essential in large societies. Possibly half-a-dozen families may, at that epoch, have constituted the church of Christ upon the Tripolitan shore. Bingham¶ has quoted no civil authority on the case of a brother's widow earlier than an edict of Constantius, republished by Theodosius the Younger; and no ecclesiastical censure earlier than a canon of the Synod of Neocæsarea in 336.

That the Christian principle was not confined to Sicinius Æmilianus, but extended to the remainder of his family, and to Tannonius Pudens, appears not only by the force of the eloquent monosyllable *his*, but by other considerations. Æmilianus was not a proselyte, for "he never *unto this day* hath prayed to any God, or frequented any temple," and consequently must have been trained to the worship of the Lord from his childhood upwards. From which it follows that his father, who died before this transaction occurred, and his brother Clarus, whom

* Apologia, p. 595.

† Hist. Donatist. in Optat. Milevit. p. 1.

‡ Africa Christiana, tom. ii. p. 41.

§ Augustin. de Unitate Eccles., cap. 15, cit. Dupin ubi supra.

|| Quis verò episcopum primus Africæ dederit antiqui Patres non tradidere.—Morcelli, *ibid.* p. 42.

¶ Antiquities, book xvi. cap. xi. sect. 3.

both his father and (it is alleged) he himself had selected for Pudentilla's second husband, were Christians; as well as Amicus, her first husband. Nor should it be doubted that Pudentilla, who spent fourteen years of chaste viduity in the bosom of the Sicinian family, and whose son, Pudens, entered into all his uncle's feelings with a *præcox sapientia*, was of the same communion, until that miserable fall and defection which gave rise to the trial at Sabrata. Of Tannonius Pudens we must be content to say, that he was in all probability the kinsman* of Pudentilla, and was the person selected to advocate the cause of *Æmilianus* and Pudens, which he did with a zeal and warmth not likely to exist in a stranger to their principles. It is, however, worthy of observation that, while Apuleius was openly violating and deriding decency, Pudens was restrained by the chastity of his tongue from speaking out the things he had to say. Tannonius ille,† quum . . . intelligi vellet, sed eloqui propter infantiam caudicus summus nequiret, multum ac diu hæsitato, tandem . . . nescio quâ circumlocutione, malè ac sordidè nominavit. This may possibly be an indication, not only of a better man, but of an holier sect. But the morals of Herennius Rufinus present the greatest difficulty. Independently of his close connexion with the others, his name is almost immediately connected with the important pronoun *his*. "Respondet *Æmilianus*† et *Rufinus*, ob quod emolumentum, etsi maximè magus forem, Pudentillam carminibus et venenis ad matrimonium pellexissem." Then, after some verbiage on the same subject, he resumes—"Si quamlibet modicum emolumentum probaveritis, ego ille sim Carinondas, vel Damigeron, vel *his* Moses, vel Jannes." Yet he was so spoken of by Apuleius as no man could have been by the vilest of calumniators, if his character had been free from serious taint. In his youth he had been a pantomime, or dancing actor, and shared the infamy usually annexed to that trade; and in after life (in *hâc etiam ætate, quâ nunc est*) he is charged with a disgraceful connivance at the immoralities of his wife and daughter. The virginity of the latter, at the time of her marriage with *Sicinius Pontianus*, is coarsely and confidently denied. But notwithstanding the clouds of dust raised up by the energy of Apuleius, we may perhaps be able to penetrate to the truth of this matter. Rufinus was, of course, a pagan when he was a pantomime; and was very likely something worse besides. But he is not charged with any *personal* immorality in the time present. His wife appears, at first sight, to be charged with present immorality, in these words, *olim suo, nunc conjugis corpore vulgò meret*. But, upon stricter examination, we find that her imputed vices were also past. That is distinctly expressed in a subsequent sentence: *ceterum uxor, jam propemodum vetula et efforta, nunc demum contumeliis abnuat*. He then proceeds to charge the daughter with excesses committed previous to her mar-

* From the circumstances that Apuleius, who dilates on the relative positions of all the other parties, breathes no hint of who he was, we may form the suspicion that he was a very near relation of Pudentilla, and one whose position invested him with a degree of domestic authority, such as it was no topic of his defence to mention.

† Apol. p. 471.

‡ Apologia, p. 580.

riage, but at no specified date. The whole case admits of this solution—that Rufinus and some of his family had been defiled with the vices of the Gentiles in a degree, of which we read in Apuleius the rhetorical exaggeration; and which, having been as scarlet, were come forth white as snow from the laver of their regeneration. These sins were never remembered or spoken of in the Sicinian family; for why should they remind them of things which had happened before they were born? “Οὔτε πόρνοι, οὔτε εἰδωλόλατραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενικοῦται, οὔτε κλέπται . . . shall inherit the kingdom of God. *And such were some of you.* But ye are washed, but ye are sanctified, but ye are justified.” (1 Cor. vi.) But the ignorant multitude, not excepting therefrom the stoic Claudius Maximus and the Platonist Apuleius, who dated the birth of Rufinus from the time of his quitting the carnal womb, had no conception of this adorable truth. Consequently, the plaintiffs were had at a great advantage by Apuleius, from which no eloquence or ingenuity could have extricated them. The absence of any one charge, strictly preferred in the time present, greatly favours this solution. Without contending that Herennius Rufinus had been a disinterested party to this suit, or absolving him from all* disingenuousness in his proceedings, we may nevertheless conclude him and his family to have been Christians.

The above remarks may guide us to the solution of that which would otherwise be a moral mystery. We know from the *Apology* of Justin Martyr that, during the reign of Antoninus Pius, the Christians were everywhere the objects of contempt and outrage; and though not persecuted by direct authority, under that equitable sovereign, exposed to every other sort of injustice. Yet here we see the rhetorician Apuleius vehemently pleading for his reputation, if not for his life, and straining every nerve to crush his opponents, yet abstaining from even the slightest mention of that detested sect, to belong to which was almost to stand condemned; we see him contented with the calm observation that a man who did not worship the gods would probably take little interest in their mysteries, and mistake the object of them. The religion, at which he barely glances once, in his mention of Moses, was the religion of his own wife Æmilia Pudentilla, a woman whom he professed to love and honour, and who had separated herself from the church under no circumstances indicating change of doctrine, but merely in compliance with a sensual passion. It was probably still her faith, and would have been still her communion, but for reasons which even pagans could not respect.

* The Greek epistle of Pudentilla certainly does appear to have been quoted by Rufinus in a garbled form, and so as to yield a sense directly opposite to her meaning. And if it did not arise from ignorance, this conduct must be ascribed to dishonesty. Perhaps the ignorance and illiterateness so often objected to the accusers may here raise a doubt in favour of Rufinus. Apuleius had previously asserted of Tannonius, *Græcam Pudentillæ epistolam legere nequiviisse*, p. 460. But, against the unimpeachable, his best *Topicum* was ignorance, while the stronger topic of fraud was available against the character that seemed vulnerable.

TIMES OF THE REFORMATION, FROM THE CONTEMPORARY PULPIT.

NO. X.—THE ENGLISH SCHISMS.

If political calamities cast before them a visible and appalling shadow, the bitterness and wrath of the Elizabethan pulpit was that projected from the great rebellion; if, on the other hand, this shadow is the soul which gives animation to yet inert matter, then was the doctrine of the preachers in question that soul, and the great rebellion the body to which it imparted life. For the first years of Elizabeth, perhaps the blame was too evenly divided between parties to fall with overwhelming weight on either, but when the generation of the oppressed and the oppressors had lain down side by side in the common churchyards, their children were without excuse in accepting as an inheritance the enmities of their fathers.

The first decided step towards this lamentable issue was the formal separation of various sectarian bodies from the national church; while England, intoxicated with party violence, reeled from one extreme of religious opinion to another, under the guidance of a primate who had not the power to stay his companions' steps, even if he ever saw that they were approaching a precipice, and a cardinal who was drawn by his Spanish allies into a most atrocious persecution, there could be little avowed schism in the church. In the former period, numerous priests and congregations pursued their former courses as nearly as might be, only disturbed, perhaps, for a day by some preacher or visitor; and so, in Mary's time, many who did not think the differences between protestant and papist worth a schism, continued to preach as before, while tamely complying with the orders received from authority.

It pleased divine Providence that beside the zealous persons who *sought* martyrdom, many were driven to a point beyond which their consciences would not allow them to comply, and perished at the stake rather than assent to an unauthenticated dogma of the Romish church. While the government was pursuing such a course as this, no doubt many of those conscientious persons, who had lost, in their contemplation of enormous abuses, that strong love of church unity which should characterize every Christian, would consider themselves at perfect liberty to accept the ministrations of preachers whose opinions harmonized with their own. Much had been done in the reign of Edward to pave the way for schismatical worship under the sanction of those whose right to guide the opinions of their contemporaries could not be disputed. A congregation—nay, a regularly organized conventicle—of foreigners, had been encouraged to settle in England, established in a city church, and aided with pecuniary supplies. The Bishop of Gloucester, a close friend of a Lasco, the superintendent, sympathized more with it than the church of which he was a reluctant prelate, and a strong English party sought shelter in nonconformity by gaining, under various pretexts, admission among the strangers. This party received accessions from Hooper's "unseasonable and too bitter

sermons," as his friend described them, in which he taught doctrines utterly subversive of all church authority, of which hatred to ecclesiastical vestments may be fairly considered as the type; that the constitution of a church depended entirely on the purity of its doctrine; and when anyone supposes this purity lost, he has no need to wait for any ordinary authority before taking the responsibility of the priesthood upon himself. Such, at least, seems a fair inference from passages like the following:—

"Ordinarily, where there is no corruption of the ministry in the church, neither in doctrine nor in the right ministration of the sacraments, which are as seals and conclusions of God's holy word; where this integrity, I say, remains in the church, no man ought, without the appointment of the higher powers, to intrude or appoint himself to preach or minister, even as it was in Moses' time and the apostles."—1st Sermon on Jonah.

"I would wish that the magistrates should put both the preacher, minister, and the people into one place, and shut up the partition called the chancel, which separates the congregation of Christ one from the other."—4th Sermon on Jonah.

Such doctrines are evidently subversive of all imaginable discipline, since a pure church has never been anything but a beautiful idea, and reformations have rarely restored one part without damaging another. Accordingly, a separation took place in London and some other cities during the reign of Mary, of about two hundred persons, led by a succession of pastors—

"Each stepping where his comrade stood,
The instant that he fell;"

and cold must be the heart which does not glow at the recital of their trials. Five teachers superintended the London society during this melancholy period—Scambler, Fowler, Rough, Bernher, and Bentham, successively assembled them in private houses, inns, alleys, lofts, and on shipboard, and generally accompanied to the stake such as suffered during their presidency. Rough, returning from the martyrdom of Austoo, was met by a merchant, who inquired where he had been. "I have been," said he, "where I would not for one of mine eyes but I had been. I have been, forsooth, to learn the way." He trod it soon; and Bentham, after Bernher, assumed his perilous office. He, when the last seven were burned in Smithfield, and all were forbidden to pray for them, went up to the just kindled pyre, and exclaimed, "We know they are the people of God, and therefore we cannot choose but wish well for them, and say, God strengthen them. Almighty God, for Christ's sake strengthen them!" He preached many longer sermons, but never one more striking. The whole multitude cried, Amen.*

The moderation of Elizabeth, while it satisfied none, kept all in sufficient suspense to prevent them from rushing into separation. The fewness of those who thought that she had kept the golden mean, encouraged each to hope for ultimate ascendancy; and after a struggle for popery by the bishops, and a struggle against everything they could imagine to be a relic of it by the returned exiles, the church seemed

* Fox, 1907.

fast settling down into unity and peace. The Romanists came orderly to church, and found nothing needlessly offensive where the laws were obeyed; nothing which the learned of their own clergy could pronounce heretical, and prove it. The puritan, too, though little pleased with concessions which enabled such to kneel beside him in the house of God, still owned the catholicity of the church he would gladly have improved. Thus both agreed with the same, and so with each other.

The first schism of the reformed church was perpetrated by the precisians. Symptoms of it had appeared in 1565; in 1567 a conventicle was discovered in Plummer's Hall, and the congregation apprehended. Cartwright, the Margaret Divinity Professor at Cambridge, began to inculcate his schismatical views in 1570, and soon organized his followers into a sect, which met with so much sympathy from at least two-thirds of the best preachers, that its insolence and rapid propagation are by no means surprising:—

"It is not," says Buckley, preaching at Paul's Cross in 1571, "a cap, tippet, or surplice only, which are but small matters, and the smallest of many matters which are to be reformed in the church of England; and yet my meaning is not that small account should be made of these things, for hereof I am well assured, that how small soever they seem, they do no small hurt in the church of God; for to clog men's consciences, to hinder the course of the gospel, to breed contentions among brethren, is no small hurt." And then he proceeds to harp upon Jewel's simile, "the grain of the grape that killed Anacreon," and advance the theory which has been echoed by dissent from his day to ours. "When God at the first did restore unto us the comfort of his gospel, then was it a convenient time to have made a right reformation of religion, but our eye was not then single nor our doings simple. Then we drew not out of the book of God a right plat, neither laid we a sure foundation of right reformation; we did not then utterly abolish all superstitious vanities, which now, by God's judgment, are pricks in our eyes and thorns in our sides." Six years afterwards a clergyman in the same pulpit observed,* "I fear me we have yielded too much unto them in retaining divers ceremonies to turn them [the papists], and it will not be, for they are not the better, but the worse; and as it hath done them no good, so it is to be feared that it hath done many of us harm, and they are obstinate still, you should not have so many go to mass else as they do, and mass being so dear too."

The answer to this is, that the wise and moderate concessions of the government were never fairly tried. Men who found the actions of devotion to which long use had familiarized them, almost necessary to its exercise, were treated with outrageous contumely; and adiaphorists, who could detect the element of truth indicated by contrary doctrinal statements of contending parties, were universally held worthy of the Laodicean curse.

"How many poisoned protestants and maimed professors have we (I mean for opinion, for otherwise who is whole and sound?) You shall have a gospeller, as he will be taken, a jolly fellow, to retain and maintain such patches of popery and infection of Rome, that methinks I see the serpent's subtlety as plain as by the claw you may judge the lion; one holdeth faith justifieth, and yet works do no harm; another saith prayer for the dead is charity, and though it do no good, yet it doth no hurt;

* J. White.

what will you have me say, the devil go with them? Another verily believes that infants unbaptized and dead cannot but be damned; another crosses me his face, and nose, and breast with thumbs and fingers, and cannot pray but towards the east . . . but I cannot stand on these points. Take heed to yourselves, and so to your souls; a little leaven sours the whole lump; the least dram in the world, or dreg of man's device, perverts the purity of religion, and utterly poisoneth your profession."*

The fascinating dream of a church on earth, where intercourse between God and the soul should need no aid from without, and human imperfection should leave no trace on the frame-work of public worship, or the republican fancy of universal equality in things pertaining unto God, had taken possession of great numbers of zealous men, and kept their hearts like a strong man armed. Playfere was a thorough trifler, but he describes this state of mind too justly as exhibited in his generation.

"David could wish his utter enemy no greater harm than that Satan might stand at his right hand. Satan stands at a man's left hand when he draweth him by the arm into the old way of atheism; at a man's right hand when he pulleth him by the elbow into the new found way of puritanism. For so blessed Cranmer says, some lose their game by short-shooting, some by over-shooting; some walk too much on the left hand, some too much on the right hand. The first which shoot short and walk too much on the left hand are atheists; these latter which overshoot themselves and walk too much on the right hand are humourists. Of both which St. Austin writes thus:—'We must in any case beware and take heed,' says he, 'of the mischievous infection, not only of tares, which are atheists, but also of those branches that have cut themselves off from the Lord's vine, which are humourists. For as Atalanta, ranging out on the right hand to gather up those golden apples which Hippomanes for the nonce threw forth before her, did lose the wager she ran for, no otherwise they which are not thankful to God for the glorious peace and prosperity of his church, but run after every strange-devised discipline, and take up all pretty novelties, as golden apples, which every man lets fall, shall without question miss the mark, and lose the garland of glory.'"[†]

It might be a too bold assertion that the persecution of papists in Elizabeth's reign was the chief ingredient in that policy which made sectarianism the formidable enemy which it has proved itself in many a juncture to the church of England. Yet there are some grounds for believing it. White's assertion that the papists had not benefited by the moderation of the government was not true. In the early years of Elizabeth, clergy and laity conformed to the changes in the ritual. Of 9400 of the old incumbents, all but two hundred kept their livings, and probably the greater number held no opinions which presented any insurmountable barrier to a permanent coalition. According to Sanders' own account there remained but thirty priests in England

* J. White, Sermon at Paul's Cross, 1577.

† The Pathway to Perfection. Sermon at St. Mary's Spittle, 1573.

who refused conformity. Thus there was some foundation for such assertions concerning popery in England as were made by Dr. Fulke in a sermon at Hampton Court in 1570 :—"Her credit is cracked not only amongst her enemies, the protestants, but even among her best friends and greatest arch-papists; for I suppose there is none in the world so blind, so superstitious, so devoutly addict in all points to popery as they were thirty or forty years past. Although they close their eyes never so obstinately against the light of God's word, yet some effect of the beams of force will pierce even through their lids, and that they themselves cannot dissemble. Their pardons, their pilgrimages, their legends, who is now so blind that seeth not how the world hath been seduced by these? . . . One that landed lately at Yarmouth (a seminary priest) before witnesses of good credit testified that if he might be satisfied on two points, concerning the other he would not greatly strive—the pope's supremacy and the real presence."

Such an anecdote would to some extent justify a rather ungenerous remark of the same preacher three years later at Aldersgate :—"He that made Adam to lose paradise, he maketh many forsake their native country—him for an apple, them for less than the paring." The bull of Pius, indeed, put an end to much of the compliance above described in those who had not determined to go all lengths with the reformation, and who, justly alive to the guilt of schism, conceived, nevertheless, that they might feel due respect for the primate of the western church without deserting those fanes in which they had been baptized, and where they had knelt from infancy. This bull, however, might have produced little effect, but for two co-operating causes. The irritating language continually vented against papists created something of that dangerous spirit of martyrdom which embosses the shield of passive resistance; and the foreign seminaries were bringing into operation an aggressive system, in which fanatical blindness was strangely balanced with generous self-devotion. To the missionaries from these establishments, the best perhaps, certainly the most mischievous, papists of their age, must be traced the formation of the Romish schism in England.

"I wis, I wis," said Dr. Overton, in a sermon at the East Grinstead assizes, "there are many cursed calves of Basan abroad, which, since they sucked the bull that came from Rome, have given over all obedience and allegiance both to God and the queen; for before that time they could be content to come to the church and hear sermons, and to receive the sacraments, and to use the common prayer with the rest of the congregation of Christ, and so forth. They were conformable in all respects, and content to do anything that beseeemed good Christians to do; but since they sucked that mad bull, they are become even as brainsick calves, froward, stubborn, disobedient, in word and deed, not to be led nor ordered by any reason; and I would it were no worse. And yet these, forsooth, cannot be seen nor heard of when time of reformation is. They cannot be heard of at the quarter sessions, nor now at these general sessions, nor when any commission is sitte upon for the redress of such matters. They cannot be espied or heard of at any such time. But when the sessions are passed, we can both hear and see that they have their open meetings and solemn feastings together, sometimes at one house, sometimes at another house, amongst themselves, with all freedom, and liberty, and lustiness, talking and jesting at their pleasure of the state of religion, and so forth.

Whatsoever they list to no good end, I warrant you, not without unhappy meaning, as of late you have had some experience of it westward. I pray God ere it be long we have not like experience here eastward, and all through our own slackness and negligence in looking to these matters."*

"If you make diligent search," says Dyos, "you shall find fat bulls of Basan of this company in cathedral churches—dumb dogs, and hinderers, as far as they dare, of the gospel of Christ Jesu. . . : All these men think that they can walk unespied, as though they had Gyges' ring upon them to go invisible by."† Thus for some time popery survived in the Anglican church much as Wesleyanism appeared in the lifetime of Wesley. But a few of the most violent Romanists refused to join in public worship, and no very searching inquiries were made after ordinary recusants. "Our prince," says Drant, in 1569, "hath yet but stricken one string, and played upon mercy. But if she would now strike upon both the strings, and let her song be of mercy and judgment, then there would be a goodly music in her regiment, and all things would be in a much better tune than they now are."‡ Not many years passed by before the government was provoked into listening to such counsels; for although the parents continued in many instances compliant, their children were so far influenced by the instructions of seminary priests, as to grow up in sturdy recusancy. "You have at this day," says Stockwood, "in this land many young gentlemen not above twenty-four years old, at the most, that are more obstinate and stubborn papists than their fathers. They will come at no church, at no sermons, whereas their parents will do both."§

Painful indeed is the remaining history. A bloody act was passed against the Romish seminary priests and their adherents, and bloodily it was executed;|| while a mean, yet stinging, revenge was taken by the proscribed parties, preaching schism in the shape of puritanism and anabaptistry, endeavouring (and at last they succeeded) to break up the English church; and since they could no longer make a tool of it, to poison and destroy. I may also add, that the union of dissenters and papists bound together in unnatural friendship,

"By hatred and by danger the two hands
That closest grasp each other,"

(a union which the church of England has seen formed again after the lapse of ages,) was visible, notwithstanding all this overflow of indignation, in the sixteenth century.

"It is lamentable to see the miserable mingle mangle of them and other sects, as it were, incorporated together, and linked in good fellowship, in this city, yea, in marriage, too; for as for company keeping, familiarity, and affinity, no man thinks anything of it; yet God's cause goes to the ground by it, and such courtesy hath devoured

* A godly and pithy exhortation made to the judges and justices of Sussex, &c.

† Sermon at Paul's Cross, 1579, p. 76.

‡ Sermon at Windsor. Sign. K ii.

§ Sermon at Paul's Cross, 1578, p. 93.

|| The first blood was shed at Launceston in 1577. It continued to flow through most of the following eighty years.

English Christianity. Wherefore, if God be God, Baal cannot be God, for there is but one God. If our gospel be the true religion, then popery is flat superstition, for there is but one truth ; if anabaptists have smelled of the smoke, and been burnt as heretics, why shall these, being in a worse cause, be in a better condition ? But that Troy's destiny was to pull in their own enemies, and Israel's folly not to kill the Canaanites, wherefore they that remained were pricks and thorns to their eyes for it, and these we retain will be knives to our throats, I fear me, for they are obstinate persons.*

Of the anabaptists, the oldest form of protestant sectarianism, men who thought God had not his due until Cæsar laid down his sceptre,† and the libertines, whose name sufficiently explains their character, it is scarcely necessary to speak. Groups of these, more or less openly avowing their creed or want of a creed, existed in England from the dawn of the Reformation. In the assize sermon already quoted, Overton recites some of their tenets :—

“ But now there be other sects besides these which do very much trouble and disturb the church and civil state, as anabaptists, libertines, and such other like, which would have no commonwealth at all, but yet all things common, which would have no rule nor magistrate amongst the people ; but yet would rule and reign above magistrates ; which would have no laws, but yet would do what wrong they list, contrary to the law ; of which sort are those that stick not to teach out of open pulpits, and to bear men fondly in hand that it cannot be found within the two clasps of the Bible that Christian men may go to law, or sue one another. And what else is this, I pray you, but to overturn all policy and governments, and to have no commonwealth at all ? for if we may not use the laws, we must have no laws. If no laws, then no magistrates ; if no magistrates, then no obedience ; if no obedience, then no order ; if no order, then (as I said) no commonwealth at all ; but every man may live after his own common will, as he list himself, and as his own spirit shall move him, which is the stinking opinion, and very sink indeed of all anabaptistry. Such men, therefore, must be looked upon ; and I am afraid lest the puritans also (as you call them), another sect lately sprung amongst us, do smell shrewdly of this ill-favoured smoke, of whom and of others I thought to have spoken more.”

“ About this time,” says Strype, referring to A.D. 1575, “ or somewhat before, a sect that went by the name of the Family of Love, began to be taken notice of.” Perhaps the industrious annalist might have carried back his reference several years without incorrectness, since, in 1571, Henry Nicholas, their founder, had disciples enough in England to make a translation of his works into English worth publishing.‡ This sect acquired a very bad name, partly perhaps by the worthlessness of those who adopted it as a cloak for gross licentiousness ; partly from the conduct of disciples, who carried their doctrines

* J. White at Paul's Cross.

† Andrews' Sermon, vol. v. p. 190. A.D. 1601.

‡ Henry Nicholas's Works, “ translated out of Base-Almayne into English,” were published in ten duod. vols., 1571.

beyond their masters. Such were the Essentialists, followers of one Mrs. Dunbar, a Scotch woman, and the Family of the Mount, whose founder was a clergyman, named Etchard, minister of Darsham, in Suffolk.* The sectarians complained of being misrepresented and slandered by the preachers of the day, but some of them seem to have laid themselves very open to such crimination as follows :—

“ As for the erroneous heretics, not to speak of all, let us add somewhat of the most pestilent Family of Love. . . . In speaking of the birth, death, and resurrection of Christ, these men, as fools flying one extremity run post haste unto the contrary extremity ; and therefore these wretches, imagining to themselves a spiritual Christ, are as much to be maliced as the papists are to be pitied. For, after popery, yet some cause was given of rejoicing, in that the truth of history was left unto us ; but these fellows, under a colour of not being ceremonial, but altogether desiring to be spiritual, take away all from us, and yet most deceitfully will seem to grant all. If ye demand anything of Christ—his birth ; they will grant it. If ye ask whether he was born of the seed of David, and of the Virgin Mary, they will confess it ; but as understanding it after this allegory, for that Mary, as they say, signifieth doctrine ; David the beloved service : so that this is their judgment of Christ, his birth, that he was born of the doctrine of the service of love. In like manner they will grant the resurrection of Christ, his death, and his burial, but in this sense—that Christ suffereth in our suffocated nature, and is crucified when sin dieth in us, and when they suffer for the doctrine of love ; and that after they have suffered, and begun to be illuminated, then Christ riseth again in them ; and lastly, when the light of nature getteth some clearer light of judgment, then Christ is ready to come to judgment. Thus, a number having refused the Antichristian pope, are fallen into the hands of Antichristian atheists, and having eschewed the dregs of popery, have wallowed most filthily in the mire of heresy.”†

It is easy to see how such principles might be made to suit the emergencies of persecution. A modern infidel, alluding to Galileo's denial of his discoveries and the theory he had raised upon them, observes that he was right, for the truths of science need no hecatombs ; the family seem to have extended this principle to the truths of revelation. They maintained,—

“ That men need not openly be of any religion whereby they may endanger themselves. That it is good Christendom to lie, swear, and forswear, to say and unsay to any, saving such as be of the same family, with whom they must use all plainness, and keep their mysteries secret from all others to themselves. These men may do anything to avoid affliction, and they have scripture for that purpose : ‘ Your bodies are the temple of the Holy Ghost ; you may not suffer God's temples to be touched.’ ”‡

Dyos thus notices the sect in question :—

* Str. An. II. i., 562.

† Greenham, 16th Sermon.

‡ Sandys' Sermon, p. 130.

"Touching the family of love, I say this, the devil transformeth himself into an angel of light, therefore it is no great marvel that this family, being indeed a family of Satan, should transform themselves into a family of light, a family of love; God is light, God is love. Chrysostom saith, 'Heretici omnia habent in similitudine'—heretics have all things in resemblance or likeness. This family is not a family of true love. It is a family of blasphemy, a family of falsehood, a family of pride, a family of idolatry, a family of ignorance and folly, a family of malice, and, to be short, a family of all vice and villany; for proof I refer you to the books, or rather Babels, of H. N., whom they name the true prophet of God, whereas he is a false and lying prophet."*

Perkins alludes to them with equal severity, calling them "libertines, who being (as they say) deified, are so carried by the Holy Ghost, that they cannot sin; no, though they should commit fornication."† And another preacher remarks how surprisingly they multiplied, "especially in those cities and towns populous where the word of God is most diligently preached."‡

The most finished sectarians of the age, however, were probably the Brownists. Collier calls theirs "the first schism in form which appeared in England;" and the accounts of their founder are sufficiently curious. Robert Brown was himself a man of family, and while studying at Bennet College, Cambridge, imbibed the doctrines of Cartwright. He first preached at Norwich, in 1581, where, having brought a small number of the inhabitants to his views, he formed them into a sect, and refused to join any other congregation in public worship. He soon improved upon Cartwright's platform, and in 1582 published his "Treatise of Reformation without Tarrying for Any." His influence through his relations was considerable, and on some slight concession he obtained preferment in Northamptonshire; he died in the gaol of Northampton, aged upwards of eighty. "He had," says Fuller, "a wife with whom he never lived, and a church in which he never preached." He boasted that he had been committed to thirty-two prisons, in some of which he could not see his hand at noon day.§

Greenham thus cautions his congregation against Brownism:—

"And yet here we must beware of their hasty zeal who will not stick to charge the children of God to be without zeal if presently and abruptly they rush not into open reprehension of men that are mighty in authority, as though no regard of place, time, and persons were to be had; which opinion many, by weakness of judgment, defending, find neither fruit in others', nor comfort in their own consciences when they do admonish in that presumptuous manner."||

Hudson probably alludes to this sect in the following passage:—

"It is the manner of some to turn with the spider's breath the sweet juice of flowers into poison; to seek knots in rushes where all

* John Dyos, PC. 1579, p. 62.

† Perkins on Jude, p. 502, vol. iii. ‡ Samuel Cottesford, 1591.

§ Biog. Brit., where see his fifty-four objections to the English church.

|| Greenham, 3rd Sermon.

things are plain and smooth, to stumble at every straw that stoppeth the course of their eager spirit ; to break the bonds of peace, and so to single and sever themselves by themselves. Well, we are here told it is no new or strange thing ; it is the manner of some ; it hath been, it will be, and therefore we are not greatly moved therewith. It is the manner of some, and therefore being thus armed and forewarned thereof, we may the better avoid and withstand the like proceedings.”*

The contemplation of such divisions as these awakened something like anxiety among the most lax of churchmen, in whose writings exhortations to unity now and then occur, and expositions of the guilt of schism. Perkins says, “It is a great sin for a man to separate himself from the assemblies of God’s people ; because, first, it is a flying from God and his presence, whose face every one is commanded to seek, seeing he presenteth himself in the word and sacraments ; and wheresoever two or three are assembled in his name, &c. Secondly, it is a contempt of God’s ordinance, which, whosoever despiseth, despiseth God himself. Thirdly, out of the Catholic church is no salvation ; the saying is true ; Whosoever will not have the church for his mother shall not have God for his father. Fourthly, the congregation of God’s people upon earth are the suburbs and gates of the kingdom of heaven ; whosoever, therefore, shutteth the gates of this kingdom of grace against himself here, shall never enter into the gates of the kingdom of glory hereafter.”†

This reads well, but the views of episcopacy, as set forth by the preachers, were generally so low and obscure that it is not easy to see upon what single circumstance any man could make out the charge of schism against another who devised his own religion without reference to any existing church. If the Elizabethan bishops were scorned and rebelled against by their clergy, they had often no one to blame for it but themselves ; if their flocks wandered from their folds, too many of them had laid aside the pastoral staff which should reclaim them, and not claiming fearlessly their apostolic succession ; nay, sometimes regarding it as a thing they blushed to own, no wonder that the power they wished to exercise was treated as usurpation. At an ordination at Manchester, in 1582, Bishop Downham appointed one Simon Harward to preach to the candidates. In this discourse he assured them that “the privileges and superiorities which bishops have above other ministers are rather granted by men for maintaining better order and quietness in commonwealths than challenged by the office of their ministry.” And he proceeds to defend the consecration of the first Elizabethan bishops, although “they had no imposition of hands, but only of popish priests, which are no true seignory ;” “that although many bishops in England, Scotland, and Denmark, had succeeded popish priests, it was but in succession of the chair and place, for in doctrine they only succeeded Jesus Christ ;” and as we are forced to allow the baptism of Romanists, so must we allow their imposition of hands, and admit that the first Anglican bishops “had, after a sort, an ordinary vocation—as they call vocation.”

* P. C. S., by J. Hudson, 1584.

† Perkins, vol. iii.

It was time for some reaction to take place which should produce a set of men who, distinguishing things that differ, and emancipated from the hero worship of the Reformers, should revive right views of the unity, while maintaining the purity, of the church. Traces are not wanting of the gradual formation of such a party—the necessary sequel to an age of spiritual licence. The following extract is taken from a sermon on Jude by William Perkins. It was one of a course of three score and six, preached at Cambridge, near the close of the sixteenth century. The same sentiments have probably been heard in the pulpits of both universities more recently :—

“It were to be wished that some of our students, even of divinity, had not a spice of this sin of Corah; for within this six or seven years divers have addicted themselves to study popish writers and monkish discourses, despising, in the meantime, the writings of those famous instruments and clear lights whom the Lord raised up for the raising and restoring of true religion, such as Luther, Calvin, Bucer, Beza, Martyr, &c.; which argueth that their minds are alienated from the sincerity of the truth, because the writings of these (soundest expositors of the Scriptures, raised since the apostles) are not savoury unto them: yea, some can revile these worthy lights themselves, which is a spice of Corah his sin.*”

These extracts have run to a considerable length, and yet have but imperfectly exhibited the process by which the church of England was debased almost as soon as she was revived by the Reformation, and paid dearly, though not too dearly, for the truths recovered and the errors put away. Perhaps, however, they throw some light on the steps by which inroads were made on her constitution. First, Precisians, imagining every caprice of their own essential to the purity of the gospel, neither spared the feelings nor heeded the consciences of their brethren, who relinquished reluctantly any figment of the faith in which they had been brought up; then these same papists, or at least, their children, (their daughters, it would seem, more numerous than their sons,) gradually ceased to attend their parish churches, where, notwithstanding the precautions of Archbishop Parker and the government, nothing was omitted which could irritate and insult them. The extreme Puritans having thus expelled them from the temples of their fathers, the same restlessness prevented their remaining themselves, and, too late, they went off in various forms of separation. Then moderate and learned men took alarm; was there no mean, they inquired; was everything touched by popery defiled? and a study of popish books and the position the students would be forced into by having to defend their own views of catholic unity, would both bias their minds and affect their moderation towards others. Such was the party of Laud and his adherents; a party not generated by the influence of one, but the result of a course of enlarged study upon many. The ignorant thought them papists in disguise, and the wicked said so, until popular fury seized their primate as a victim, and added another martyr to the noble army in heaven.

* Perkins' Works, vol. iii. p. 553.

SACRED ART IN ENGLAND—THE EXHIBITIONS.

WHETHER the representation of scenes and persons described in scripture or remote history can be regarded as a legitimate employment of the painter's fancy must be reserved as a question worthy of debate. The pictures of such events and characters must always convey an impression more or less remote from the truth, and thus it is possible they may inflict a certain amount of moral injury. This is especially the case where figures of the Divine Persons are delineated—figures which, if correct, would demand a reverence allied to worship; but being as they are, provoke an approach, when ill executed, to irreverence, when tolerably successful, to idolatry. All this, however, we will just for the present forget. We will assume that the aim of a picture is attained if it leaves such an impression as the mind would receive from reading the transaction it represents in a susceptible mood, and say, with Sir Joshua Reynolds, that real facts must be suppressed rather than allow that impression to be interfered with.

Assuming then, for awhile, the character of artists, and carrying as little theology with us, as the least that will interpret the language of the easel, it may be interesting to examine the condition of sacred art as indicated by the pictures of that class at present exhibited by British artists. And of them it may be said, in one word, that they seem less numerous than they were last year, thus shewing a decline in the demand for such works. Yet several of the designs are of that ambitious character which proves that nothing but opportunity is wanting to produce a very respectable school of historical painting in London.

At the same time there is a sort of picture which, professing to emanate from holy scripture, is as essentially secular as any can be with a sacred name. Who conversant with the London exhibitions in past years does not remember three naked colossal warriors engaged in deadly combat, Academy figures of high merit, from the atelier of Etty? And who on earth would have guessed that in them he beheld Benaiah slaying the two lion-like men of Moab? Another, which, if distance has not lent enchantment to the recollection, equalled in colouring and personal loveliness the best works of the same master—a group of girls dancing before an admiring company: this was supposed to represent the sons of God beholding the beauty of the daughters of men. In cases of this kind the picture seems to have been first composed, and the name found afterwards. Similar instances are not wanting in the present year: a group of youthful beauty gorgeously attired, and playing upon lyres, is denominated Jephtha's daughter; the last day of mourning. The clearness of the atmosphere, the finish of every part, and a good deal of technical merit, cannot atone for the utter incongruity of the whole composition. Surely no one would guess its intention without assistance; indeed, it must be acknowledged that of those productions in which correct drawing and powerful conception, fine colouring, and freedom of touch, combine to extort the homage which taste pays evermore to genius, very few will fall within the range of the present observations.

He who last year exhibited that admirable and heart-stirring canvas, "Christ Weeping over Jerusalem," has now a small picture

placed near the spot where that hung, of "Hagar giving Water to the fainting Ishmael," (No. 108.) It is not equal to the former, being a less ambitious and elaborate composition, but in drawing and colour there is assuredly no evidence of decline; and after getting into the stiff, flat manner which Mr. Eastlake adopted some years since, it is surprising to see how completely he has shaken it off, without falling into any other extreme, like poor Wilkie, when he began to daub so unaccountably, affecting a freedom of touch he never could acquire, and resigning a precision in which he was inimitable. The picture is deeply natural; no forced effects, no caricature. The youth is represented of the age he really was, not an infant in arms; and the mother, whose fine countenance bears up under every privation and sorrow while his fate may be averted by struggling with her own, kneels at his side—like the mother of Ishmael. There is a picture by S. Linnell, (No. 508,) which it is a shame to mention in the same breath with Eastlake's, for it is not finely drawn, and that is not its only fault. Still it has kindred merits; its quiet hues detain the eye. The light is skilfully managed, and the spectator enters somewhat into the feelings of the disciples when they recognised their Lord at Emmaus, in the breaking of bread. It is impossible for an unpractised observer to imagine how much pictures lose by being hung at random, and crowded together. In a room by itself this would not easily be forgotten.

A composition of three figures, called "Naomi and her Daughters-in-law," (280, Eddis,) deserves honourable mention. It is of the size of life, an advantage in historical composition possessed by neither of the preceding. The countenances are full of feeling, the attitudes earnest and unaffected, the execution good, but the picture has been sacrificed to a servile imitation of that costume of which the old masters have set such unfortunate examples. Indeed, it has not even that merit, which sometimes appears to atone for all faults in the grand draperies of Raphael, which always seem as if the wearer could not possibly have looked so well or so natural in any other habit, for there is a half ancient, half modern, look about it, which detracts from its effect. Notwithstanding this, it is a picture of great merit: the lingering and hesitation of Orpah is truly admirable. Ruth is charming, and her virtues are written on her countenance; but in both, as well as the fine devotional face of the mother, there is that impress of the English woman that throws the whole out of keeping, and does for the painting exactly what Thomson has done for the history, spoilt it. It is not Ruth, but Lavinia.

No. 339 is a pleasing picture; more remarkable, however, for the absence of striking defects than for any especial merit. Costume is recklessly violated, as in most modern compositions on ancient themes, Christ being attired in a gown of most brilliant carmine; yet there is a propriety in the accessories which sets off the two figures to advantage. The subject is "Christ and the Woman of Samaria." The canvas is large, and palm-trees, which divide the landscape near the centre, stand between the figures. The countenance of the woman is very good, that of the Saviour indifferent, but the general reference to probabilities, aided by neat drawing, makes the picture a very fair expositor of the story.

In one of the most conspicuous places in the great room there is a "Nativity," by Howard, (No. 197.) A simplicity, approaching more nearly to meagreness than grandeur, marks the composition of the principal figure, for which the brilliancy of her drapery does not compensate; and the want of beauty in, not to say the ugliness of, the angels above, prevents the upper part from overpowering the lower. Mr. Howard is a charming artist, and understands colouring well; but general feebleness is his besetting sin, and that fault is never so observable as in sacred compositions. This picture, indeed, is by no means deficient in his chief beauties. The combinations and gradations of colour are admirable, and the light and shade well managed. Another picture, by Collins, (No. 309,) a Royal Academician also, does not certainly surpass it. In this, however, there is a degree of novelty; the costume is not that incessant red and blue which has been appropriated to the Blessed Virgin by painters generally. The repose of the picture is perfect, and an artificial management of the lights produces a rather agreeable effect.

The "Sepulchre," by Claxton, deserves a passing notice, although not a pleasing picture, and conveying a feeling of gloom and horror, which is the last which a Christian would associate with the brief entombment of the Saviour. The form of man when the spirit has deserted it wears sometimes a look of beauty and repose, which superstition has not inaptly interpreted as an effect of the soul's first emotion as it enters into rest. Surely, then, nothing that can possibly suggest a notion of distress and constraint should intrude into a picture that would suggest ideas of the Saviour's tomb. The countenance should always be shewn, and its expression should be the leading object, not the display of anatomical delineation; here it is quite lost.

The writer recollects nothing else in the Royal Academy which appeared to deserve any particular notice in this walk of art. The genius of Etty expends itself on a class of subjects not by any means, it is said, illustrative of his own character, merely because he can do what no man besides in England can—draw and paint the human figure. His "Entombment of Christ," (78,) although the writer's note on his catalogue shews that it was examined and admired, has failed to leave any impression on his mind. And the "Infant Moses and his Mother," (505,) although not deficient in those qualities which so well deserve the reputation they have acquired, is not a picture on which the artist would altogether choose to stake it. As for such pictures as the "Evening before and the Morning after the Deluge," they only proclaim that if it is a sin to waste and fool away in random daubing, talents as high as any landscape painter has possessed since Claude, Turner commits that sin; and if a man deserves punishment who, when he might raise the fame of his country, only renders it ridiculous, Turner deserves such punishment. A head of St. Peter, hung almost out of sight, has a fine expression, and may, perhaps, be a good picture. If Jones's bistre drawing of the finding of Moses had been a painting equal in merit to the sketch, it would have taken a high rank among the works at present exhibited; and the Passage of the Red Sea, a similar sketch, has merit.

At Suffolk-street there is literally nothing that makes any preten-

sion to sacred art, unless three heads called "Magdalens," and one called a "Madonna," can be so construed. Indeed, with the exception of a few landscapes, with figures, the general standard in this exhibition is so low this year as to make it matter of congratulation that none of the artists have ventured on consecrated ground.

Water-colour drawings in this country have been for some time past assuming a position above anything that a few years since it was thought possible it should attain. Miniature has gradually grown into cartoon, and very high efforts of art have been made with materials apparently inadequate. In some instances the novelty of the method seems to have elevated the artist into originality; and although "Christ Preaching to an Assembled Multitude," on a large sheet of paper, seems somewhat analogous to the hallelujah chorus on a mandolin, this has been attempted, and if the canons of art on which it proceeds—a point always to be kept open—are correct, very successfully attempted, in the Exhibition of the New Society of Painters in Water Colours. The number is 106; the artist, H. Warren; the subject, Luke, vi. 17. It has evidently been carefully studied throughout, and is, on the whole, the most remarkable production in sacred art of the present year. Honoured be the man who devotes the best energies of his mind to realize the images pictured in his Bible, and adorn our chambers with memorials of things divine. It is sufficiently interesting as a development of that domestic feeling, so eminently national as it is, that the only original works which our artists produce are cabinet pictures; and the style in which they have formed for themselves a school, and led the way to eminence, is one which could scarcely be applied to any public purposes. Enough, if it renders the parlour fire-side more intellectual and more agreeable, and, estranging the mind from exciting pleasures, helps to make a man's home his favourite resort. Highly exceptionable it must always be to suspend on walls within which the dance and revel are celebrated, memorials of the most solemn scenes and affecting circumstances of our religion; this is the abuse, not the legitimate use, of sacred pictures, and from that abuse it is unfair to argue against them, while they may find an appropriate place in the study or the chamber. But to return to Mr. Warren's picture. In works of art, where eloquence cannot be expressed, it becomes necessary, by every pictorial artifice, to attract and fix the eye upon the speaker; the necessity thus felt has driven Mr. W., with almost all his brethren, into the absurdity of attiring the Saviour, more gaudily than any of his congregation, in robes of white, blue, and crimson, of exaggerated brilliance. It looks very well, it is true, but the artifice is too obvious. The same may be said of the politeness of the people in the foreground, who lie down, not to impede the view. The attempt at costume in some figures, and the total neglect of it in others, is bad. The most unfortunate part of the picture, however, is the countenance of the Blessed Virgin. Almost any plagiarism would be better than such a countenance, which, if physiognomy has an atom of truth in it, could hardly be associated with moral worth.

There are two pictures of this kind by E. Corbould, (306 and 391.) In "Jesus at the house of Simon" the whole effect is destroyed by the miserable drawing of the principal figure—drawing which could

scarcely have remained uncorrected had it been studied but for a few minutes in combination with the second object in the group. Considered apart from the event it records, there is great merit in the other work of the same artist—"Christ and the Woman of Samaria at the Well." It is carefully drawn, and gives a kind of version of the story. In both these pictures the attire of the Saviour is of the most gaudy kind—lilac and scarlet approaching the colour of red lead. The female, without any covering on her head at mid-day, in a hot country, seems also to violate probabilities, in one picture; and the costume of her in the house of Simon is not exactly like what might be supposed to have made its way into the abode of a Pharisee. Notwithstanding every alloy, however, both works have very considerable merit; and the latter being unfinished, will probably rise above its present level.

In the exhibition of the elder Society of Painters in Water Colours there is no attempt at sacred art—none at least which a tolerably protracted stay in the gallery brought to notice; and we should dismiss the subject were it not that we have omitted to lodge a protest against a design for an altar-piece in the exhibition of the Royal Academy, and would desire to give it a conspicuous place.

Everybody knows that in the National Gallery there is a Murillo, which for brilliance and harmony of colouring, fine drawing, the peculiar touch and rich chiaro 'scuro of his school, is probably nowhere to be surpassed. And it is possible to be seduced into such admiration of this magnificent picture as to lose the feeling of its thoroughly obnoxious character. It is true, the Saviour is not represented as a mere infant in his mother's arms—a group which has led many thousands of half-instructed worshippers to offer their prayers to the mature mother, not the helpless child. It is true, he stands by himself in the centre of the picture, the beau ideal of a holy child, but above him is a representation of the Father and the Holy Spirit. No. 558 is an imitation of this composition, leaving out the beauties; and if there can be any real intention of executing it for an altar-piece in this country, the sooner it is given up the better. Indeed, there has not been one picture of this year which it would be desirable to introduce within the walls of a church, were a demand this instant to arise for decorations of the kind. So much for sacred art in England.

ANTIQUITIES, ETC.

THE SOLILOQUY OF EGBERT.

DEAR SIR,—“Better late than never” is an old proverb, and one, I trust, not unsuitable on the present occasion. It was no fault of mine, however, (as you have been told, and ought to believe,) that this translation did not reach you sooner.

Independently of your own request, I have a pleasure in sending it, as I hope it may be serviceable in removing some clouds of prejudice which surround the good and worthy author of this soliloquy, Egbert, once abbot of Schonauge, near Coblenz. Very famous in his own day, he has not been well used by posterity; and both parties, reformed and unreformed, have cause for self-reproach.

In the first place, many of his compositions are lost; and some of those which have reached us have been assigned to other authors—to our Anselm, for instance, and to Bernard, the celebrated abbot of Clairvaux. Happening to be reading the other day a tract written in the fifteenth century, I found the author quoting as from Bernard a passage which belongs to the very soliloquy I am sending you. This is the more strange, although in one point of view perhaps the more complimentary, since the styles of these two writers are so dissimilar. On the other hand, he has had attributed to him what I think unworthy of him. This is the treatment which he has received from the unreformed, and it would be pleasing if he had nothing further to urge against posterity. But Egbert has also serious complaints to make against the reformed party, some of whose members, having embraced a peculiar theory about the Waldenses and Albigenses, have been compelled to take a sect called the Cathari under their protection.

How this affects Egbert I will explain.

He had, while canon at Bonn, near Cologne, often met with the Cathari and disputed with them; he had also conversed with several persons who had left them and returned to the church, and had thus acquired a considerable knowledge of their tenets. The result was, that he considered them little, if anything, better than Manichees. After his migration to Schonauge, his abbot (Hildelin) desired him to compose a refutation of the heretical opinions. He obeyed, and sent a copy of it to his old friend Reginold, rector of the cathedral at Cologne, thinking it might be useful to him, as the heretics were frequently to be found in that city and its neighbourhood. The book was thought so able, that he was sent for to Cologne to hold a disputation. He was unsuccessful in his efforts to convince the heretics, and they were burnt. Although there is no direct evidence that Egbert was a consenting party to this violent proceeding, yet his book, his prominence in this discussion, which had so painful a termination, the above-mentioned theory—viz., that these Cathari were persecuted protestants, links between the apostles and ourselves, and the ignorance of the parties who held this theory of Egbert's character, beyond the fact that he opposed persons whom they favourably regarded, these circumstances, combined together, have caused the tables to be unpleasantly turned upon him; and instead of being handed down to posterity as a defender of Christian truth, which he believed himself to be, he has been represented as a defamer and persecutor, and the excellencies of his character have been completely obscured.

And similar mistakes will always be occurring in mediæval theological history so long as persons will read it only through the glass of, what I venture to call, party prejudice. So long as the monstrous notion is received that the Roman church is the prophetic Antichrist, so long the middle ages will be misunderstood, and views most erroneous and most injurious to the Christian church will be the inevitable result.

Whatever may be the corruptions of the Roman church,—and they have been and are very many, and I fear that her spirit is becoming every year more worldly,—still she has ever been the depository of Christ's gospel; she has always taught the Christian creed; she has transmitted Christian orders, and with them the Christian sacraments, to those who

have derived their religion from her; and she has also ever believed herself to be, at the least, a member of Christ's body—the church. She has, it is true, in later days precluded her children to a great extent from benefiting by these means of grace; many have been led astray by her, and have been misdirected to broken cisterns which held no water; yet still the waters of life have never been dried up within her: they have been made more difficult of access, but still they have been there; and in every age, as far as human eye can judge, they have been effectual to growth in holiness and to the salvation of sinners within her pale. How, then, in the name of all that is sober and thoughtful, how can such a church as this fulfil the character of the prophetic Antichrist? And what necessity is there to drive us to such an assumption? When our Lord said that he would be with his church always, even unto the end of the world, he declared his presence and its permanence, but not its unspotted purity. The seed itself, which he was then committing to his apostles, was indeed pure, and always would be so; but it was to be sown in corrupt human hearts in the great field of the world. If, then, we see the natural fruits of the soil springing up with the divine plant, nay, sometimes in parts almost choking it, why should we be so astonished, and doubt and deny the existence of the good, because we fancy we see a preponderance of evil? The church of Christ is to be maintained on earth, under God, by human instrumentality, in the face of a ceaseless enemy. If the human instruments be faithful, their labours, however weak and imperfect, shall be made effectual by their Almighty Master; but if any of them sleep, the enemy will be allowed to sow his tares. There is nothing derogatory to the divine character of Christ's church as com-

* It is well known that one of the most frequently adduced proofs of Rome being Antichrist is taken from 1 Tim. iv., particularly the "forbidding to marry, and commanding to abstain from meats," which the apostle classes among "doctrines of devils." So little conscious was the western church of the twelfth century that such a prophecy affected Rome, that Egbert, alluding to the tenet of the Cathari forbidding marriage (which they forbade, as well as meat, on most impious grounds), addresses them thus:—"You are the devils spoken of; and they who give heed to you depart from the right faith: since your doctrine prohibits marriage, inasmuch as you say that no one can be saved who continues with his wife to the end of life." [Many of the Cathari forbade it altogether.] "O, devils, where have you this doctrine? It is not in the gospels of Christ; it is not in the writings of the apostles; it springs plainly from seducing spirits."—*Sermo V.* See also the next, against the commanding to abstain from meats.

The forbidding of marriage seemed so wicked and so monstrous to Bernard, that he declares in his 66th Sermon on the Canticles, that he wonders how any Christian man could ever entertain the idea. His language is equally strong against the impious abstinence from meats.

Here, therefore, according to this theory, is to be seen the strange sight of Antichrist denouncing Christ for antichristian practices; all the while imagining that he was taking the part of Christ, and utterly unconscious of his own antichristian tenets, which he is anathematizing. And, indeed, what can a Romanist think of protestant controversy when he hears that prophecy brought against his church, and sees his wife at the head of his table, half-a-dozen children around it and a sirloin of beef upon it, and the priest beside him, blessing wife, children and meat.

If any of your readers are interested in the controversy on Antichrist, I would recommend to their perusal Mr. Maitland's "Facts and Documents relating to the Ancient Albigenses and Waldenses," and Dr. Todd's Donnellan "Lectures on the Prophecies relating to Antichrist," two very able and truly learned works, whose perusal will reward the reader, whether he agrees with the writers or not.

posed of fallen men ; there is nothing even but what ought naturally, though with shame, to be expected by us ; in our finding that error at times has partially concealed the truth from view, and that human passions have not been subdued by Christian principles. Let this only be admitted, and we shall not then be under the necessity of groping about in holes and corners to find here and there a congregation which may represent, strange to say, the city set upon a hill, which cannot be hid. We shall always find her where we ought to expect to find her. We shall find her on high. She will be seen the spiritual mother and guide of the civilized world. And although in the middle ages, from a combination of untoward circumstances, her gold had lost its lustre ; and although she had been torn by a most unchristian schism ; we shall still be under no difficulty in acknowledging her, both in the east and west, as not the less the church of Christ—that one holy catholic church which had sprung up from the seeds which the apostles had scattered, and to which God had given the increase. We shall not then need the strange invention of a Christian Antichrist ; but can admit—what our hearts, alas ! cannot deny—that Christian man, deceived by Satan, misled by education, or carried away by passions, blind to the beam in his own eye, and observant only of the mote that is in his brother's eye, can persecute and kill his Christian brother, and think that he is doing God service. We shall escape from the necessity of shutting our eyes to facts which militate against our theories, and of converting into disciples of Christ men who had given heed to seducing spirits, and denied the Lord that bought them. We shall also be enabled to look on communions not so favoured as our own with feelings more of Christian charity than of enmity ; we shall recognise by his Christian fruits the Christian brother, even though he followeth not with us—nay, may chance to be arrayed against us ; and while we have no sympathy with his errors, and most firmly denounce them, we shall be enabled to rejoice, and claim a fellowship in the good in him which we see, and be disposed to give all praise and glory to that gracious Being, whose Spirit goeth where it listeth, uncontrolled by human laws or passions—whose way is in the sea, whose path is in the great waters, and whose footsteps are not known.

With such prefatory remarks I introduce Abbot Egbert to your readers, in the quiet retirement of his chamber, in secret communion with his Saviour and God. He held tenets which we condemn, and rightly ; and were he living now, he might be arrayed against us ; but no Christian mind can doubt, on reading this soliloquy, but that its author had partaken deeply of that love which is its prevailing theme. Egbert died second abbot of Schonauge, A.D. 1189.

This tract was first printed by Pez, in the year 1725, in the 6th vol. of his *Bibliotheca Ascetica*.

Yours, very truly,

EDW. J. SHEPHERD.

Luddesdown Rectory.

A SOLILOQUY, OR MEDITATIONS OF ABBOT EGBERT.

I. I address myself to thee, O Jesus Christ, everlasting King. I, the creature of thy hands, with adventurous love, presume to speak to

thee, desiring thy beauty, and in my heart longing to approach thee. How long shall I have to endure thy absence? How long must I wait for thy presence? How long shall I groan, and my eyes drop tears? Sweet Lord, where dwellest thou? Where is thy present abode? On what couch art thou reclining among thy dearest ones, satisfying them with the manifestation of thy glory? O how blessed, how excellent, how holy, how ardently to be sought after, is that place of divine fruition, that place of eternal delights! My eye has not seen, neither has my heart conceived, the greatness of thy goodness, which thou hast laid up in secret for thy children. I am without, sustained only in some degree by its fragrance. It is from afar that its sweetness comes to me; yet I prize it beyond the fragrance of the balsam, the perfume of frankincense, or myrrh—beyond all odoriferous spices; and it produces pure desires within me, whose taste is pleasant, yet with difficulty to be enjoyed. Since what is it which I have in heaven? What is my treasure in that celestial storehouse? What is my inheritance in the land of the living? Is it not Christ, my Lord, my only salvation, my greatest good, my perfect joy? How, then, shall I restrain my heart, O Lord, from loving thee? If I love not thee, what shall I love? If I transfer my love from thee, where shall I worthily place it? O dear Lord, on what object besides thee shall my affections rest? If ever my love shall wander from thee, it will be polluted; if ever my affections shall decline from thee, they will be vain. Art not thou to be loved and desired above all things worthy of our regard?

II. From thee it is that every created thing derives either its beauty or value; and what wonder, if thou alone excellest all things? Thou hast arrayed the sun in surpassing brightness among the stars; and brighter than the sun art thou—nay, what is the sun, what is the whole creation, what is light itself but darkness when compared with thee? Thou hast adorned the heavens with stars, the empyrean with angels, the air with birds, the waters with fishes, the earth with its lilies, flowers and shrubs, but there is no form, no comeliness in these, to be compared with thine. O thou fountain of universal beauty, Jesus, thou hast given to the honey its sweetness, and sweeter than the honey art thou. Thou hast given to the oil its pleasantness, and more pleasant than the oil art thou. Thou hast breathed upon every spice its odours, yet sweeter and more fragrant, O Jesus, than every perfume art thou.

III. Gold, valuable among metals and of singular excellence, has been created by thee. Yet what is this, O Lord, when compared with thy inestimable and boundless glory, into which the angels desire to look? Every precious stone—every stone pleasant to the eye, the sardine and topaz, the jasper and chrysolite, the onyx and beryl, the sapphire, the carbuncle and emerald—all are the work of thy hands; yet what are these but nothing when compared with thee! O King of exceeding beauty, O worthy of our highest love, thy works also are those LIVING AND IMMORTAL GEMS with which thou, O wise builder, in the beginning of ages didst beautifully adorn the empyreal court to the praise and glory of the Father! It is through

thee that thousand thousands are ever speeding to fulfil the Father's will, speeding between heaven and earth, like bees between the hives and flowers, harmoniously disposing all things—a multitude ever ready, unstained by sin—quick to obey. It is through thee that ten thousand times ten thousand, intently gazing on thy Majesty, stand in the heavenly sanctuary, filling it with the harmony of the ceaseless hymn to the glory of the triune God.

IV. It is through thee that the **SERAPHIM** burn—that the **CHERUBIM** shine—that the **THRONES** judge.

Thou, our God, art fire, burning without consuming; and it is from the immediate presence of thy Divinity that the sacred order of the **SERAPHIM** are inflamed with love and arrayed in burning light; who sprinkle also the perfume from their own sweet fires on the lower companies of thy ministering soldiery, out of whose fulness even we, in some degree, taste.

Thou, our God, art true light. From thee the mountains receive their brightness, and reflect it to thy people. Thou largely pourest on the eyes of the **CHERUBIM**, nearly beholding thee, thy hid treasures of wisdom and knowledge; and through them they are derived to the lesser lights of thy wondrous tabernacle, which shine day and night before thy face, O Lord.

O King of kings and Judge of judges, thou great and awful One! Thou occupiest the high and lofty **THRONES** which have thee alone above them—living thrones, sweet and most peaceful, united by the most tranquil uniformity; through thee, detecting the hidden truth—through thee, pronouncing the righteous judgment.

V. O Lord our Ruler! Thee the sacred order of the **DOMINIONS** adore; penetrating, with peculiar liberty, thy divine mysteries; and exercising through thee, among the highest chieftains of thy court, a supremacy of rule unstained by pride.

O thou glory of the **PRINCIPALITIES**! Through thee that lofty order, unenvied though excelling, rules over the armies of heaven; to whom, in the fulfilment of their sacred duties, according to thy secretly preconceived dispensation, it delightedly leads the way.

Thine, O Lord, is the strength of the **POWERS**, trampling with flaming zeal on the necks of the infernal chiefs, and thee in these they fear; that so the wicked may not, to the extent of their will, prevail to our destruction.

VI. Thine, O virtue of the Father, is the wonderful perfection of the blessed **VIRTUES**, through whose operations it comes to pass that every age wonders, and, amazed at thy surprising works, exclaims, "All things whatsoever the Lord pleased, that did he in heaven and on earth, and in the seas, and in all deep places."

Thine, O Jesus, is the magnificence of the **ARCHANGELS**, in whom thy condescending kindness is exhibited, when thou scornest not to send so glorious satraps of thy palace into this lower world to aid such insignificant beings as we are, who have been compared to clay, and are likened to dust and ashes. Through these, at thy behest the ministering servants to our salvation, are thy secret counsels made known to us; by them are mortals healed; by their

aid kingdoms and empires stand; amongst them, pre-eminent is thy **MICHAEL**, the noble standard-bearer of heaven, who, raising his protecting sword, stands before the armies of the living God, and shouts over the enemy, in voice like thunder, "WHO AS GOD!"

VII. But is not, also, the lovely innocence of the blessed **ANGELS** the precious work of thy fingers, O thou wisdom of God? Thou arrayedst them, as it were, in incorruptible garments, in that day when thou createdst them for thy sacred service. These are the living stars of the Upper Heavens, the lilies of the Inner Paradise, roses planted over the silently flowing waters of Siloah, in mentium (al. cod. in montium) immobiliter fixi. O river of peace!* O field of delights! O incomparable wisdom, encircling the heavens! From thee they derive their light; they shine and redden in wisdom, in virgin purity, in the eternal fires of love. These are thy blooming youth, O Lord, faithfully obeying thy commands in assisting our weakness. They guide our steps through this dark world; they ward off the attacks of our enemies; the secrets of thy will they make known to us; they nerve our relaxed minds to what is good; the incense of our prayers they lay on the golden altar, and ever beseech the merciful Father on our behalf.

VIII. Thus, O Father, even for us, as yet afar off, thou hast a care; and if this **TENTH PIECE OF SILVER**, once lost from thy bosom, and now at length laboriously sought after, possess any value, it is owing to thy merciful kindness, O thou good Jesus. If this **TENTH CHORD** of Divine praise have any sweetness of sound, it is thy soft touch which produces it, while thou art playing on thy ten-stringed instrument the glory of the Father. Play as thou art playing, O Lord. Strike with swift fingers the sweet hymn of manifold praise to the Father. Touch those **NINE MOST PURE CHORDS** in heaven which have never uttered a saddened strain; touch, also, this **TENTH AND DEPRESSED CHORD**, whose upper portion, already drawn to thee, sounds notes of joy; while the lower, still bound to earth, yields but a mournful cadence.

IX. All the works of thy power, O only-begotten of God, while I attentively survey, in amazement I tremble; thou appearest in them every way so glorious. Great are they, beautiful, and exceeding good; yet, when compared with thee, all are but nothing and vanity. The heavens and the earth, and all the glory of them, are sustained through thee, their Creator and Governor. Thee, powerful and awful—Thee, wise and beautiful—Thee, good and lovely, all of them declare; and as much as light excels darkness, so thou alone excellest all things. And thou in heaven hast been reserved for me, my Lord, and the reward of thy servant! Thyself the giver and the gift of that salvation which my soul looks for from thee! And what is it that I have desired of thee on earth besides thyself alone? What is it that I have valued as better and more lovely, so as to withdraw my heart from thee, to desire anything in the world apart from thee? Alas, wretch that I am! Why have I loved, why have I desired anything in all my life besides Christ Jesus my Lord? Why have I delayed,

* Isaiah, lxvi. 12.

why have I suffered one moment to pass in which thou, O Jesus, wert not dwelling in my heart, in which I did not love thee with my whole mind, and in which my innermost soul did not delight itself in thy sweetness? Where was I, when I was not in my heart with thee? Whither did my affections flow, when they listened not to thee alone?

X. O God of my life, how vainly have my days been consumed; how profitless have they passed away; days which thou hast given me that I might do thy will, and I have not done it! How many of my years, and days, and hours, are gone without fruit in thy sight! and how shall I stand? How shall I lift up my eyes to thee in that thy great scrutiny, when thou wilt order all my days to pass in review, and wilt require the fruit of each? O most merciful Father! may this not be—may my wasted hours (alas, too many) pass into oblivion; and if through thy grace any of them have been well spent, (how few, alas! their number,) grant that they may be in thy eternal remembrance. Grant, O dear Father, that at least this residue of my days may bring forth their fruit and be sanctified by thy grace; that they may find a place in eternity, and be continually numbered before thee.

XI. Kindled by thoughts like these, burn ye, O my affections, and flow unto Jesus my Lord. Run; hitherto you have been sufficiently tardy; hasten your course; seek whom you seek. Do you seek Jesus of Nazareth, the crucified? He has ascended into heaven, he is not here; he is no longer where he was; he is no longer where he had no place in which to lay his glorious head; he is not now where once he walked, in the midst of tribulation, loaded with contempt; he stands not now before Pilate in judgment; he stands not now despised and mocked before Herod; he is not where once he went forth, spit upon, beaten, wounded, and covered with blood; he is not now suspended between transgressors; nor is he in that tomb, shut in with the great stone, and guarded by heathen soldiery. Where, then, is "the well-beloved of the Lord"? He dwells in safety. No plague shall come nigh his dwelling. Above the highest heavens, above all the excellency of angels, he ascended by his own power; on the throne of his peculiar glory he sits at the right hand of the Father, co-equal and co-essential; arrayed in divine light, crowned with glory and honour, as becomes the only-begotten of God, the serene, the blessed, omnipotent ruler of heaven and earth.

XII. There all the angels of God adore him; and the vast multitude of the citizens of the heavenly Sion. In him all hearts harmoniously rejoice; on his lovely countenance the blessed feed their eyes; towards him every affection flows. Him praise, him bless, him magnify the wide courts of heaven—the city most glorious in his resplendent glory.

Rejoice, and sing praise, O SION! for great in the midst of thee is the Holy One of Israel.

Rejoice in Jesus, your noble Child, ye illustrious PATRIARCHS! since in him has all your expectation been fulfilled. Lo! he is exceedingly exalted; and in him, your seed, all nations are blessed, as the Divine Word formerly promised you.

Rejoice in the great Prophet, ye **PROPHETS**—men of Truth ! You see all things wondrously and gloriously fulfilled, which, in the Holy Spirit, you proclaimed concerning him ; and through him you have been found faithful in all your sayings.

Rejoice in Jesus, your Lord and Master, ye nobles of heaven, blessed **APOSTLES**. Rejoice in him and with him with an intimate joy. Lo ! Him whom you once saw in the midst of you an hungered, and athirst, and wearied, and experiencing the like infirmities of humanity ; whom you saw the object of human scorn, and numbered with transgressors ; see how he has overcome ; how he reigns ; how all things are under his feet ; how gloriously he shines in his own divine light ; having you, who once were with him in his temptations, and were partners of his sorrows, now companions in his joy and his ineffable glory. Adore now those sweet knees which bent themselves before you, even to the ground, while you were sitting at that most holy supper. Adore now those most sacred hands, with which the King of kings condescended to wash and wipe away the dust from off your feet.

XIII. Rejoice in Jesus, the Captain of your warfare, ye victorious **MARTYRS**. Lo ! Him for whom you gave up yourselves to death—Him, I say, you possess, Jesus, the Son of God, the prize of your conflict.

Rejoice in Jesus, the Teacher of the Truth, ye honoured **CONFESSORS**. He, whom once by holy doctrines and just works you confessed before men, now confesses you before his Father and his holy angels.

Rejoice in Jesus, Virgin and the Sanctifier of Virgins, ye **VIRGIN** inhabitants of Paradise, ye who most resemble the angels. Lo ! Him, whom you loved, and desired, and sought after with ardent affections ; for whose love you despised earthly partners and every worldly pomp ; Him you now see Son of the Highest King ; you now possess him ; you now repose in his chaste embraces, and by no fraud of any wily enemy shall he ever be taken from you.

XIV. But to whom among the inhabitants of heaven can there be a more abundant joy than to thee, O **MARY**, perpetual Virgin, Virgin of virgins—Virgin without compare—Rose of heavenly sweetness ; who brightly shinest even among those first-born lights, those first partakers of the divine rays. In thy own Jesus rejoice, above all others, with a singular and exceeding joy ; since Him, whom thou broughtest forth as man, and nourishedst at thy own breast ; Him, with angels and all the inhabitants of heaven, thou adorest as the living and true God. Rejoice, blessed Mary, since Him, whom thou sawest hanging on the cross, thou now seest reigning in heaven gloriously ; thou seest all the principalities in heaven, and earth, and hell prostrate before his Majesty, and all the strength of his enemies trampled under his feet.

XV. Joy of joys be to thee, thou assembly of the saints, blessed **JERUSALEM** our Mother, which art from above. Celebrate a joyful and endless feast in the vision of thy own Jesus Christ, who has made thy peace, the author of thy freedom.

XVI. And now do thou, O **MY SOUL**, lift up thyself with what effort thou canst, and join thyself to those blessed thousands rejoicing in the Lord Jesus. Mount thither on the wings of faith and hope ; and there,

in the fires of charity, for ever dwell where Christ is sitting, on the right hand of God. Gaze with thy mind's eye upon his countenance; survey, and kiss with praise and devotion, each of those blessed wounds whence flowed those precious streams of sacred blood, with which the only-begotten of God redeemed thee and sanctified thee unto everlasting life. O Jesus, who loves not thee, let him be anathema; who loves not thee, let him be filled with sorrows. Chaste, O Lord, is thy love, and admits of no impurity; its taste never intoxicates; it seduces the mind from no right path; it is sweet, and without bitterness; nay, the bitter things of the world it sweetens, and renders its sweets bitter. If we are in straits, it suffers no straitening; if we are under pressure, it is free; if in want, it perishes not; if in grief, it suffers no diminution: if in distress, it is calm; if under threatening, it is secure; if under persecution, most secure; among blandishments, incorrupt; among torments, unconquered; in death, always alive.

XVII. As the miser rejoices in his hid treasures, and as the mother rejoices in the love of her only son, so is it the soul's joy and pleasing delight to embrace thee, O Jesus, in thy love. O Jesus! thou art to the soul that loves thee the sweetness of honey, the pleasantness of milk, the exhilarating taste of wine; and no delicacies so delight the palates of those who partake of them, as thy love delights the hearts of those who taste thee. O Jesus! thou living bread, desirable grape, sweet wine. O gentle Lamb! bold Lion! beautiful Panther! innocent Dove! swift Eagle! O Morning Star! Eternal Sun! Angel of Peace! Fountain of Eternal Light! may every well-ordered faculty of the soul capable of thy praise love thee, seek thee, delight in thee, and admire thee. O God of my heart, and my portion Jesus Christ; through thee may my soul lose its own spirit, my flesh its own appetites; and do thou live in me, and may the coal of thy love, kindled within me, warm and grow to a perfect flame; may thy grace nourish and cherish it within me, that it may for ever burn on the altar of my heart; may its heat pervade my bones; may it burn in the innermost parts of my soul, so that in the day when I shall have to give up my account, I may be found blameless before thee. In that day when at thy command I shall be stript of this mortal garment which now I bear about with me, may thy presence guard me, thy love encompass me, and be to my soul like the garment of thy beauty; that it may not be found naked, but clothed upon; that its infirmities may be shrouded from before thine eyes.

XVIII. May the fervour of thy love remove far from me that strange fire, the fire which consumes thy adversaries; may it raise my soul to its Creator, and, as far as it is permitted, may it plunge it in thy divine light. O Lord Jesus, may all who love thee be filled with thy blessing; they who approach thee, may their names be written in heaven, and to them be peace under the shadow of thy

* *Panthera* odit *draconem* et *draco* ipsum fugit, cum autem comederit et saturata fuerit se recondit in spelunca et dormit continue fere tres dies. Post triduum vero, a somno surgens, emittit vocem, et ab ejus ore exit odor aromaticus supra modum suavis, propter cujus suavitatem ipsum omnia animantia sequuntur. B. de Glanvilla de Propriet. Rerum, lib. 18, c. 80.

wings for ever ; but to thee, only-begotten of God, with the Eternal Father, and the Holy Spirit, be endless praise, unchanging glory, and perfect dominion, for ever and for ever. Amen.

REFORMERS' TESTIMONIES TO THE CATHARI.

"Why did not the seven brethren and their mother obey the king's commandment and save their lives and goods as the ancient Catharistes and newe Puritans doo, saieng, All things be pure to the pure, and no idolatry nor filthynesse can infecte him that is pure and cleane." —Ponet's Treatise of Politic Power, sign. E.

"This was the pernicious error of Novatus, and of the heretics called Cathari, that they would not communicate with the church." —Latimer's Conference with Ridley, Ridley's Works, p. 128.

"The Novatians and Cathari abuse this place to prove that all such as do fall after baptism cannot rise again, but are damned and not recoverable." —Hutchinson's Image of God, p. 113.

"There sprang up in the days of St. Bernard a certain damnable heresy wherewith all France was greatly infected. The name and beginning of this heresy was first unknown, albeit, it is thought to be cousin-german to the doctrine of the Manichees in sundry points, unto the which heresy they that were subject were afterwards called Cathari it est puri. This was the first heresy which openly condemned the baptism of infants." —Alley's Poor Man's Library, Miscellanea to Præl. IV.

"There is none among all the monks and priests of the popes which had not lieber have a hundred harlots than to have a chaste wife of his own ; in the which points they have ensued the fond desire of the Catharons and of Montan." —Philpot's Translation of Curio.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from vol. xxiii. p. 516.)

THE subjoined passage from Bishop Newton's Autobiography completes the description given, in preceding Numbers, in extracts from the Bishop's life, and that of his contemporary, Bishop Pearce, of the encroachments made in the last century by ministers of state on the ecclesiastical prerogatives of the crown, and of the evil working of such a system.

"When Mr. Grenville heard of the death of Archbishop Secker, he said upon it, that if the Bishop of London, as then seemed most probable, should be translated to Canterbury, *he was pretty confident, from what had before passed in discourse with the king, that the Bishop of Bristol* would succeed to*

* [Bishop Newton.]

London. But *dis aliter visum, the higher powers made a different arrangement*. And here it must be said—*Sit mihi fas audita loqui*—the following particulars the writer cannot be supposed to authenticate upon his own certain knowledge; he can only relate them according to his best belief and information, and upon as good authority as can usually be had in cases of this nature. The Duke of Grafton was at that time the *first minister*, and he was determined to promote his friend Dr. Cornwallis, Bishop of Lichfield and Dean of St. Paul's, and proposed him for the Archbishopric of Canterbury. The king would have it first offered to his old preceptor, the Bishop of Winchester,* which was readily complied with, as it was thought that Winchester would be even more agreeable to Bishop Cornwallis than Canterbury. But the Bishop of Winchester was unwilling to change his situation; and then mention was made of the Bishop of London, to which nothing was objected, as it was conceived that Bishop Cornwallis might make as good a Bishop of London as Bishop Compton, who was a very good one. But the king added that the Bishop of Bristol should succeed the Bishop of London. This would have disconcerted the whole plan of the *ministry*, which was, on the Duke of Grafton's part, that Bishop Cornwallis should be promoted to Canterbury, or Winchester, or London; and, on Lord Gower's part, that Bishop Egerton should succeed him both at Lichfield and at St. Paul's. 'No,' said the king, 'if the Bishop of Bristol is not to be Bishop of London, he shall at least be Dean of St. Paul's.' Bishop Cornwallis was hereupon declared Archbishop of Canterbury, and has since proved himself not an unworthy successor. . . . While these things were transacting in London, the Bishop of Bristol was at Bristol, and the first notice that he received of his preferment was from the newspapers; but there is no dependence upon newspaper intelligence. He then received a letter from the new archbishop, dated at London, August 18th, thanking him and Mrs. Newton for their kind and friendly congratulations, and wished them both much joy and happiness in the deanery of St. Paul's; he did not know of it for certain yesterday, or should have apprised him of it sooner; yesterday the Duke of Grafton acquainted him that it was done, and asked where he might write to him; 'so that it is likely,' said he, 'you will have heard from him by the time this reaches you.' Soon after he received a letter from the Bishop of London, dated at Brighthelmstone, August 23, wherein he said 'he took the first opportunity of congratulating him upon his promotion, the Duke of Grafton having informed him by the last post that his majesty had appointed him to succeed the Archbishop in the deanery of St. Paul's.' But still there was no letter from the Duke of Grafton, none from either of the secretaries of state, nor any authentic letter of office. The bishop, therefore, that he might no longer be held in suspense between hope and fear, wrote to the Duke of Grafton, informing him of what congratulations he had received, and desiring to know what truth there was in them. The duke returned a very obliging answer, dated 'Grosvenor-square, August 30, 1768,' that he was much concerned that his letter, which he wrote by his majesty's command, to acquaint him of the king's conferring on him the deanery of St. Paul's, should have been lost from the post, or from the servant who was to carry it thither; that the Bishop of Bangor (Egerton) would kiss the king's hand to-morrow for the diocese of Lichfield and the residentiaryship of St. Paul's, vacated by his lordship's becoming dean; that his own convenience would direct him in the time of coming up to kiss the king's hand, but he should think the sooner the better. His grace was also pleased to add some civil compliments and kind professions upon the occasion, for which the bishop retained all due gratitude; but it is certain, and it is a circumstance in which he always gloried, that he owed his preferment more to his majesty's goodness than to the favour of any of his ministers.†

* [Bishop Thomas.]

† Life of Bishop Newton, pp. 162—166.

SACRED POETRY.

LINES SUGGESTED BY A SERMON.

WHEN far from all who watch and weep
 O'er this cold, evil day,
 My lonely course I fain would keep
 In the pure, ancient way.

'Tis hard to brook the scornful word,
 The mute, disdainful eye;
 To see Thine own true herald, Lord,
 Pass'd, like a dreamer, by.

At times like these, if I would rest,
 And shrink to walk with Thine,
 As though each ill-advised jest
 Were voice of truth divine;

O then, in such dark trial-hour,
 My hope and comfort be,
 The words of spirit-soothing power
 That herald spake to me.

"What are the cares that rack the soul?
 Pain, sorrow, scorn, or pride,
 But troublous waves that heave and roll
 On life's mysterious tide.

"O thou, whome'er those surges toss,
 Wouldst reach the Saviour Son?
 Go, cling to his supporting cross,
 And breathe them one by one!"

S***.

Oxford.

SAMSON.

ON! would he breathe once more, whose heavenly breath
 Stir'd in the camp of Dan my manhood's morn,
 And nerved this iron arm with vigour, gone
 As the red lightning scathes and vanisheth!
 Oh, would he breathe once more! 'Tis worse than death
 Here to abide, a slave and outcast, shorn,
 Prison'd, and blinded, the Philistines' scorn;
 A broken sword, and rusting in the sheath.
 He breathes! I feel again the shaggy hair
 Wave on my forehead, and the ancient glow
 Of might divine impels me yet to dare
 One effort more to lay the conquerors low.
 Boy, lead me to the central columns—there,
 They yield; they fall; God, let me perish so!

S.

CORRESPONDENCE.

CHURCH OF STEEPLEHOUSE IN THE WEST.

A GENEALOGICAL FRAGMENT.

SIR,—Notwithstanding the pains which have been bestowed by many well qualified parties in investigating the genealogical history of Great Britain, I have not seen any notice in Burke of the ancient and honourable family, Church, of Steeplehouse, in the West. This is the more remarkable since a representative still lives in tolerable style in Kent, at a seat called the Priory—a house in which some one of their name and kindred has resided above a thousand years. Whence this neglect can have arisen I am at a loss to conceive. It is true the gentleman there became very obnoxious to certain of his neighbours when the Reform Bill was being debated; and some went so far as to say that they would take care to keep out any more of his stock from the inheritance, if they did not turn him out himself. Perhaps it was taken for granted that they would be able to keep their word, and the extinction of the family being assumed, its history was consigned to oblivion.

With regard to their first settlement in these parts, I have not been able to recover the details. All writers agree that they came originally from Jerusalem; were distinguished and honoured in these islands for a while; then met with reverses, and lost their property. Ultimately, an important personage, who came from foreign parts, representing himself as the head of the house in this island, put in his claims to the estate. But he had hardly gone over the dilapidated buildings, and walked out of the grounds through one of many gaps in the old paling, when he met with a party of fine-looking fellows, though badly armed, who told him the house was theirs, but they had been turned out by robbers in the neighbourhood, and they were now trying to organize a force in one of the lodges, which they had still managed to hold, and had no doubt they should soon recover possession.

Mr. Austin, for that was the adventurer's Christian name, was somewhat nettled at the information thus volunteered: but he put the best face upon it; calling the men aside under an oak, he told them that, whatever they might think, he was the real, old, original heir to what they called their property, and the rightful owner. That he had also got some powerful friends in the neighbourhood, and doubted not, if they all made common cause with him, they should soon get back into the mansion. "And then," said he, "as soon as I am comfortably settled, I will provide liberally for all of you. You," turning to one, "shall be my secretary, and you my chaplain, and you my stonemason, and you my lacquey," and he was going on very fluently in this fashion, until one of the men cried, "Hold! Why are we to be your servants? Haven't we been living here long before you were born, and held our own against all comers until just now that the robbers overpowered us? We have strongholds in yonder

mountains still on the remoter family estates, and here are our arms which proclaim our title, and help us to maintain it," and the spokesman shewed him a shield indented with the blows of many a hard won battle.

Mr. Austin looked on the shield in silence; then observed, with a complacent smile, "My friend, you are mistaken in considering those to be the family bearings; in fact, they set all heraldry at defiance. The couchant lion armed and langued, with his paw upon the open book, is indeed, the crest; but what a shield! Tincture upon tincture; azure: a cross sanguine, with a lamb sanglant in the dexter chief!" and so saying, he produced a drawing of his own arms from his pocket-book, which gave, or, a cross sanguine, and the lamb in the chief; but the base was quite different, being occupied with hands extended and grasping crowns.

The men looked very much as if they should like to horsewhip him; however, they believed he was really one of their kindred, and he had more book learning than they—a rarity in those parts; so, not knowing what to make of him, they parted in very ill humour. Mr. Austin declared that his old uncle had given him the estates, land, houses, goods, chattels, &c., "in puram eleemosynam," which, as he explained it to them, meant, "to do what he liked with," and had introduced him to some of the neighbouring gentry, one of whom, a magistrate, promised to commit any one who should interfere with his rights. The magistrate kept his word, and the new comer, by loud professions of respect for his great uncle in foreign parts, managed to get the character of a model of piety, notwithstanding his ill-usage of his cousins, who lived on anything they could get, and would not move from the lodge, which they had so fitted up as to make it very defensible.

I am forced to relate these old stories, or it would not be easy to understand the gist of some proceedings which have recently put all the estates in chancery, and may possibly, in the issue, alienate them from the Churches of the Lodge and the Priory too. The whole of them have always in fact been held on a peculiar tenure, with all the conditions of which no one has ever complied; so that when any mischievous people choose to pry into matters, or even well meaning folks try to exact the whole of the poor rate (which has long ago been twenty shillings in the pound) on such of the estates as still remain unalienated, there comes quarrelling and litigation. But there is a great deal more to be premised before we come to this. I think we got as far as where the people at the Lodge would have nothing to do with the man at the Priory, whom, notwithstanding all his book learning, they thought a very conceited fellow; and, in truth, they spoke their minds pretty plainly. He never dined out anywhere but he kept talking against his poor relations; the neighbourhood, he said, was well rid of them. They were a quarrelsome set, and did not understand the refinements of France and Italy. Even when they travelled, they came home as great boors as they went out. They were beggarly dissenters, and nothing else; and he hardly knew whether they belonged to his family at all. They, on the other hand,

never lost an opportunity to hint that Mr. Austin was a Puseyite, a papist in disguise, or hardly that; they wished they could be quit of him. It was no use, however, for them to go on so. Mr. Austin had the smoothest tongue and the best head-piece, and outwitted them at every turn, laying the foundation of a flourishing race, as clever and unscrupulous as himself; for, although a good man in the main, that notion instilled into him by his uncle, that nothing could be wrong which advanced his family, misled him sadly.

And this reminds me of a very ill-looking affair that happened years after, when some of the young gentlemen had grown up, and heard of a relation of the elder branch, a Mr. Colman, who had considerably retrieved the fortunes of the family in the North. Off one of them goes, post haste, and gives notice at the sessions, that there was some flaw in the north countryman's title, and he had got both the deeds of the estate and the keys of the house; and while the jury were thinking about it, he pulls a great key out of his breeches pocket, which, he said, opened every chamber that the family possessed. The jury, on this, turned to the defendant, and asked him to shew his key. But he told them they were being hoaxed. It was true a key was mentioned in the deeds of the estates, but it referred to a right of common on an unenclosed district, and was, in fact, an admission on his part of others to his privileges. But the foreman shook his head; he could not stand the sight of the great key. The defendant was ejected, and went to live at a cottage, from which, in due time, they ejected his heir.

This was pretty well for one brother. But there was a large family of them. All were shrewd fellows, but some indifferently provided for. They were not, however, too proud to attend to their own interests; and whenever they met with a fortune among their cousins, they would offer to the lady, settle all her property upon themselves, and go to church in no time. In this way they succeeded in absorbing the old stock, and to such a height did their insolence reach, that when one of the last of these marriages took place, they actually drove from the church door, and were married again in a popish chapel, because a brother of the lady's chanced to be incumbent at the church!

I said that people thought well of Austin and his sons on account of the great respect they had for their patriarch in foreign parts; and that it was very much through this that they came over the Englishmen so completely. But in the course of time affairs got out of order, and two claimants appeared, who agreed about as well as Mr. Austin and the people at the Lodge, as to whose the estate was. One brother took the English branch, which it was impossible any longer to distinguish from the foreign, under his protection; he even sent a neckhandkerchief and other presents to the owner of the Priory, and assured him he recognised him as his very dear cousin. But the other soon after contriving to oust his rival, declared the handkerchief and some fine bulls he had sent from the Pontine Marshes to improve the Kentish breed, were all part and parcel of the Priory estate.

"Hark ye!" says he to Mr. Stigand, the resident, "that's no handkerchief of yours; so get it washed, and hand it over to your cousin

Robert, whom you never saw nor heard about until he came to take the estate. The presents, the house, the bulls, and all are meant for him, the true and rightful heir; so turn out." And out he turned; for one fine morning Robert came, with a strong fellow and a lot of swash bucklers, broke in the doors of the house, thrashed his servants soundly, stowed the old gentleman away in a cellar among the lumber, locked him up, and took away the key.

It was a heavy time for the tenants when Signior Roberti (for so he called himself,) took possession of the priory, and brought in all his foreign fashions. It seemed like the old days of Mr. Austin coming over again, for by this time his children had come to be very like the natives themselves. At assizes, and other busy times, he brought his own countrymen with him, who laughed at his company, and talked as if they were the only real gentlemen in the land. They, on the other hand, knowing how the Signior had served their old neighbour's waiting men, bit their lips and said nothing. And now the goings on grew worse than ever: for, however many children might call the lord of the Priory father, a foreigner fresh imported was almost always heir.

At length the tenantry grew violent, and the lord-lieutenant of the county, who, it must be acknowledged, had always received great attention and respect from the lord of the Priory, watched his time, and picked a very pretty quarrel with him. The lord-lieutenant, it seems, had no male heir, but he had a wife whom he little fancied, and he wished he had not. So, taking advantage of the bad odour in which he of the Priory happened just then to be, he drives up to his door in a flaming passion, and swears at him most horribly, vowing that he is the cause of all his domestic trouble. "My good sir," said Mr. William, "how can that be?" "I don't care how it is," said Mr. Plantagenet; "but I know that it is all owing to that fellow whom you talk so much about as the head of your family. It was he who cooked up the match between me and Kate at first; smoothed every difficulty, talked me over, persuaded me it was all right, and now I have just found out it was against the law."

William stared. Mr. Plantagenet went on.

"Now, one blow of my fist would dispose of you; and none of your neighbours would inquire what had become of you. But I will make terms with you: get your old uncle to cancel a bond he has of mine, which has something to do with my wife's settlements; and do you lock her up in one of your garrets, and if any body asks about her, say she is dead, so that I may marry again. I am a proper young man; I think no lady will reject me."

William was terribly frightened; but he was too good a man to accept the terms, and too sensible a man to refuse them. He said he would write to his uncle to send his attorney to see about it. Which of the garrets did he think would do best for his wife. Did not he think they could make it up? But the lord-lieutenant broke out in a great rage—

"Hold your tongue, you old fool! You know you have no more right to be here than a good many honest men; your ancestors got

the old family out by chicanery and intermarriages, and you only live where you do on sufferance. There are some of the old stock more nearly related to the first owners than you are, as I can prove ; and if I can't it's no matter. So lock her up, I say ; or I will pull your house about your ears." And on that he turned round, and called "Thomas ;" and Thomas came, against whose family nobody could say anything, and in loyalty, at least, and hatred of foreign domination, he was a true Briton. And the lord-lieutenant had no need to execute his threat after all, for the gentleman at the Priory was taken ill and died before the things that were dearest to him perished. He sunk under disease of the heart, which often proves fatal on the least excitement. The doctors came too late to do any good, and he was not cold when Mr. Plantagenet walked into the Priory before his man Thomas, crying out, "Make way for the heir of all the Churches." The old servants looked surprised, and grumbled, but made no resistance : some were glad to hear him talk English. Then he was a mild, kind-hearted, and, as times went, an honest man ; and he wasn't forced to take the lady after all, for he told his former master it would be much better to turn her out of doors, and allow her three-and-sixpence a-week for board and lodging.

There are a great many curious anecdotes of this man in county histories. Though better than most of his predecessors, he came to an untimely end, and a Frenchified Englishman followed him, who tried to get the estates conveyed en masse to his great uncle. Some said they did not care what he did with them, so as the enclosures by which they had encroached upon his commons were secured to them and their heirs in fee-simple. Others doubted whether any such conveyance as he meditated would be good in law ; however, he guaranteed them the encroachments, and conveyed the estate away by deeds, which as soon as he died were found good for nothing but to cut up into tailors' measures.

I am sorry to say that when the lords of the Priory had done with this same great uncle, they had a bad look out on the lords lieutenants. One of these actually dragged an owner of the property out of his bed, and put him in the round-house, because some of his men shot at a target on a common near his house. It happened that an old lady was at this time living at the castle, who took it into her head that the men were practising, that they might some day get into a tub and shoot her. Mr. Edmund said this was nonsense, and he would not stop the shooting ; and that was how she served him in consequence.

It is clear enough, however, from all this, that the Priory people had lost the respect of the principal gentry. It was not long before the rabble began to insult them in the streets. The time also was unfortunate ; there was a good deal of monomania about—that is, people were mad in all possible ways on all matters whatsoever, especially religion, morals, and politics. Some were all for the uncle abroad, and declared nobody looked like a gentleman without three hats on. A few of them tried to blow up the room where the sessions were held, but the strangest of these people took up another notion ;

they fancied that the Priory belonged to them, and some dozens came as a deputation from as many hundreds to persuade Mr. William, who resided there, that he had no title to any part of it. Mr. William, the lord of the manor at this time, was a shrewd, bold, and somewhat hasty little man, but he restrained his temper, tried to argue with them, and shewed them his pedigree. It was fairly drawn up on parchment; an old knight, clad in complete armour, lay on his back at the bottom, with the genealogical tree branching from his loins; but one of them, who stood spokesman for the rest, looked wildly in his face, and said, "Yes, this is the very pedigree; by this document let our claims be judged. There is the noble knight our father, whom you—contemptible pigmy that you are—pretend to call your ancestor. Do you think you look like him? See here"—and he drew up his own tall, gaunt figure to the utmost height—"am not I the counterpart of the ancient brood, the true Church of Steeple House, heir of the Priory?" So saying, he pulled the brim of his hat down until it gave way and rested on his chin, looking in profile not unlike a helmet, tucked the tails of his coat under his arms, and stood to be admired. Mr. William smiled bitterly; never tried to argue with them again, but sent to the blacksmith and had his shutters plated, and new bolts and bars for his doors and windows, and got the lord lieutenant, who was on friendly terms with him, to have some special constables sent to watch his house. One day, however, these men said they were not well paid enough, and went off in a body, on which the mob forced their way into the Priory, murdered the owner, and for some time there were terrible goings on there. They broke the furniture, smashed the windows; and though they were always quarrelling, and sometimes murdering each other, nobody seemed to choose to stop them; nay, one day they plundered the castle and murdered the lord lieutenant, just after they had stood up all in a row, and sung one of Sternhold and Hopkins' psalms, in English metre. At last they were coaxed out of the Priory, and the next heir, who happened to be standing by the lord lieutenant when the ruffians killed him, took possession. A blameless man he was, a brave man and holy. He would go out at all hours alone, without so much as a walking-stick, and the very maniacs, who used to stand in groups pelting everyone that passed, dropped the stones from their hands when they saw him coming.

PAPAL EXACTIONS IN BRITAIN HISTORICALLY CONSIDERED.

"Image-worship and Relics."

NO. XVII.

(Continued from vol. xxiii. p. 283.)

SIR,—The gifts, offerings, presents, bequests, and legacies thus made to saints, their altars, and shrines, amounted annually to a value scarcely credible. I have already alluded to the frequent journeyings to Rome, upon appeals, or as ambassadors, agents, or otherwise; and few of those who visited the holy city would expect a successful result, unless they

visited certain places of sacred notoriety, with suitable gifts and offerings; whilst many who staid at home would gladly take the opportunity of sending, by the hands of others, their votive offerings to these sacred shrines. "The proximity and commonness of a thing," says an historian, "takes off much from the esteem conceived by hearsay or first-sight. Many famous saints and shrines we had here in England, and they were zealously adored, and presented from foreigners; whilst the devotion of the *English* was not satisfied with home objects, but he was the happy man who could bestow something at *Rome*, the holy. And the Italians would laugh at the English for their bigotry, as they called it, in travelling so far with such ardent zeal and liberality to so little purpose, as they thought; whilst, on the contrary, they themselves, in a like strain of fanatic zeal or devotion, would run to St. James of Compostella, in Spain, or to our St. Thomas of Canterbury, and prove equally liberal in their offerings with ourselves; though, for evident reasons, *ten times the sums were carried to Italy than ever were brought thence into England*; and hence vast quantities of *English* gold, silver, jewels, &c., were swallowed up in the treasures of saints beyond the seas, especially in Italy and at Rome. The treasure of the *Lady* of Loretto*, in Italy, is esteemed sufficient, if so employed, to maintain a war against the Turks for many years. Here at her shrine are to be seen the most costly vestments, the hugest and massiest plate, the most precious jewels, with the choicest rarities of art the world affords; and all this, for the most part, the oblations, gifts and presents of kings, princes, queens, and nobles of the Romish religion of other countries." These gifts and offerings did not, it is true, enrich the papal coffers without, at times, producing intimations of papal gratitude. The pope would sometimes send, as tokens of his grace and benediction, some presents to our English monarchs, the "*vestigia pauca retrorsum*," of which I will produce a few instances. *Speed, in Vita Harold*, p. 406, tells us that Pope Alexander II., A.D. 1066, sent to William the Conqueror (besides a consecrated banner, and an *Agnus Dei*) one of the hairs of St. Peter. King Henry II. obtained of Pope Urban III. that he might make one son of his Lord of Ireland, and particularly his son John; to whom the pope sent, as a special mark of grace, a coronet made of peacocks' feathers, woven with gold. (*Speed's Chron. of Henry II.*) Pope Julius II. sent to King Henry VIII. a precious, consecrated, perfumed rose of gold, and constituted William Warham, Archbishop of Canterbury, his deputy to present it with fitting ceremonies; as appears by his instrument† for that purpose, preserved amongst our me-

* See Note p. 283. See also a full account in "Stillingfleet's "Vindication of the Protestant's Grounds of Faith," p. 441.

† The following is a copy of the letter: "Venerabili Fratri Guilielmo Archiepiscopo Cantuariensi, Julius Papa Secundus, Salutem et Apostolicam Benedictionem. Chariissimum in Christo Filium nostrum Henricum Angliæ Regem illustrem, quem peculiari caritate complectimur, aliquo insigni Apostolico munere in hoc regni sui Primordio decorandum putantes, mittimus nunc ad eum *Rosam auream sancto crismate delibutam, et odorifico musco aspersam, nostrisque manibus de more Rom. Pontificum benedictum*, quam ei tua Fraternitate inter missarum solemnias per te celebranda, cum ceremoniis in notula alligata contentis, dari volumus, cum

metropolitan archives. In the Irish rebellion, in the reign of Elizabeth, the pope, as a token of favour, sent to *Desmond*, a principal leader among the rebels, a gracious "*Agnus Dei*," and a *hallowed ring* from his own finger, which *Desmond* wore about his neck, as a charm or preservative against all danger; but, notwithstanding this defence, he had his head cut off by a common soldier. (*Speed's Chron.* 1170.) In another rebellion in Ireland, the pope sent to *Tirven*, the grand ring-leader, for his encouragement, certain indulgences, and a *precious plume of phoenix feathers*. (*Speed's Ch. in Eliz.*) It must at times excite surprise that particular and pre-eminent devotion should be paid to certain images in preference to others. But our surprise will cease when we are told that these are *miraculous images*; images which have been discovered through the immediate interposition of God, or of Christ, or of the Blessed Virgin, or of some saint, and which have at some time been the media of supernatural effects, and are therefore resorted to with much confidence and veneration, in the expectation that they will repeat their prodigies.

The following instances of *images consecrated "ipso facto,"* either by the hand that made them, or by some other extraordinary extraction, and possessing therefrom extraordinary virtue, are taken from the work of Dr. Brevint:—1st. That image which Christ, as they say, made of himself, when King *Abagarus* sent him a letter, and a painter, who, being unable to look him in the face, much less to draw his picture accurately, because of the glorious light which dazzled his eyes, Christ took his own cloak, and, by applying it to his face, took a perfect copy of it, and sent it to *Abagarus*. This story is recorded by *Johannes Damascenus*, (*De Fide Orthodoxa*, L. 4. Cap. de Imaginibus,) who wrote about the year 670. 2nd. The image which Christ, as the Romanists assert, gave to *Berenice*, called otherwise *Veronica*. The story, as recorded by *Baronius*,* An. 34, n. 139, is, "that Vero-

nostra et apostolica Benedictione. Datum Romæ apud sanctum Petrum sub annulo Piscatoris, Die quinto Aprilis, Anno Millesimo quingentesimo decimo, Pontificatus nostri septimo."

* "Remanserunt omnia illa passionis Christi atque sepulchri instrumenta, pæque loca ubi hæc facta sunt, tantæ rei digna memoria consecrata, velut quædam trophæa victoriæ, eademque facta toto orbi conspicua ex quibus velut e perennibus quibusdam fontibus fluente gratiarum atque miraculorum eruperint. Ipsas spinas coronæ Jesu, columnam ad quam alligatus est cum flagellis caderetur, arundinem atque spongiam, qua fuit aceto potatus, magna fuisse diligentia asservata tradit Gregorius Turonensis, simul et Beda. Tunicam etiam illam inconsutilem a militibus sorte datam, a Christianis redemptam, et conservatam, auctor est idem Gregorius Turonensis, qui suis temporibus in Galatia fuisse repositam tradit. Ipsum sudarium insuper, quo caput Domini est involutum in sepulchro, quod divina virtute ab incendio remanserat illæsum, esse translatum ad posteros Beda testatur. Ab hoc diversum sudarium illud existimatur, quod a *Berenice faciei Domini sanguine et sudore aspersæ admotum, ejusdem Domini vultus effigiem in se retinuit*, ut habet Christiana traditio, et libellus manuscriptus, de translatione ejus Romam facta qui asservatur in Vaticana Bibliotheca, testatur. De eadem *Berenice*, quæ et *Veronica* dicta habetur, deque eadem Christi imagine velo excepta, *Methodius* Episcopus antiquus Chronographus meminit. Permansit integra, divina virtute operante illæque hactenus sanctissima sindon illa, quæ corporis Domini nostri Jesu Christi delibuta unguento in sepulchro posita fuit, veluti operimentum et stratum, quæ in se imaginem in sepulchro Domini jacentis expressit, asservaturque summo honore in Ecclesia Taurinensi."—*Baronius*, An. 3, No. 136.

nica gave a handkerchief to Christ, wherewith he wiped off the sweat and blood which was on his face, and thus his resemblance stuck to the cloth ;” and it is this which at this day is both so solemnly shewed, and so devoutly worshipped at Rome ; and you have to this purpose the whole legend carefully kept in the Vatican. 3rd. To these may be added that wonderful image which they call *made without hands*, which Romanists adore at Rome and preserve in the chapel of St. Laurence. (**Cæs. Raspon Lib. 4, C. 19.*) 4th. All those images which are supposed to have been either made by God himself, or brought down by his angels. Witness that fine picture of the Virgin, wrought curiously in a saphir stone, with her baby on her left arm, which Pope John, A.D. 525, saw first in the sky, and then all the bells of the town rung of themselves while the angels put it in his hand. (*Balinghem Calend. B. M., 27 Maii.*) Witness another image, which two Frenchmen, being in prison, found in one night made to their hand, when the evening before they were thinking how to make one. (*Chronic. Deip. An. 1100.*) Witness that other more glorious one at Tungres, which the angels left in a garden. If you ask what good it did there, they will tell you how that, coming down from heaven, it turned the night into a bright day, and cured the earl who owned the ground where it was left of an inveterate blindness. (*Pyræus Tripl. Coron. Tract., l. c. 12.*) Witness that other miraculous image near Florence, which the painter, thinking to make, found in the morning made to his hand, and to all the world’s amazement. (*Archang. Gian. de Initio Ordin. Servitarum.*) 5th. All the images which to this day are believed to have been made by St Luke himself, and given away to his friends, and so dispersed over the world. (*Simon Metaphrastes, in “Vita Luca,”* who wrote in the 10th century.) Some think that St. Luke made them of wax, others in wood, and others in colours. Some are so curious as to inquire both after the places and the time, when and where he handled the brush ; and so they find that in the last year of Christ’s life he made two fine ones,—at Malta, three ; and in two years at Rome many more ; one of them, an image of Christ, with a ring in his hand, is, they say, at St. Mary’s, seated at the high altar, just in that place where his chamber was when he made it ; another at St. Maria Major, which Pope Gregory had about him when he there stopped the raging plague. (†*Bened. Gonon. Chronic., An. 33.*) Another, the most miraculous of all, which came from Constantinople, and is now adored in Mont-Guardia, in Italy. (‡*Bzovius, tom. 16, An. 1433 ; Bened. Gon. Supra.*) Many of these images were, indeed, for centuries unregarded, till their sacred character was brought to light by §Divine interposition. Such is that marble statue of Christ

* A monk of Citeaux, in the thirteenth century, who wrote a treatise on miracles and visions.

† *Benedict Gonon*, a Celestin of the seventeenth century, who wrote a chronicle of the Holy Virgin, &c.

‡ *Bovius*, or *Brovius*, of the seventeenth century ; a Polish Dominican, who wrote a continuation of the “Annals of Baronius.”

§ “Sed quid de ipsa sanctissima cruce Domini dicam, quæ quantumvis sive Judæorum invidia sive alia causa diutius occultata subter terram permanserit, tandem, sic divina providentia disponente, in lucem prodita, fulgoris sui radiis universum orbem

which was so long unregarded, *sine cultu*, under a porch, and is now set up, and adored for its miracles, in the Lateran church. (*Cardim. Kastpon.*, lib. 1. c. 14.) Such is that old rotten piece of wood which the Sacrist of St. Roman thought only good to burn, till it cried out, "What, thou villain, dost thou not fear the Queen of Heaven?" (*Bzovius Annal.*, tom 19. An. 1513.) Not to speak of that which *Baronius (An. 57, n. 112) saith he hath seen at Rome, images digged out of churchyards, to the great amazement of the Romanists; such is (and of deeper extraction) that stone image, which the strength and swelling of water bubbled up once by night from the bottom of a deep well upon dry ground, and which now they worship, under the notion of its being the stone upon which our Saviour stood by Jacob's well. (*Archang. Gian. Cent. 3rd, Annal. Servit.*, lib. 5, c. 13.) Of the like worth and extraction are all those miraculous images which, they affirm, were found by poor herdsmen, some among thorns, where their cattle would be still feeding; (*Pyræus Coron. Beat. Mar. Tract.* 1, c. 12;) some upon the tops of mountains, where grass grew faster than it was eaten; (*Pyræus Coron. Tract.*;) some within deep holes under ground, above which cows died and rose again; (*Bzovius Annal.*, tom. 14, A. 1313;) some under the good arable fields, where the strongest oxen could not draw the plough; (*Astolf. Hist. Univers. Imag.*, B. M. L. 10;) others have been found by shepherds, some in valleys full of flowers in bloom at Christmas; (*Chron. Deip. Anno 1620*;) some among thorns, where those images cried for help; (*Franc. Hierasc. in Vita Hen. Sylv.*; some among nettles, working miracles among an unexpected flock of pilgrims; (*Trithemius*,† lib. 2, De Mir. B. V.) poor colliers have had the grace of finding some among old woods; (*Balinghem Calend.* B. M. 19 Maii;) eremites have been sometimes inspired to go and to take up some out of hollow trees; (*Gonon. De Patrib. Occident. in Vit. S. Man. Onies*;) and some out

illustrat, adeo ut vix sit reperiri personam et locum, in quo non sit aliqua ejusdem sacratissimi ligni particula? Nam et Sanctus Paulinus hæc de ipsa testatur, sic dicens, 'Quæ quidem crux in materia insensata vim vivam tenens, ita ex illo tempore innumeris pene quotidie hominum votis lignum suum commodat, ut detrimenta non sentiat, et quasi intacta permaneat, quotidie dividua sumentibus, et semper tota venerantibus; sed istam impatibilem virtutem et indetribilem soliditatem de illius profecto carnis sanguine bibit, quæ passa mortem, non vidit corruptionem?' (Paulinus Epia. ad Sev. 11.) At Cyrillus, 'lignum crucis, inquit, testatur ad hodiernum diem apud nos apparens, et apud nos, qui secundum fidem ex illo capientes, hinc universum orbem fere jam repleverunt?' (Catech. 10.) Terra ipsa insuper quæ Domini adjacet sepulchro, divinam quamdam ex Dominico corpore proxime posito virtutem hausit; ut merito Fideles illuc peregrinantes avidè solerent accipere, quæ tum ad morbos curandos, tum etiam ad Dæmones profugandos, uti consueverint."—*Baronius*, An. 34, No. 139-40.

* "Quis mirabitur in Christianorum ecclesiis esse effigatas sacras imagines? Cujus quidem generis imagines complures inspeximus in antiquissimo Priscillæ cœmeteri, via Salaria, Anno Domini 1578, urbe teste, eaque admirante, refosso sed et consuevisse ab ipsis apostolorum temporibus, cum quilibet erigeretur ecclesia, eo in loco, primum omnium, in memoriam Christi Redemptoris nostri, quasi nobile trophæum victoriæ, crucem poni in Titulum."—*Baronius*, an. 57, n. 112.

† *Johs Trithemius* was a Benedictine monk of the fifteenth century, born at Trithem, in Germany, 1462. He published a catalogue of ecclesiastical writers, and several other historical works.

of the thick boughs of a cypress; (*Nicephorus*,* *Ecc. Hist.*, lib. 14, c. 46.) The thirty-eight Knights of Navarre have their noble order from those fine images which were found by night growing upon the stalks of white lilies, (*Pyræus*.) As for Lipsius, he found his two goddesses in no better place than an old oak tree, (*Justus Lipsius*,† who wrote about the year 1553.) By another writer we are told, that three stone images were found at once in the bowels of a dead woman; the first was the Queen of Heaven, with a golden diadem about her head; the second was our Saviour, lying between two beasts in a manger; and the third was St. Joseph, with a Dominican Virgin at his feet. (*Michael Pius de Viris Illustr. Ordin. Prædic.*)

In one of the churches at Lucca they shew an *image of the Virgin, with the child Jesus in her arms*, of which they relate this story, (see *Mr. Wright's Travels at Lucca*):—"A blaspheming gamester, in rage and despair, took up a stone and threw it at the infant Jesus; but the Virgin, to preserve him from the blow which was levelled at his head, shifted him instantly from the right arm into the left, in which he is now held, while the blasphemer was swallowed up by the earth on the spot where he stood, and where the hole, which they declare to be unfathomable, is still kept open, and enclosed only with a grate, just before the altar of the image. The Virgin, however, received the blow upon her shoulder, whence the blood presently issued, which is preserved in a crystal, and produced, with the greatest ceremony, by the priest in his vestments, with tapers lighted, while all the company kiss the sacred relic on their knees." One of the most celebrated images in Italy is that of *St. Dominic*, of Surriano, in Calabria, who died in 1221, which, as they affirm, was brought down from heaven about two centuries ago, by the Virgin Mary in person, accompanied by Mary Magdalene, and St. Catharine. "Before this glorious image," (*La Vie de St. Dominic*, page 599, et seq.,) "great numbers of the dead have been restored to life, and hundreds from the agonies of death; the dumb, the blind, the deaf, the lame, have been cured, and all sorts of diseases and mortal wounds miraculously healed." All these facts are attested by public notaries, and confirmed by the assertions of cardinals, prelates, generals, and priors of that order; and the certainty of them so generally believed, that from the 9th of July to the 9th

* Speaking of a certain church at Byzantium, built by Cyrus, Nicephorus, who flourished in the fourteenth century, says, "Templum autem id hujusmodi occasione isthic est erectum. Cupressus in eo loco ingens et procera fuit, in qua superioribus temporibus nescio quomodo Imaginem Dei Genitricis quidam occultavit. Quam autem multum præterisset temporis, et Imago lateret, ipsa seipsam indicavit. Cupressus enim immenso coruscans lumine, perinde atque fax una, ardere visa est, et ingens etiam miraculorum vis ab obscura et latenti efficacia manavit. Ubi autem quidam curiositate laudata arborem conscendit, Imago ea, unde miraculorum vis profuxit, apparuit. Quapropter Cyrus, loco ei honorem habens, pulcherrimum et maximum Dei Genitricis construxit delubrum."—*Nicephori Callisti Eccl. Hist.* lib. 14, c. 46.

† "Lipée prit la plume pour justifier la devotion aux Images appelées miraculeuses, et publiâ: 1st. 'Diva Virgo Hallensis; beneficia ejus et miracula fide at ordine descripta.' 2nd. 'Diva Virgo Lichemiensis sive Aspicollis; nova ejus beneficia et admiranda.' Ouvrages qui non seulement lui furent reproches par les Protestants avec amertume et derision."—*Biog. Univ.*

of August, the anniversary festival of that saint, they have always counted above one hundred thousand pilgrims, and many of them of the highest quality, who come from all parts of Europe, to pay their devotions and make their offerings to this picture.—Aringhus, touching upon this subject in his elaborate account of "*Subterraneous Rome*," observes, "That the images of the Blessed Virgin shine out continually by new and daily miracles, to the comfort of their votaries, and the confusion of the gainsayers. Within these few years," says he, "under every successive pope, some or other of our sacred images, especially of the more antient, have made themselves illustrious,* and acquired a peculiar worship and veneration by the exhibition of fresh signs; as is notorious to all who dwell in this city. But how can I pass over in silence the image of *St. Dominic*, so conspicuous at this day for its never ceasing miracles, which attract the resort and admiration of the whole Christian world. This picture, which, as pious tradition informs us, was brought down from heaven about the year of our redemption 1530, is a most solid bulwark of the church of Christ, and a noble monument of the pure faith of Christians, against all the impious opposers of image-worship."—*Aringhus*, tom. 2, p. 464, § 13.)

E. C. HARRINGTON.

St. David's, Exeter, June 3, 1843.

* William of Malmesbury would have furnished our author with some extraordinary instances of *illustrious images* in our own country. For instance, he relates the following:—"De venerabili cruce quæ quondam locuta est. In ecclesia Glastoniæ est quædam crux, merito venerabilis, auro et argento cooperta, quæ quondam locuta est. Imo verius Spiritus Sanctus in ea cum quodam Monacho illius loci, Aylsi nomine, hoc modo; cum idem monachus, per eandem crucem sicut et per altaria transiens, nequaquam debita reverentia se inclinaret, secundum regularem disciplinam, se tandem quadam vice per eam transitum faciens inclinavit; crux igitur, in vocem quasi debitis organis formatam erumpens, sic ait, '*Nuto late Aylsi. Nuto late Aylsi*,' qui divina voce percussus statim corruens expiravit." (*Guil. Malm. De Ant. Glast. Ecc.*) Again he writes, "*De quadam Imagine Beata Virginis Mariæ.*" Est etiam ibi (in Ecclesia Glastoniæ) Imago Beatæ Mariæ: cum ingens ignis, olim circumdans pallas, et omnia altaris ornamenta consumeret, ipsam non tetiget, nec etiam peplum capiti ejus appensum. In facie tamen ipsius pro vapore ignis, vesicæ quasi in homine vivente surgentes, Divinam testabantur virtutem, et per multum temporis intuentibus apparebant." (*Ibid.*) Again: "*De alia cruce de qua cecidit Diadema.* Est etiam ibidem alia crux antiquissima, quæ olim in refectorio stare consuevit. De hac ferunt, quod cum die quadam Edgarus Rex et Dunstanus Archiepiscopus ad mensam sederent, (A.D. 970,) in refectorio, cogitationibus Divinæ voluntati contrariis in cor Regis ascendentibus, mirum dictu! Imago Dominica ligno crucis affixa, toto se corpore excussit, ita ut motus impetu Diadema ejus inter Regem et Archiepiscopum caderet. Quod hoc portenderet confessio Regis manifestavit. Inquisitus enim Rex a sancto Dunstano, quid tunc cogitaret, aut quid se acturum fore disponderet, fatebatur quæ eadem hora cogitavit, ut monachis ad alium locum translatis, illie moniales aggregaret. Increpatus igitur reverenter ab Archiepiscopo, dicente hoc Divina voluntati contrarium, Rex tale propositum revocavit in irritum." The object of this monkish story is quite clear. Again: "*De Cruce Vulnerata.*" "Est ibidem (in Ecclesia Glastoniæ) tertia crux cæteris minor, populo tamen celebrior, ab antiquo auro argenteoque vestita, dequâ olim ex percussione sagi Hæ, sanguis plurimus, virtute Divina profluxit; quod qualiter evenierit, alias scriptum non tacebit."—*Gulielmus Malmesburiensis, De Ant. Glas. Ecc.*

CANVASSING FOR CHAPLAINCIES.—EXETER HALL CLERGY.

SIR,—There is much in the present aspect of our affairs which is productive both of hope and sorrow ; and I have not lately met with anything which has given me more unmixed pain than the circumstances to which I would now call your attention, and that of the readers of the *British Magazine*.

In that portion of the metropolis which Sir Peter Laurie deigns to honour with his exclusive approbation, and which he distinguishes as the "south side of the Thames," declaring rather superfluously his supreme contempt for the churchmanship of "any other" (side), the characteristic liberalism of our age seems to be more generally prevalent than is happily the case elsewhere. It is commonly found in alliance with sectarianism, to use Swift's phrase, the "schismatics in temporals" are commonly identical with the "schismatics in spirituals." This hateful spirit is there fed and pampered in a manner unworthy of a Christian churchman, and, most of all, of a clergyman.

I will explain myself. The Chaplaincy of the Asylum for Female Orphans, Lambeth, is vacant. So also is, or was lately, a similar office in the Magdalen Hospital. In both cases the appointment is vested in the subscribers. One of the chaplains of St. Saviour's, Southwark, is just dead, too, and the power of appointing his successor lies in the rate-payers. Walking along the Borough the other week, I saw projecting from the wall a large placard, announcing the immediate vicinity of the Reverend Edward Thompson's Committee-room. To the door-post was affixed a copy of the testimonials of this gentleman, many of them obtained aforetime for a very different purpose from that to which they were now applied, and given by clergymen (Archdeacon Wilkins was one) who could have little expectation of having them submitted to the perusal of a Borough mob. If I recollect rightly, it was the Chaplaincy of the Magdalen which was the object of contention in this case.

For that of the Female Orphan Asylum there are several candidates. One of these is the Rev. Stephen Reed Cattley, with whose name, in connexion with a late edition of "*Foxe's Martyrology*," your readers are familiar. Mr. Cattley's address to the electors—I beg his pardon, the guardians—concludes with the following sentence: "In the meantime, I depend entirely upon the kind and unremitting exertions of my private friends to prosecute my canvass, and *I pray for God's blessing upon their labours.*" I would not judge any man, but I could not acquit myself of the sin which the third commandment condemns, if I had put my name to the clause which I have given in italics. The address from which I have quoted appeared in the *Times* of the 1st of April.

In the same paper of Thursday, 1st of June, appeared another advertisement, having reference to the same office ; it runs thus:—"On Sunday next, June 4th, the Rev. W. Edelman, B.A., one of the candidates for the office of Chaplain, will READ PRAYERS in the chapel of the Institution, morning and evening." About a week later, ap-

peared in the same paper a further announcement, that on the following Sunday another candidate would do the same thing. The capitals in the advertisement are not mine, they are exactly copied from the paper. And is it not a shocking thing that a clergyman should offer prayer to God from the altar on the same principle that a parliamentary aspirant harangues a mob from the hustings—namely, to gain votes?

For the chaplaincy of St. Saviour's, Southwark, Mr. Benson is a candidate. The voters are exhorted (in a large placard) to shew by their support of him how they value "consistency of conduct, *unaffected piety*, and a residence of nineteen years in the parish." Now, I would not for a moment be supposed to intimate that Mr. Benson does not possess the good qualities here ascribed to him. Having them, he will be able to tell his congregation that the praise of true piety is not of men, but of God. I know no more of him than that he has deserved well of the parish, having served it for a number of years in the laborious office of curate. So much the less reason, therefore, for his friends to make his piety an electioneering plea. Mr. Rowe, another candidate, contents himself with publicly soliciting votes by large placards, something after the "Bung for Beadle" and "Pirie for Chamberlain" fashion. And this, to say the least of it, argues very bad taste. Alas! for the clergyman who has to court a radical parish, and conform to some of the worst usages of dissent! Do, Mr. Editor, lend your aid to discountenance proceedings such as these, which injure all who are connected with them, and, by degrading high and sacred subjects into themes of contention for the ignorant and the profane, brings the church and the faith itself into contempt.

Before I close I wish to allude to another subject. It is to the few clergymen (happily, the few) who are in the habit of attending the Exeter Hall Meetings, that I would offer the two following quotations, which I casually met with a few days ago, in my course of ordinary reading. The first is from George Herbert's "Priest to the Temple," chap. xvii. "The country parson, when *a just occasion* calleth him out of his parish, (which he diligently and strictly weigheth, his parish being all his joy and thought,) leaveth not his ministry behind him, but *is himself* wherever he is." The second extract is from Chaucer's character of the poor parson "of a toun." Perhaps it may surprise the Protestant Association to find that their clerical supporters, with all their hatred of popery, are but reviving the fashion of monkish times. What says Chaucer of his "poure persone"?—

"He sette not his benefice to hire,
And lette his shepe acombred in the mire,
And ran unto London.

But dwelt at home, and kepte wel his fold,
So that the wolf ne made it not miscarie.
He was a shepherd, and no mercenarie."

His parish is a clergyman's home. It is there that he acquires true honour, and the applause of an excited audience is as nothing to the

silent gratitude of a stricken heart, to which he may be the blessed means of conveying comfort.

The evils of platform agitation have lately forced themselves upon general notice. They were alluded to and censured by the Bishop of Norwich in his recent sermon before the Society for Propagating the Gospel; and he shewed how they might be avoided, if every clergyman in his own parish made known the claims of those societies which he thought deserving of support. There would not then be needed any after-apologies for words rashly spoken; brother would not disagree with brother, and that before the unbelievers; and if each in his appointed station thus did his appointed work, what might we not hope to accomplish by the united labours and the united prayers of a whole church. May God lead us to a right judgment in this as in all things, and to his own righteous purposes shape our ends, rough hew them as, alas! we do.

I am, Sir, &c.,

A CONSTANT READER.

Eve of St. Barnabas, 1843.

ON THE IMPORTANCE OF A DUE CULTIVATION OF THE FACULTIES FOR THE ARTS.

REV. SIR,—That the faculties for the arts have not received their due share of exercise compared with the other faculties, as language, order, calculation, causation, &c., will, on a moment's reflection, be admitted by all; and that they ought to receive their due and legitimate exercise, and have a right direction given to them, no one will now deny. There is nothing more easy to comprehend than that there should be a sound training given to all the faculties of the human mind; and though this is a truism so very evident, nevertheless it has been but very partially regarded. Even in the Universities there are no professors of the arts; and in those seats of learning there must have been in olden time a great desire for the cultivation of the faculties for the arts of design, if we regard the works of Christian art which they have handed down to us from those early times, and which reflect so much credit on the ecclesiastical designers of those far bygone days. The faculties of form, colour, and constructiveness, have, in general education, had little or no attention paid to them, and which great neglect is the cause we are, as a nation, so far behind our foreign neighbours in all matters connected with design.

We have all along been satisfied with being copyists instead of being inventors, which, as intellectual beings, we ought continually to be endeavouring to become. Our continental neighbours have had schools of design for many centuries, and Italy in particular, for upwards of two thousand years; and though wars and civil broils have often impeded the progress of the arts of design, yet they have, amidst the greatest of difficulties, as often arisen and shone in considerable splendour. We must really educate the faculties for the arts, or we must be content to remain slavish imitators, following in their wake to our own shame and degradation. But amidst the great skill in

design in Italy, Germany, and France, there is a vast quantity of absurdity mixed up in their productions of whims, fancies, caprices, and endless incongruities, and which has done, and is still doing, great mischief, both as regards a right training of the mind of the student and that of the public. Falsehoods in art should never be produced nor errors committed. Consistency should ever be seen in the design, and not such inconsistent patching and sticking together of all sorts of anomalies which the artificial system has established, and which the uneducated eye is still obliged to behold. This state of things entirely arises from a wrong direction and an undue exercise of the faculties of the arts, and the correction of which should be the aim of all intellectual beings. The mental powers should have natural training, and not be allowed to indulge and revel in abuses of any kind. The works of creation, in all their truth and beauty, should be unfolded and explained, and true representations of them, enforced in the strictest terms, be made from the most simple blade of grass to the sublime and majestic oak, and from the smallest insect to the highest of all God's works on earth—man.

By thus educating this portion of the human mind, a true foundation would be laid for receiving correct impressions of every natural beauty and interesting feature that the world possesses and is ever producing; and so would the perceptive faculties become most active in observation, continually enriching the mind from Nature's boundless field, and laying up from her storehouse for itself inexhaustible treasures for the purposes of design. Design, in its true sense, is a word in these days scarcely understood. How often do we hear the word design mentioned in connexion with the most important matters, and yet it is treated with the greatest indifference. In these days a person calls himself a designer if he can patch together certain forms which he has copied from works which may or may not be correctly designed; and as long as such incongruous designs of patchwork are received and approved of, the patchworking artist believes that his heterogeneous mixture has much meaning in it; and though he has not the slightest notion of what it does mean, he considers it must mean something; and as it has been approved of for what it is called—a design, by a council of persons of profound learning and other high attainments, it must therefore be a design for the object required. Now the so called designer and the council may not have considered that the design should have been designed to illustrate the subject for which a design was required, and that the work when executed should shew in its forms, divisions, and arrangements, that it was in harmony in all its parts, becoming part and parcel, and made to illustrate the foundation and leading features, of the subject given. This is the all important point that has remained a dead letter for many centuries, and only because a due cultivation of the faculties for the arts has not been considered by the heads of education to be of sufficient importance to be embraced in general education, as though God created those faculties to remain inactive, and so like the candle when lighted and placed under the bushel. What God has given should in nowise be rejected, but nurtured in his fear, and properly cultivated, that in due season it

may bring forth its fruit abundantly. But the great difficulty to get over is the indifference shewn towards a legitimate exercise of these faculties, and which arises from the ignorance that pervades mankind on this branch of education. So far it is unfortunate; nevertheless, it must be met with and conquered, that the mind of man may be made what our heavenly Father intended it should be; and though as there always was and ever will be grades of intellect, and hewers of wood, and drawers of water, we must still bear in mind that the least in intellect is of equal importance in the light of Christianity, as well as being made a profitable servant, according to the mental capacity that God had given him. The hewer may be made less useful or improved, just in proportion as his faculties have had or had not a due cultivation; he may be made to hew the wood to advantage; the carpenter to saw his wood according to the size and shape he is ordered, and the carver to cut out the forms as they are drawn in the design; every one to his calling may either be perfected by a sound training and proper cultivation, or, by a neglect of them, be seriously injured—lowered in the scale of intelligence, and made less useful as labourers and mechanics than they were intended to be.

I trust ere long that the public mind will be opened to this important part of education, and be up and stirring in it, and become convinced that the faculties for the arts are of equal value with the rest. It is above a year since I completed my work on Kilpeck church, the subject matter of which had occupied my mind for these last thirty years; and as it is on the subject of ecclesiastical design and Christian art, stating the means that should be taken as regards the proper cultivation of the faculties for the arts, in order to arrive at this mental power, I should have thought that such a work would have been considerably more sought after than it has hitherto been. Out of so great a number of persons in this kingdom who have the means to encourage such a work, it is most discouraging to witness so much apathy manifested towards the promotion of my labours in so useful and important a field; nevertheless, I rejoice in having done thus much, and still hope to do much more; but to the attainment of this end encouragement is absolutely necessary.

I am, Rev. Sir, your obedient servant, GEO. R. LEWIS.
61, *Upper Norton Street.*

ON THE INTERNAL ARRANGEMENT OF CHURCHES.

SIR,—Some months ago I ventured to predict that some interesting information would be afforded by Mr. Gally Knight's forthcoming work on ecclesiastical architecture; and I have not been altogether disappointed by it, although, as the production of a dilettante, and not of a theologian, it bears chiefly on points of taste. The two first plates, which exhibit the ground plan and interior view of St. Clement's at Rome, are very valuable, inasmuch as they enable us to understand how the successful insurrection of the monastic orders against episcopal authority was carried out in detail.

In ancient times, when a new church was to be built, the plan was drawn with reference to two points—

1. That the worshipper should turn to the east in prayer.
2. That the principal person to be considered was the bishop.

The episcopal throne was therefore to be placed at the western end of the building, with seats for his assisting priests right and left of it, and the altar in front of them. Beyond this, and on a lower level, there was to be a space railed in, or enclosed with a low partition, for the deacons and singers, and sufficient space provided at the sides of this for the general congregation of the *faithful*, and beyond it for catechumens, penitents, and others, who were partially admitted to join with the church in divine service, or to hear the Scriptures read and explained.

This beautiful and truly *catholic* arrangement, which nothing but the presumption of the *religious* by profession would have ever altered, gave the bishop two advantages which most naturally belonged to him—namely, that of occupying what was manifestly the place of honour, and that of having the whole congregation before him, so that if any disturbance occurred, or any irregularity was committed, he could, by merely raising his eyes, at once see what was going on. The *inversion* of it, which subsequently took place—namely, the practice of putting the altar at the extreme *east*, and making the occupants of the choir masters instead of servants, led of necessity to what some admire, but others more justly condemn—namely, the custom of the officiating minister standing with his back to the congregation, and reducing the most solemn part of the divine service to something little better than dumb show.

The entire disregard of the *cardinal points*, which seems to characterize Romish church building at present, has naturally arisen from the circumstance of their chief attention being directed to what they consider a *present deity* in the consecrated wafer.

In some of our cathedrals the restoration of the catholic arrangement seems quite impracticable. In others it might be effected without much difficulty. At Winchester, for example, little more would be necessary than to erect a throne for the bishop between the stalls of the dean and the precentor, where is now the entrance to the choir, to place the altar at the centre of the crossing, and to remove the singers and the organ to the other side of the eastern piers of the tower. York, Lincoln, Salisbury, Chichester, Exeter, Wells, Hereford, and perhaps others, would easily admit of a similar restoration of episcopacy,* should such a course of proceeding ever seem advisable to our rulers in church and state.

H. CODDINGTON.

Ware, June 6, 1843

* At present presbyterianism is clearly the order of the day. At least it appears from the newspapers, that when a member of the chapter of Oxford is charged with heresy, the Bishop of Oxford is the only person about whose opinion nobody seems to care.

ON THE ÆGYPTO-TUSCAN CASSIUS.

SIR,—In Italy the root *cas* gave name to the tribe of the Casci, the town Casinum, and the individuals Cassius and Casca. It signifies "old, ancient;" for, according to Varro, *cascum significat vetus—nostri etiam nunc Casinum "forum vetus" appellant*, (L.L. vii. 28.) Niebuhr thinks that "ancient" is only an adventitious meaning of Casci, just as we call any old-fashioned thing Gothic, (vol. i. p. 78.) The philologist Pott rejects this supposition, and maintains that Casci primarily signifies "the ancients, Veteres," (Etymol. Forschungen, vol. ii. p. 109.) *Cas* certainly means "ancient;" but according to my Ægypto-Tuscan view, the Casci, Casinum, Cassius, and Casca, were named after their tutelar deity: Cassio-dorus is formed like Dio-dorus, Helio-dorus, &c.

Between Egypt and Canaan was a district named Casiotis, and a Mount Cassius, with a temple dedicated to Jupiter Cassius. Sanchoziatho says that the children of the Dioscuri descended from Thoth were shipwrecked thereabout, yet getting to land, did consecrate a temple in this Mount Cassius, (Euseb. Præp. Evang. i. 10.) And Achilles Statius, in Suidas, writes, that on Mount Cassius was a temple wherein Jupiter's image held a pomegranate in his hand, which had a mystical reason, (Bp. Cumberland's Orig. Gent. p. 60.)

The Coptic term for old, ancient, is *as*; but with it there must have existed an older form, *kas*, as I have shewn that *kampsas*, a crocodile, and *konsas*, a wolf, became *amsah*, *onsh*, in the subsequent Coptic. In fact, the Copts have preserved the old form *kas* among their ecclesiastical terms. Cyril Lucar, Patriarch of Constantinople, writes thus: "The Copts have a *Casis* amongst them (*Casis* means *presbyter*), &c."—See Mr. Beaven's paper on Cyril Lucar, in Brit. Mag. vol. xxii. p. 252. From the other form *as* are derived the Egyptian king *Assis*, the Ethiopian queen *Aso*, *Asia*, the Italian king and river *Æsis*: *Queis Æsis regnator erat, fluvioque reliquit Nomen*," (Sil. Ital. viii. 446.) Compare the Roman *Cæsius*, *Cæso*, *Cæsonius*. The Egyptians hieroglyphically expressed *Isis* by "a throne," and *Osiris* by "a throne and eye;" and I have shewn that the original names were probably written *Aisis* and *Ais-airis*, xviii. 182. The throne intimates power; and the Cushites naturally enough connected authority with *age*, the other meaning of *Aisis*; for Diodorus says expressly that some mythologists translated *Isis* by *παλαία*, (i. 11.) Indeed the connexion between age and authority is so natural, that it has passed into a common form of speech: Herodot. v. 63, *τὰ γὰρ τοῦ Θεοῦ πρεσβύτερα ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν*, *magis reverebantur*, ut apud Latinos, *Nihil antiquius habebant*, (vid. Blomf. gloss. in Sept. c. Thebas, 386.) Hesychius explains the Tuscan *αἰσὶ* by *θεοὶ*: *Æsi* literally signifies elders, rulers. Compare the Hebrew *Elohim*, God, a judge, a ruler, and the Arabic *elah*, to fear, to reverence.

I conjecture that Cassius and Cadmus were the same deities, for the names had the same meaning.

An old Tuscan title of Mercury was Cadmus, which appears in dif-

ferent authors under the various forms of Cadmilus, Casmillus, and Camillus. Müller gives the references, (Etrusker, ii. p. 71,) and then endeavours to explain them away as the idle attempts of later writers to illustrate Roman religious usages from the Greek mythology. But I cannot agree with him. The early superstitions of both Greeks and Romans were derived from the Ægypto-Tuscan. In a previous passage, he describes Cadmus in terms exactly suitable to the Ægypto-Tuscan Neph or Genius, the author of production (vol. i. p. 77); but, strangely enough, he asserts that Cadmus is a Greek term, because it is compounded with the particle αἰ in the name of the artificer, Εἰκαδμοσ. I have elsewhere met this assertion with the facts that a son of Ishmael was called Cadmeh (Gen. xxv. 15), that a town named Cadmeth is mentioned in Josh. xiii. 18, and that an ancient people of Canaan were called Cadmonim (Gen. xv. 19); also that the oriental river Forat or Phrat (פֶּרַת Gen. xv. 18) was transformed by the Greeks into Eu-phrates, by compounding it with the same particle as in the case of Eu-cadmus, (Comparative Philology, p. 168.)

In Chaldee, Syriac, and Arabic, קַדְמִי, *cadm*, signifies antiquus, primus, principium, præpositus, rex, etc., (vid. Castell.) Hence the Egyptian *cas* is synonymous with the Semitic *cadm*, and Jupiter Cassius is equivalent to Cadmus or Hermes, the author of production, giver of life, &c. Bishop Cumberland conjectures that the pomegranate in the hand of Jupiter Cassius was the emblem of productiveness, because on being opened, it discloses a great number of seeds.

Bedford.

W. B. WINNING.

ON REPEAL AGITATION.

SIR,—I have lately been refreshing my recollection of Southey's Book of the Church, and Vindication of it from the animadversions of Dr. Milner and Mr. Charles Butler. In the Preface to the Vindiciæ Ecclesiæ Anglicanæ (p. xiv.) is a passage which is rendered remarkable by the events of the present day (1st June, 1843), and I therefore offer it to the notice of your readers. As, however, to some of them the above works will scarcely be known, I may add, that the Vindication was printed in 1826, during the warm agitation, and previous to the concession of (what were called) the catholic claims.

"But had it lain within the scope of my immediate purpose, I would have shewn that what is insidiously termed catholic emancipation is not a question of toleration, but of political power; that the disqualifications which the government is called upon to remove are not the cause of the disordered state of Ireland, and, consequently, that their removal would not effect the cure; that *farther concessions would produce farther demands*, as all former concessions have done; and that if the desperate error were committed of conceding what is now required, the agitators would *pursue their darling scheme of overthrowing the Irish church, and separating the two countries*, with renewed zeal and heightened hopes, and with far greater probability, not indeed of ultimate success, but of bringing upon Ireland the horrors of a *civil and religious war*."

It would be happy for our country if the above warning had been

listened to ; but it is one of the failings of our nature that we (and statesmen certainly *not less* than the rest of us) are very unwilling to profit by the wisdom and experience of others.

I will not conclude without expressing my hope that the above-mentioned publications of the late poet laureate will be neither forgotten nor neglected. Without subscribing to *every* position or opinion therein, it may safely be pronounced that the works are very valuable, especially as exposing, from *irrefragable* documents, the nature and tendencies of popery. We cannot be too often or too strongly reminded that, as Southey most justly remarks, here in England we behold popery only *disguised, diluted*; consequently, are utterly unable to judge of its *real* features. He, however, not merely had an opportunity of studying the character and effects of that religion in one of the most popish countries, but likewise was *unusually* conversant as well with foreign literature in general, as also more particularly with Romish devotional writings, which are not intended for, and do not often probably fall into, the hands of *reformed* readers. These circumstances rendered Dr. Southey peculiarly qualified for the task he undertook.

I am, Sir, your obedient servant,

A. H.

MR. PAGET'S TRACT UPON TOMBSTONES.

SIR,—I agree with your reviewer in his remarks on Mr. Paget's tract upon tombstones. I am not, however, satisfied with his drawings in one respect. The inscriptions are in an antique letter, which, after several trials, I cannot read. Now is not this the servile imitation of antiquity, which is as objectionable as the queer letters employed in many modern monuments. Surely a monument ought of all things to carry its date in its details; and the affectation of a letter not used when the deceased died, in a lapidary inscription on his grave, is one of the worst conceivable anachronisms.

I suspect that these observations will apply to a great deal of what passes for correct taste in the present day—to chancels of a disproportioned size, rood-screens, and similar indications of habits and practices no longer in existence. Thus, of all the architects who have been found to erect galleries within Gothic churches of their designing, not one, I believe, has had the boldness to indicate their existence without, nor, by a bold use of the triforium, to develope it into an efficient manhaus or gallery. Meanwhile, the architectural societies seem endeavouring to bring everything to the rule of precedent; and because there was a time when men thought greatly and designed nobly for *their* necessities, compel us to follow out their plans, and contrive to make them suit our purposes. If anything deserves the attention of architects in the present day, it is to gain some type of an efficient Gothic gallery.

I am, Sir, &c.,

S. R.

NOTICES AND REVIEWS.

Remarks on the Rev. G. S. Faber's Primitive Doctrine of Regeneration. By the Rev. T. K. Arnold. 8vo. Rivingtons.

THE exposure of literary empiricism is never a pleasant task. It brings down odium upon the critic's head who ventures it; and the impressions conveyed by the original work, however false, are only embraced more ardently by a party receiving them, as friends in distress, whom it is a point of honour not to desert. It would be by no means surprising if this pamphlet of Mr. Arnold's should sell another edition of Mr. Faber's *Primitive Doctrine of Regeneration*; for surely the dexterity of quotation which it exhibits will not be soon surpassed.

To give any idea of the extent of the exposure made by this pamphlet is impossible, in a notice like the present, as it contains fifty-two closely-printed pages of such matter as the following:—

"At p. 56, Mr. Faber puts into the mouth of the same Father, who is peculiarly ill treated by him, a theological opinion which that saint is actually charging upon the Donatists as a *monstrous absurdity*, which they were forced to maintain; the words preceding the quotation of Mr. Faber's book being, 'Your party [the Donatists] understanding this of the sacrament of visible baptism, are so greatly mistaken, that they are compelled against their will to maintain the most absurd propositions; that forsooth to that fountain which belongs exclusively to the one dove, of which it is said, Let no stranger be a partaker of thee, to that garden enclosed and fountain sealed, a Simon Magus could approach,' &c. This 'most absurd opinion,' Mr. Faber, unwarned by the mood of *potuerit*, compels St. Augustine himself to maintain against his will,—'To the Enclosed Garden and Sealed Well, Simon Magus, whom we read to have been baptized by Philip, might approach.'

"But this is not the only doctrinal statement which he fathers upon that eminent saint. To prove the possible separability of baptism and regeneration, he makes him say at p. 60, 'If that which is written, the holy spirit of discipline flees ['will flee'] from a dissembler, will bear also upon the case, that those who deceitfully profess to renounce the world are not born of the Spirit; then a person may be BAPTIZED WITH WATER, and yet not BORN OF THE SPIRIT.' The capitals are Mr. Faber's; but what he has thus seized upon and given prominence to by typographical artifice is unfortunately intended by St. Augustine to be the OBVIOUSLY ABSURD CONCLUSION by which the premiss from which it is logically deduced is sufficiently refuted!

"Every reader of St. Augustine must know that in his time *quia* (*quod* and *quoniam*) with the indicative had taken the place of the accusative with the infinitive, after verbs of *declaring, knowing, feeling*, &c. Thus: 'we know THAT when He shall appear we shall be like Him;' '*scimus quia, cum apparuerit, similes ei erimus.*' Yet Mr. Faber, at pp. 58 and 151, construes: '*audi, quis non hærebat*;' '*hear why he did not adhere.*' It is hardly possible to suppose that Mr. Faber is really familiar with St. Augustine's works.

"The passage at p. 151, in which the mistake just pointed out occurs, contains another strange mistake. 'Here [i.e., in the church] that [i.e., baptism] will benefit thee, which out of the church (*foris*) not only was of no benefit to thee, but was even injurious.' This common use of the adv. *foris* (as opposed to *intus*, within) is apparently unknown to Mr. Faber, who translates the passage thus: 'Here baptism will benefit thee; but *extraneously* to good dispositions (!) so far from profiting, it is even injurious.'"—pp. 8—10.

" 'Our circumcision, I am speaking of the grace of baptism, affords a cure free from pain,' &c. Mr. Faber means us to infer the identity (in point of the inward grace conferred) of circumcision and baptism, from the latter sacrament's being called *our circumcision*. Will it be believed that the preceding words, as they stand in St. Chrysostom, are : 'for there [i.e. in circumcision] was both pain and suffering from what took place, and there was no other benefit from circumcision than this alone, that by this sign they [the Jews] were distinguishable and separated from the other nations (!!)'; 'but [here begins Mr. Faber's quotation] our circumcision—I mean the grace of baptism—affords a painless cure, and becomes to us the bestower of ten thousand blessings, and fills us with the grace of the Spirit!' Is not such carelessness almost as inconceivable as it is culpable? The very form with which Mr. Faber's quotation begins (ὁ δὲ ἡμετέρα περιτομή), proves that in the original the Christian circumcision is contrasted with some other circumcision; and yet a professed investigator of the opinions of the early church neglects to look at what goes immediately before the passage he has seized on."—p. 11.

" 'Flourishing' (says Mr. Faber) 'in the latter half of the second century, this father [St. Clement of Alexandria] attests: that in his days there were sundry persons still alive who had immediately conversed with the holy apostles, Peter and James, and John and Paul, and who had faithfully preserved and communicated to the theologians of his time and succession, the true tradition of the blessed doctrine of the gospel.' That there were sundry persons alive in St. Clement's days who had conversed with St. Peter, St. James, St. John, and St. Paul, is indeed a startling assertion. St. Clement, who, according to Mr. Faber's loose and inaccurate statement, flourished in the *latter half* of the second century, did not begin to *flourish* till *seven years* before the *end* of that century. Supposing, therefore, St. John to have been alive in the year 100, and the 'sundry persons' alive in St. Clement's days to have been but fifteen years old when they conversed with him, (and surely they could not have been younger than this, since they faithfully preserved and communicated to the theologians of Clement's time and succession the true tradition of the blessed doctrine of the gospel,) they would have been 108 years old when St. Clement first went to Alexandria (A.D. 193); 115 in the year of our Lord 200; and 125 in the year 210, which was some seven years (I believe) before St. Clement's death.

" But these *sundry* persons had conversed not only with St. John, but even with St. James the apostle. St. James, the brother of our Lord, was stoned to death A.D. 62; so that on the same supposition that these '*sundry*' recipients and preservers of the true tradition were only fifteen years old when they conversed with him, they were not less than 146 years of age at the very beginning of the period during which St. Clement is said to have '*flourished*,' a period extending from A.D. 193 to 217. If they had heard St. James, the son of Zebedee, preach, their age in the year of our Lord 193 would be about 164.

" Now the very passage of St. Clement, on which Mr. Faber founds this surprising statement, asserts that the men blessed and really deserving of honour, whose clear and living words he had been deemed worthy to hear, had received the true tradition of the blessed doctrine *in succession the son from his father!* (αὐτὸς παρὰ πατρός ἐκδεχόμενος) immediately from the holy apostles, Peter and James, and John and Paul. (*Strom. I., 1, 11.*)"—pp. 17—19.

Mr. Arnold has done a good work very ably. It is a pity he does not try his hand on the "Provincial Letters:" they offer a rich harvest to the critical reaper.

The Influence of Aristocracies on the Revolutions of Nations. By J. Macintyre. 8vo. Fisher.

THERE are some remarks in a pamphlet recently sent forth by Mr. Montgomery which appear to come from the pen of a veteran reviewer. He states (the wretch, to betray the tricks of the trade!) that

few reviews imply that the book they treat of has been read. A reference to the publisher's and the author's name, a glance at a few pages in various parts of his book, a reference to the index for a point in which sundry opinions, the criterion of many others, are expressed, and a guess is made at all the rest. This reminds us of a story of Dr. Johnson, in which he is said to have been taken to task by an author for reviewing a book he had not read through, and defended himself by saying that he had only seen it in a bookseller's shop, and was not allowed to cut open the leaves, but had reviewed it under the idea that the author did not write better on one side of them than he did on the other.

Of books sent for review scarce a fifth part require a very close examination before the value or worthlessness, or mediocrity of their contents, becomes apparent; scarce a tenth part require to be read through, scarce a twentieth to be studied carefully. Of course, the name of a bookseller whose trade is principally with schismatics in religion, radicals in politics, or the gay, the dissipated, and the worthless, should create no presumption in favour of a work he publishes. A sectarian has no arguments which we are unlikely to have heard before; and few who have felt the utter worthlessness of the world's gaiety and dissipation will be likely to agree with those who live by it. But suppose a respectable publisher and an unknown author. There is one safe process: turn over the leaves. If things you know to be often refuted falsehoods catch your eye, stated as undoubted truths, you know that the writer is an ignorant or a designing man; read on until you see the kind of proof which satisfies him, and you will form a shrewd guess which.

Thus it was with a book of which the publisher's name gave no very definite idea, and the writer's as little; but the paper-knife stuck into the 324th page of Mr. Macintyre's *Influence of Aristocracies on the Revolutions of Nations*, in which a statistical table of the distribution of wealth in the English and Irish churches, and the Scottish kirk, is pretended to be given, concluded thus—

Total number of benefices in the church of England . . .	10,718
Total number of dissenting places of worship	8,735

“As dissenters build churches only where they are wanted, and as their churches are generally filled, it may be said, in round numbers that half the population of England and Wales are dissenters.”

Some pains were taken last year, as most readers of the *British Magazine* must know, to ascertain the numbers of dissenters in this country. The gentleman who made the investigation could find no data on which to mount up the sum to two millions; but he found accounts of empty and half empty conventicles by the dozen, and loud complaints of the continual building of new chapels, where the old could not decently support their minister. But to proceed—

“At p. 172 of this volume it is stated that the total number of churches in all Scotland is 1804, and ministers 1765; so that there appears to be about the same proportion of dissenters there as in England.”

Is this estimate intended to include the church militant in Scotland? If so, there follows an odd compliment to our staunch northern brethren—

“The observations on the church system of Scotland apply with more force to the dissenting church in that country: *that* contains many men of first-rate talents, and has *all* its ministers pious and learned!”

Turn back then to p. 172, and there the glories of religion in the American States are held up as the model for all Christendom. But enough has been gathered from a few sentences to shew the tone and character of the book. It is not at the feet of a man thus unacquainted with the facts of his own age that we are prepared to sit down and hear his demonstration, that “the principles of democracy are preservative, the principles of aristocracy” (a term in which he includes episcopacy) “are destructive and spoliatory.”

Now surely a book may be justly and confidently condemned when the eighteen or twenty pages first perused contain matter about as trustworthy as that extracted.

The Baroness. A Tale. 8vo. Seeley.

THIS is a novel written with a good deal of spirit. The story relates how a baroness, in the bloom of youth, became early attached to the vicar of the parish in which her mansion was situated, and after a long struggle with the seductions of those fashionable follies which he disapproved of, resigned them, and succeeded in maturing a character fit for a clergyman's wife, just as Mr. Wardour was seized with his fatal illness. Whether Mr. W.'s doctrine was the wisest and the best, or whether Howe, Mason, Toplady, and Baxter, (though the last of these names stands on a rather different footing from the rest,) are the best possible guides to orthodoxy and healthy religious feeling, may be left in doubt; but if they made Mr. W. despise wealth, and rank, and beauty, when ununited with Christian character, they did more for him than they have done for many of their disciples. Apart from this, however, there is much good sense in the volume; and anything that depicts the parish priest in his true position, when forced by circumstances into intimacy with the great; not living for them, but for all alike; and the rich and beautiful making a successful stand against the follies of fashion, and learning that the heart that would enjoy must be at peace with God, and in charity with men, leaves a right impression on the whole.

The novel leaves off just in the right place. How would riches have told on Mr. Wardour? Large fortunes with their wives do not always improve clergymen; and though the hero of this tale shewed no haste nor anxiety to seize his opportunity, it is as well to drop the curtain, or rather to have broken off by a death the unequal match. How would the young lady have got on with a partner so much more advanced in life, and so long innured, notwithstanding his honourable birth, to a poverty which he justly considered an impediment to any matrimonial connexion? All this is mystery which it is vain to

fathom; and with a wish that their numbers may increase who toil in the work of the ministry like him, and their libraries be better selected than his appears to have been, we bid the "Baroness" farewell, regretting only that she has cheated us of the greater part of an afternoon.

A Metrical Version of the Book of Psalms. By F. Skurray, B.D. 12mo. Pickering.

It is not known to many how very large has been the number of those who have attempted to translate the Psalter into English metre. A collection of metrical psalms, taken one from each of the known versions, very many of them entire, has been published, in which every psalm is by a different hand, yet there was no specimen from one entire version with which the writer is acquainted; and here is another added to their number.

How is it that none of these rise above mediocrity, or escape such defects, literary or theological, as prevent them from being generally adopted. Can it be this: that in England metrical psalms have always been the bane of church music. They have exiled the old ecclesiastical chants—they have forced their way into the liturgy, separating its connected portions, disturbing the train of thought it was meant to create, and producing that repetition which objectors have laid hold of even when the Lord's-prayer is the subject. Doubtless, it would be very wrong at the present time to put down metrical psalm-singing. The more the power and conviction of the liturgy is felt, the less of it there will be. Of the present version, however, it may be said, that it is far from the worst. The diction is very simple, and free from meretricious ornament, and generally gives a gloss on the difficult passages. Thus the last verse of the 110th Psalm is rendered—

"He shall be vexed in soul,
And numbered with the dead;
But death shall flee away,
And he shall lift his head."

Yet the preceding verse reads thus—

"The Lord shall in his wrath
Wound kings on thy right hand,
And exercise his power
In every heathen land."

Now, it is not the fault of Mr. Skurray's version, but of all versions, that this sort of inconsistency occurs. Surely the wounding kings as imperatively requires a gloss as the drinking of the brook; but the mixture of gloss and text always spoils both. The images are not sustained, and the sense is imperfectly conveyed.

The Perils of the Nation. An Appeal to the Legislature, the Clergy, and the Higher and Middle Classes. Small 8vo. Seeley.

THERE is so much of lamentable truth in this volume, and the interests of the poor are advocated with such evident sincerity, as to demand the greatest consideration in noticing its defects. These re-

sult from a source which must entail error on every work of the kind, but is certainly no reason why such books should not be written, perhaps just the contrary; for political economy, like medicine, is a real science; and, like medicine, is so distressingly limited in the sphere of its operation, so defective in its proofs, and so liable to counteraction from unseen causes, as to produce little conviction on the mind of an opponent.

One of the author's favourite projects, a return to the system of small farms, illustrates this as strikingly as any instance that could be selected. Nothing could seem more unanswerable than the proof he brings that when employment and food are the desiderata, small farms and spade husbandry ought to become universal. Yet this is the case in Ireland, and what wretchedness prevails! Meanwhile, in England, wherever they are tried experimentally, they seem to raise the labourer, give him hope and vigour, present comfort, and a chance of future prosperity. This being the case, is it not the bounden duty of every large proprietor of land to let some portion sufficient for the wants of the district in which it is situated in such lots and on such terms as might enable them to mend their social position? This is one question which the author presses, and truly it demands an answer.

The whole volume is occupied in following into its details the oppression which capitalists of all kinds are forced by the devouring competition of the age to exercise on producers. Sometimes there is a little morbid sympathy for labourers in occupations which seem more distasteful to an observer than an operative; but there is a web of strong truth throughout, and right feeling, which, if it produces no effect on the master manufacturer, who has learned to regard all men, women, and children, as machines, or the farmer, to whom they present themselves merely as raisers of the poor-rate, will cause reflection, and perhaps submission, in many who act from mere thoughtlessness, to the detriment of their fellow-creatures. Indeed, of the numbers who say, in buying, "It is nought, it is nought," not many incur the guilt of the misery that excessive cheapness commonly inflicts; and of the many who are indignant at a real or supposed dishonesty in a tradesman, few have the information or thought to judge whether there has been any dishonesty at all. It would be well if "Babbage on Manufactures" were a school-book which children of the higher classes should be made to understand; for talking to them of the duties of the buyer and seller is useless until they can, to some extent, place themselves in both positions. Why it is honest in one man to take two hundred per cent. as his profit in retailing a drug, and dishonest in another to take forty per cent. in retailing a book, are questions few people stop to consider; and the draper who sells this week a dress for half a crown which next week he cannot sell under four shillings is unhesitatingly branded as a cheat.

From whatever cause, or accumulation of causes, we are living in a very alarming state, no one can doubt. The legislature can do little; for the parties that need coercion are too strong to allow any law to pass injurious to their supposed interests; and the fact that no such

laws can pass is itself a proof that the commands of Christ and the voice of his church have no power to impress them with the duties they owe to their fellow-creatures. The enclosure of commons has been steadily going on from the days of Henry VIII. to the days of Victoria, and enclosure has long been proved another name for depriving the poor of hereditary rights, and forcing them to sell the property their ancestors left them.

The author apprehends that some passages in the concluding chapter levelled against theatres may create a prejudice against the remainder. Far otherwise. And if the cordial concurrence of those who certainly belong to a different theological school can share any odium which he anticipates, we beg to offer our services. In this matter, as in others, many offend in such a degree of ignorance as greatly to palliate the crime, but to the man who knows the detail of its abomination and frequents a theatre, the proposal of any self-denial for the benefit of his fellow-creatures can scarcely be expected to prevail. Without agreeing in every sentiment, or vouching for every fact, we can give the volume before us an unhesitating approval, and have selected, as a specimen of its style, a passage deeply deserving consideration. Its bearing on the medical establishment of King's College is obvious :—

“ The spectacle of that mysterious transition by which the soul abandons its earthly tenement, and leaves it to corruption and dissolution, is one of overpowering solemnity. None ever looked for the first time upon death, without a secret thrill of awe, if not of fear ; and the impulse of our nature is to support and to soothe the dying in that moment of mortal conflict. The frequent repetition of such scenes must blunt the sensibility ; and the necessity of watching the physical phenomena for professional purposes will divert the thoughts from what is spiritual to what is visible ; yet it is much to be lamented that no provision is made for instruction suited to the emergency ; for a course of teaching that should keep before the minds of these young men the solemn reality of what they mainly overlook—the continued existence of the departed soul, its entrance upon a new stage, not upon a new state of being, and its passage into one of those two great divisions between which a gulf is fixed, never to be crossed. Such considerations, habitually suggested, not, as now, repressed, would place all their fellow men more on an equality in their sight ; with a specially softening reference to those who have ‘ in this life received their evil things, whether only as the beginnings of eternal misery brought on themselves by impenitent sin, or as the prelude to a glorious change of circumstances. We plead against national transgression, whether it be against God immediately, or through our brethren ; and this is an instance of the latter not to be overlooked.

“ Language would fail to set forth the extent of the blessing conferred, when he who ministers to the diseased body cares also for the soul of his patient. If any class of men are specially fitted to supply the lack of clerical attendance where it is most imperatively called for, that class is found in the medical profession. The doctor has constant access, even to the last gasp of his patient's breath ; he is looked to with confidence, with reverence, with gratitude, if it be but apparent that he has done what he could to stay the progress of the malady. He knows when the faculties are in due exercise, and the feelings sufficiently awake, yet not too morbidly excited, to admit of an appeal to reason, conscience, judgment, such as the gospel makes ; and let those testify who have experienced it, for they alone know, what is the joy of him who has been instrumental in leading a soul to cast itself on One mighty to save ;

to take refuge in that strong tower—the name of the Lord Jesus—while the king of terrors was poisoning the dart that no hand could arrest in its fatal course. No marvel that the power of Satan is brought to bear upon this branch of human science, with all the effect he can command; that doubts of the soul's separate existence are among the first thoughts suggested by his diabolical craft, when the astonishing mechanism of the body, and the analogies traceable between every order of animal life, are laid open to the youthful inquirer. If the barb of unbelief can be but fixed in the mind of one man thus occupied, it not only wounds his soul, but obliterates from his thought all concern for his fellow men. He pursues his course as one devoted, not to a noble work of pure philanthropy, but to a curious science, the successful practice of which will bring fame, emolument, and self-gratulation."—pp. 346—349.

Principia. A Series of Essays on the Principles of Evil manifesting themselves in these last times. By S. R. Bosanquet, Esq. Small 8vo. Burns.

It is somewhat singular to find two books issuing almost simultaneously from publishers who are known to be the organs of opposite parties in the church, the drift of which, and many of the arguments of which, are so very closely allied. The object of Mr. Bosanquet's essays is to exhibit strongly the perils of the nation, and in that he succeeds. As to any indication of a remedy, it seems scarcely to lie within human foresight to make it.

Of the two, Mr. Bosanquet's is undoubtedly the book of most research and originality. At the same time, it contains more questionable matter than the other. For instance, agreeing with him in the baneful influence which classical literature has exercised on the Christianity of the present and past ages, we cannot agree in thinking that this is to be charged on the Aristotelian philosophy. The truths of Scripture are not stated with metaphysical accuracy; but that truth can possibly take harm by bringing such accuracy to bear upon it, is surely an assumption that there is something to conceal. We know perfectly well when we make an honest use of the reason God has given us: and whoever (be he heathen or Christian) has taught us to apply it in the most searching way, has in so much placed in our hands another opportunity of dedicating a new talent to God. It is on this ground that the loose and rambling talk that has so long prevailed in protestant Christendom about the images of the Apocalypse is so distasteful to us, and the habit of spacing out Scripture to make it mean as any favourite father may interpret it. For this is not offering to God a reasonable service, nor making use of the faculties he gives us. It is very well to call this weakness of faith. They who hold our principles would believe anything instantly, if convinced that it was a matter of revelation, but they dare not take on man's shewing, without something of a connecting catena at all events, things affecting their faith to an extent incalculable. Hence it is a trial of patience when a man who so often writes what deserves consideration winds up his book with a disquisition on the number of the beast, which he proves to be the gold of Solomon, or, mystically, the wealth of commercial Christendom!

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Shadows of the Future. By R. W. Johnson. Hamilton and Adams.

HERE, in small compass, is a large amount of suggestive matter on the subject of unfulfilled prophecy. It is very interesting, but is produced with an air of positiveness which detracts from its effect. Mr. Johnson has been a correspondent of the *British Magazine*, so that his views are in some respects familiar to its readers. They proceed upon that basis which alone gives any hope of arriving at truth to an investigation—literal interpretation.

Laudes Diurnæ—the Psalter and Canticles set and pointed to the Gregorian Tones. By R. Redhead, with a Preface by the Rev. F. Oakley. 12mo. Toovey.

RENOVATION is the order of the day; and it is only a pity that it should so often resemble innovation. The chanting the psalms would be a great improvement to parochial worship, where a large congregation could be induced efficiently to practise it, and the simplicity of the Gregorian chants fits them in some respects for such a purpose. Perhaps, however, the very existence of such a book as this will induce some hot-headed young divine to force the use upon a reluctant parish, and thus add fuel to the flame of contention, which every good man should wish to see extinguished. There is much interesting matter on the history of antiphonal chanting in the preface, and the pointing appears carefully executed in the body of the work.

Sketches of Churches. By H. E. Relton. 4to.

Melbourne Church. By the Rev. J. Deans. 8vo. Rivingtons.

BOTH these are publications sustaining a movement in the architectural world which has done great things, and ere it is spent, as spent all movements must be, will do greater. Mr. Relton's sketches contain some very interesting subjects from the inland counties, and although they are deficient in the technicalities of art, and have little claim to be considered as pictures, they give a good idea of the edifices, and a fair notion even of details. The descriptions are very short, and sometimes almost disappointing. One wishes, for instance, to hear something more of the curious porch of Kemble church than that there is no appearance of settlement in the columns; still, with all its defects of execution, it is an interesting book; and it would be unreasonable to a degree to expect thirteen fine quarto lithographs, with descriptive letter-press, for 7s. 6d.

Much the same observations may be made on *Melbourne Church* as to engraving, although there, the subjects being on wood, the deficiency is more conspicuous. The description, however, is interesting and copious, and the object with which it is written, to draw attention to the restoration of the fabric, atones for the indifferent illustrations.

Books and pamphlets have accumulated to such an extent, that a very brief notice must suffice for many which deserve attention—that is,

deserve a more deliberate censure or praise than can be conveyed in a line or justified by a slight perusal. This is the case with "The Book of Common Prayer, illustrated so as to shew its various modifications, the date of its several parts," &c.—the date, that is, at which they became in their present form parts of the English ritual. There is a valuable preface, extending to twenty-six pages. The figures are put in the margin—the variations in notes. It is published by Parker in 12mo, in an inexpensive form—not one of its least recommendations. "A Believer's Manual" (Seeley) appears to be the work of a zealous and pious man, who accords in all points with the divinity so fashionable thirty years since. "Sir Robert Peel and his Era" (Cotes) is what its title expresses—a sketch of the events which have been connected with the minister's name. The statement of his character seems tolerably fair; and as a review of a series of important measures, the issue of which is still matter of doubtful anticipation, it is interesting. "The Use of the Catechism, the Baptismal Vow, and the Means of Grace, considered in twelve Lent Lectures," by the Rev. C. S. Bird, (Cleaver,) seems to be a faithful exhibition of the subjects on which it professes to treat. "An Address to the Clergy," by W. Law, A.M., (Darling,) is the charge of an amateur bishop. It contains a clear enunciation of some truths which would hardly have been expected from so rambling and self-satisfied a writer. It appears to be the work of a "Plymouth brother," or one holding sentiments kindred to those of the "brethren." "A Voice from the Holy Land," by the Rev. E. Mangin Painter, is a series of supposed letters from a centurion in the days of the Emperor Tiberias. It is written with spirit, and is intended to illustrate the progress of Christianity gaining ascendancy over the mind of a contemporary of our Saviour. The taste may be questionable which enters with minuteness on the personal appearance and demeanour of the man Christ Jesus, and puts words into the mouth of an inspired apostle which he is not known to have uttered; still Milton did the same in poetry, and painters have always taken equal liberties in attire; so that it would be unfair criticism to select one to censure where so many great names are available as precedents. "Lectures on Popery," by the Rev. J. Owen, (Seeley,) are the lectures of one who evidently does not understand his subject; but how long demonstrable and demonstrated falsehoods will be taken for sound argument, while launched against the really awful errors of the Romish church, remains to be seen. Perhaps before the century is gone by men will have discovered that all Milner is not as true as the Bible. "Foye's Lectures on Tractarianism" (Seeley) are not in accordance with our views. Having never read above half a dozen of the tracts, we are not justified in pronouncing on any work which professes to combat their positions. If they are as bad as Mr. Foye thinks them, they must be very bad indeed, and offer no temptations to any one to read more than they may have read already. "Christian Submission," a sermon, by the Rev. S. M. Anderson, (Rivington,) is a funeral sermon on the demise of his brother—a truly good and consistent man, whose eminent scholarship was accompanied by a meekness of demeanour which gained him the love and respect of a large and steady

congregation at Brighton. Such a subject was not likely to suffer in the hands of his eloquent brother. "Church Extension," by the Rev. C. Wordsworth, is a pamphlet comprising a translation of a homily of St. Chrysostom—the same in Greek—and a sermon on the Queen's letter for the Incorporated Society for Enlarging and Building Churches. It is a singular mode of drawing attention to the subject; but having met with one person who has read the Greek homily, we incline to prefer Dr. W.'s judgment to our own as to the probability of such an appeal effecting its end. His own discourse is quite worthy of him. Mr. Molineux, on "Baptismal Regeneration," has reached a second edition. Mr. Napper, Rector of Tamlaught O'Crilly, has collected from the Book of Common Prayer and the Homilies a cognate doctrine, (Curry, Dublin.) Mr. Armytage, incumbent of St. Thomas's, Lancaster, has "attempted" to determine the sense of the Book of Common Prayer on the doctrine of baptismal regeneration, (Seeley,) and in truth we like the attempt much better than the two preceding performances, it being considerably less heterodox. Three very excellent books for teachers in Sunday schools, or instructors of young children, have been published by S. Low. They are entitled, "A Tabular View of the Old Testament History;" the Book of Bible Characters, a sort of Biblical Biographical Dictionary, and a volume of questions on the same, by Charles Baker. They form an excellent addition to school literature. "Stories illustrative of our Duty towards God," (Burns;) an excellent child's book. "The two Dogs"—"Ask Mamma"—"George Hengrove"—and "Faith, Hope, and Charity,"—these, especially the three first, are beautiful additions to nursery literature, a most important and long-neglected field for instruction. The avidity with which a child six years old is reading them while we write is the best voucher for their interest, and the moral is excellent in all. Perhaps it is as well to state, that these little books are free from any theological peculiarity. "The Latin Governness," by T. W. Freese, (Simpkin and Marshall.) It is on a scheme which separates it widely from other introductory books; but this is no fault in itself when the very questionable plan of old grammars is taken into consideration. Indeed it is as doubtful whether grammar is at all a fit matter for instruction before a language is understood, as whether a child would be likely to comprehend the first chapter of this with such explanations as a person who never before thought philosophically of grammar would be likely to give. If the new and corrected edition of Bland's Latin Hexameters has not been already mentioned, it ought to have been, as a very useful school book arrived at a sixteenth edition. "A Father's Letters to his Son on the Apostolic Rite of Confirmation," by the Rev. Endell Tyler, are truly excellent. "The Juryman's Legal Hand Book," by T. H. Cornish, Esq., (Longman.) This appears to be a very useful compendium of information, for which most gentlemen have occasion at some period of their lives. The rapid sale of the first edition having made a second necessary, we may have to recur to it. "The Daily Service," and "Weekly Offertory," (Rivingtons) are two excellent discourses by Mr. Bowdler. It is a sad thing if the gratitude of the congregation does not keep pace with the zeal of the minister—yet this is rumoured.

MISCELLANEA.

EXTRACT FROM THE CHARGE OF THE BISHOP OF CALCUTTA.

If popery was long in being detected at first, and has revived in protestant England in the nineteenth century, it is because of her wiliness and craft. She encamps within the fold. She conceals her real character. She holds the fundamental facts of redemption, as I have said. But things will again come to their height. When her "mystery of iniquity" was once exposed to the light of day three centuries since, the glorious Reformation was established. Our return to the privileges of that Reformation will not be difficult when the blaze of truth has once been poured in upon the darkened mass which now shrouds its glory.

The moment the spell is burst, men will stand amazed, that in a day like the present, and in the fairest of all the protestant churches, a regular system, I had almost said conspiracy, to bring back popery, should be tolerated for a moment. To have worked back from light into darkness, will appear, what it really is, portentous. The deep movement which has been excited will take, as we trust, a higher course, and lead an awakened church to recognise and embrace the real substance of vital religion. The modern Babel will then rush to its fall; and with it the New Testament-Babylon itself will sink, as we hope, to rise no more, and the glory of the latter day come in.—pp. 79, 80.

Let us, then, ever bear in mind the many important points in which the Syrian churches differed, and now differ, from the church of Rome. I speak not of the actual opinions and practices of too many as since discovered, but of their ecclesiastical documents, their creeds, and the faith of their more enlightened metrans and clergy at the time of La Croze, of Dr. Buchanan, and Bishop Middleton, and even now.

1. They rejected as a church, as they reject still, the supremacy of the pope.

2. They acknowledge the supreme authority of the holy scriptures.

3. They hold no traditions as of co-ordinate rank with the scriptures, and necessary to their just interpretation.

4. They allow the scriptures to be freely translated without comment, and read by the people.

5. They object not to prayers in a known tongue.

6. They do not receive the decrees of the Council of Trent.

7. They do not hold as a church, transubstantiation, whatever many, too many, individuals may do.

8. At the time of Archbishop Ménézes, they held only three sacraments, baptism, orders, and the supper of the Lord. When Bishop Middleton visited them, however, they admitted seven.

9. They do not hold purgatory nor prayers for the dead; though the metran told Bishop Middleton that the clergy, from their poverty, too much encouraged the latter of these, prayers for the dead.

10. They do not deny the cup to the laity, though in practice they unite the elements by dipping the bread in the wine.

11. They do not enforce celibacy on the clergy.

12. They allow not images in churches. When that of the Virgin Mary was first exhibited in 1580, or 1590, by a Jesuit priest, the whole congregation rose up and cried out, "Away with the idol! We are Christians."

13. They allow all orthodox churches to be branches of Christ's holy catholic church.

14. They hold as a church, the canons of the first Council of Nice, A.D. 325; as well as those of Constantinople, A.D. 381; and Ephesus, A.D. 431; rejecting only those of Chalcedon, twenty years later.

15. The numerous errors and superstitions which have crept into their liturgies and ceremonies (which I shall immediately notice) have not been

drawn out into canons and articles of faith, as by the church of Rome at the Council of Trent, nor bound by anathemas on the consciences of men.

16. They thus hold as a church no sinful terms of communion, properly speaking, as the church of Rome does, whatever their common practice may be.

Keep in mind, also, my rev. brethren, that besides all these points, which include every question almost between the protestant churches of Europe and the church of Rome, the following particulars are to be noticed.—pp. 122—124.

6. The Syrian church stands a memorable proof of what popish tyranny, intrigue, cruelty, oppression, and chicane, with its Jesuit myrmidons, aims at when it meets with churches not acknowledging its supremacy; the object of Rome is not to aid, to enlighten, to reform such a church; but to dis sever it from its proper bishops, to alter its liturgy, to destroy its ancient MSS., and subdue it to the Romish yoke. The history of the proceedings of the popish emissaries for more than 150 years from 1505, towards the unoffending Syrian Christians, is a specimen of the spirit which has ever animated, and animates still, that apostate body.

In what strong contrast with these machinations did the conduct of Dr. Buchanan stand out in 1806, that of Bishop Middleton in 1816, and the church missionaries now for nearly thirty years! These holy men, in the true spirit of Christianity, have been simply aiding with advice, and multiplying schools and copies of the holy scriptures, as the best means of gradually restoring the full light of the gospel. You, my rev. brethren, have continued uniformly pursuing this only safe course. When I was here in 1835, the points which I found you had been aiming at, with the approbation of the metran, for a series of years, were these five:—

1. The multiplying of copies of the Syrian scriptures.
2. The translation of the scriptures into the vernacular Malayalim.
3. The establishment of schools on scripture principles.
4. Improved means of education for the clergy.

5. The preaching and expounding of the gospel by sermons, in which the reverend missionaries, as they acquired the vernacular language, affectionately and cautiously aided them, at the metran's request.

I now come to consider, as my duty compels, the causes of the unavoidable separation of our church mission from the Syrian church as a body, at least for a time. These have been the following:—

1. The corruptions and superstitions which you found to pervade in practice the worship and religious usages of the Syrians, as they became better known to you.

2. The discovery of their use of idolatrous prayers in the churches.

3. The simoniacal proceedings which were alleged against the highest ecclesiastical authorities, by ordinations openly purchased and multiplied without examination of the individuals; so that eight or ten catanars were at places imposed on one parish where two only were needed—and all this contrary to the agreement with Colonel Munro when he erected the Syrian College.

4. These sources of uneasiness, which neutralized the missionaries' labours, were followed by the retraction by the present metran, of the approbation and permission which had been given to the reverend the church missionaries by his predecessors and by himself, to aid the Syrian churches in the ways which I have mentioned.

5. This step was accompanied with the refusal by that metran and his clergy, at a meeting held soon after I left in 1835, to adopt any one of the points of advice which I offered him at his own request, and, as I supposed, with his approbation, and on the footing of the arrangement made with the church missionaries under Colonel's Munro's auspices.

Lastly. A solemn oath imposed by the metran on the clergy to have no intercourse whatever with the church missionaries, and a prohibition to the deacons to attend the college, concluded the acts of separation.

Nothing, then, remained for you, my reverend brethren, but to act as you have done, under the direction and approbation of your beloved and respected diocesan. You had no other course to take but to build churches for yourselves, to go on with your schools, to multiply copies of the scripture, to erect, as you have done, your own college, and to carry on an unfettered and open mission for the good of the heathen and Mohammedans generally; and of the individual Roman Catholics, Roman Syrians, and Syrians around you, who might voluntarily and peaceably avail themselves of your labours, avoiding all interference with the metran and the authorities of the Syrian churches, and awaiting a more favourable time for resuming your system of co-operation and aid with them.—pp. 125—128.

DOCUMENTS.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

ON Friday afternoon, 26th of May, the twenty-fifth annual general meeting of the Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels, took place at the offices in St. Martin's-place; his Grace the Archbishop of Canterbury in the chair, supported by the Right Rev. the Lord Bishop of London, the Bishops of Rochester, Carlisle, St. David's, Winchester, Chichester, Bangor, Lincoln, Durham, Cole-ridge, and St. Asaph; the Right Hon. Lord Bolton, the Hon. Lord Thynne, Sir R. H. Inglis, Bart.; the Deans of Chichester, Hereford, and St. Asaph; the Venerable Archdeacon Lonsdale, F. G. Estcourt, Esq., M.P., T. D. Acland, Esq., M.P., F. H. Dickinson, Esq., M.P.; Drs. Shepherd, Spry, and Spranger; the Revs. A. M. Campbell, W. Dodsworth, T. Wharton, W. Tennant, C. Mackreth, G. Evors, W. Gresley, B. Watts, W. Lloyd, and a large body of the Metropolitan clergy.

The Rev. J. W. Rodber read the committee's report, which contained a retrospect of the society's operations during the last quarter of a century. It stated that the number of original grants made by the society during the past year had amounted to ninety-six, and that additional grants upon previous ones had been made to the extent of twelve, the sums so voted amounting to 16,370*l*. By the erection or enlargement of the buildings for which the sums had been granted, the means of attending public worship would be provided for 31,174 persons, of whom 24,000 would receive that benefit without cost. On comparing the number of grants with those of last year, an apparent decrease arose, but this would be found not to be the case, when the entire returns for the twelve months were completed. Several grants had been temporarily deferred in consequence of the state of the society's finances, and the expectation that the proceeds of the royal letter would soon enable the society to exercise its usual liberality. Notwithstanding this, the number of grants voted for new churches is greater in this than in any previous year, the total number being twenty-seven, and exceeding by upwards of one-third the average of the last seven years. The grants for additional accommodation, &c., had amounted to thirty, the average of the last seven years being about forty-two. The committee perceived with satisfaction the efforts which were now being made by private individuals to erect new churches and chapels, and the various plans which had been forwarded from various parts of the country for the society's approval, had been drawn with a regard to correct ecclesiastical architecture, and the observance of ecclesiastical propriety. The plan which had this year received the sanction of the society, was that of the church now erecting at Eastover, near Bridgewater. The funds at the disposal of the committee, up to March last, amounted to 44,517*l*., while the amount of grants outstanding was 48,500*l*., shewing a deficiency of 3983*l*. It

was to be hoped, however, that the collections made under the queen's letter, and from other sources, would materially lessen this deficiency. The contributions of the diocesan and district societies had averaged, during the last five years, 2500*l.* per annum; and amongst the donations recently received, the committee had to acknowledge 500*l.* from the Marquis of Exeter, a second donation of 250*l.* from the Grocers' Company, a seventh donation of 100*l.* from Charles Hoare, Esq., the late treasurer; several anonymous donations of 100*l.*, and a legacy of 1000*l.* from the late S. Noyes, Esq. Upwards of 3046 parishes had applied to the society for aid since its commencement, 2043 of which had been enabled to effect their object.

The Bishop of Bangor moved the first resolution, in a speech of some length, which was principally a commentary on the topics contained in the report. He stated that in his own diocese, a lady of the name of Oakly, had lately, at her own cost, erected and endowed a church, and had further established, in connexion with it, schools and other institutions of charity. The rev. prelate concluded by moving that the report be received.

Lord Bolton cordially seconded the resolution, which was then put by his Grace, and carried unanimously.

G. Estcourt, Esq., M.P., rose to propose that the meeting do present its best thanks to his Grace the Archbishop of Canterbury, for his unremitting attention to the interests of the society. He found that since the establishment of the institution in 1818, upwards of two thousand parishes had been supplied with assistance, for which 323,000*l.* had been expended, and a still further sum, for the same purpose, of one million and a half sterling. This circumstance had recently been alluded to, in the most gratifying terms, by Sir R. Peel, in the House of Commons.

T. D. Acland, Esq., M.P., seconded the motion, which was then carried by acclamation.

His Grace rose to return thanks, and said that he should feel it to be a disgrace to himself, occupying the position which he did, if he neglected to come forward and support an institution which contributed so much to the efficiency and stability of the church. The society was largely indebted to others besides himself, more particularly to the excellent founder of the institution, Mr. Bowdler, and to the distinguished prelate who presided over the diocese of London. He trusted that the measure which government was now about to adopt, namely, that of endowing churches, would be productive of much good, and that it would produce a corresponding effect amongst those who were desirous of promoting the building of churches.

It was then moved by the Rev. W. Dodsworth, seconded by J. W. Bowden, Esq., and carried, that the members of committee, officers, and auditors, be re-elected for the year ensuing.

The Bishop of London said, that by means of the Metropolis Churches Fund, the objects of which were closely connected with those of the Church Building Society, he was happy in being enabled to inform the meeting and the public generally, that more than forty of the new churches, which he had proposed to erect in the diocese of London, some time since, were now perfectly completed, and that they were furnished with clergymen, parsonage houses, schools, and local charities. The funds of the Metropolis Churches Fund had thus become exhausted, but he believed that the simple announcement of that fact would alone suffice to produce their replenishment. He hoped that in the course of a few more years he should live to congratulate the meeting on the completion of the proposed century of churches in the metropolis. It had been stated that these new churches were never filled, but he believed that there were many who could testify to the increasing number of their congregations. He had recently received a munificent anonymous donation, amounting to 5000*l.*, towards the building of these new churches, and he hoped that some liberal member of the church would come forward and present him with the necessary site. He (the rev. prelate) would undertake to

build the churches if the public would supply him with the sites, a duty which he conceived was, to a great degree, incumbent upon the holders and occupiers of property in this kingdom. Examples to this effect, he hoped would be set by some amongst the wealthier classes, and he trusted that in the still further promotion of this object, the period was not far distant when the people of this country would again be brought back to the practice of the weekly offertory, which had so long fallen into disuse.

The Bishop of Durham then proposed that the thanks of the meeting be given to the diocesan and district societies in connexion with the institution. In his own diocese they had lately been instrumental in building several churches, more particularly one in a particular parish, the population of which, by the formation of railways, and the opening of coal-pits, had increased, since 1831, from six hundred to twelve hundred souls.

The Rev. Mr. Wood seconded the resolution, which was put, and carried unanimously.

The following gentlemen were then elected members of the committee :—The Right Hon. Lord Viscount Courtenay, M.P. ; Hon. Mr. Justice Coleridge ; John Round, Esq., M.P. ; Rev. Dr. Spry ; Rev. J. Jennings ; Rev. G. Ward ; T. D. Acland, Esq., M.P. ; J. Freere, Esq. ; B. Harrison, Esq. ; J. Kenyon, Esq. ; and J. Watson, Esq. The meeting then separated.

A MEETING of this Society was held at their chambers in St. Martin's Place, on Monday, the 19th of June, 1843. The Lord Bishop of London in the chair. Amongst the members present were, the Bishops of Chester, Bangor, Gloucester and Bristol, and Salisbury ; the Revs. Archdeacon Lonsdale, Dr. Spry, Dr. O'oyly, and H. H. Norris ; Joshua Watson, T. G. Estcourt, M.P., F. H. Dickinson, M.P., S. B. Brooke, Wm. Davis, J. S. Salt, Esqrs., &c.

The secretary having read the reports of the sub-committees, the meeting proceeded to investigate the cases referred to their consideration, and granted votes of various sums for the following purposes : Enlarging the church at Hampstead, in the county of Middlesex ; enlarging by rebuilding the church at Little Newcastle, Pembrokeshire ; rebuilding the church at Braunston, Northampton ; enlarging the church at Tarrant Gunville, Dorset ; enlarging the chapel at Hey, or Lees, Lancashire ; rebuilding the church at Blakley, in the parish of Manchester ; building a church at Kimberley, in the parish of Greasley, Nottinghamshire ; enlarging the church at Evercreich, Somerset ; enlarging by rebuilding the church of St. Mary, Dover ; building a church at Godly, in the parish of Mottram, Cheshire ; building a chapel at Horsley, in the parish of Elsdon, Northumberland ; building a chapel at Miln's Bridge, in the parish of Almandbury, Yorkshire ; repewing the church at Longford, Derbyshire ; building a church at Upper Chelsea, Middlesex ; building a church in the parish of South Hackney, Middlesex ; building galleries in the church of St. Mary, Haggerstone, Middlesex ; rebuilding the church at Uphill, Somerset ; building a chapel at Headless Cross, parish of Ipsley, Warwickshire ; building a church at Markinton, in the parish of Ripon.

The population of these parishes and districts is 369,184 persons, for whom there is at present church accommodation provided to the extent of 23,278 sittings, of which 7841 are free and unappropriated ; but with the assistance now granted by this Society, 6608 will speedily be added to that number, and of these 5247 will be free. Certificates of the completion of the erection, enlargement, &c., of churches and chapels in ten parishes were examined and approved, and warrants were issued to the treasurer for the payment of the grant awarded in each case. The population of these ten parishes is 23,598 persons, for whom there had been church accommodation for only 2989 persons, including 840 free sittings ; but with the aid now supplied by the funds of this Society, 3798 seats have been added, and of these 3157 are free and unappropriated.

SENTENCE ON THE REV. DR. IRVINE.

(From the Bristol Journal.)

WE are authorized to state, that the subjoined is a copy of the sentence given by the Lord Bishop, in the recent case under the Church Discipline Act, against the Rev. Dr. Irvine, which has been forwarded to the Diocesan Registry here, and duly promulgated :—

“ In the name of God, Amen. We, James Henry, by Divine permission, Bishop of Gloucester and Bristol, having, pursuant to the provisions of an Act of Parliament, passed in the 3rd and 4th years of the reign of her present Majesty Queen Victoria, entitled ‘ An Act for better enforcing Church Discipline,’ appointed certain commissioners for the purpose of making inquiry as to the grounds of a charge brought by the Venerable Thomas Thorpe, B.D., Archdeacon of Bristol, against the Rev. Gorges Marcus D’Arcy Irvine, clerk, Stipendiary Curate of the parish of St. Mary Redcliffe, in the city of Bristol, within our diocese and jurisdiction, for having on the 29th day of January, in the present year, 1843, in the church of St. Mary Redcliffe aforesaid, celebrated an illegal marriage between William Rodgers and Charlotte Durbin, both of the parish of Nailsea, in the county of Somerset, he the said Gorges Marcus D’Arcy Irvine knowing at the time, from credible information, that such parties were neither of them resident in the parish of St. Mary Redcliffe, and also that they were within the prohibited degrees of affinity; and we, having received the report of the said commissioners, that after full inquiry made according to the directions of the statute, they are unanimously of opinion that there is sufficient *prima facie* ground for instituting further proceedings against the said Gorges Marcus D’Arcy Irvine; and having ourselves carefully examined and compared the depositions of the witnesses taken before our said commissioners, and having likewise deliberately considered all the matters laid before us by the said Gorges Marcus D’Arcy Irvine in defence of his conduct; and having received the consent in writing of the said Thomas Thorpe and Gorges Marcus D’Arcy Irvine to our pronouncing, without any further proceeding, such sentence in this case as we shall think fit; we do hereby pronounce, declare, and adjudge, that the said Gorges Marcus D’Arcy Irvine is guilty of having knowingly and wilfully committed the offence with which he stands charged; we, therefore, do decree that the said Rev. Gorges Marcus D’Arcy Irvine be suspended from the discharge and execution of all the functions of his sacred office in the diocese of Gloucester and Bristol—that is to say, from reading the Common Prayer, preaching the word of God, administering the holy sacraments, and performing all other duties of a clergyman, for the space of one year, such suspension to commence from the time of the publication of these presents. And we do condemn him in the sum of 5*l.*, towards defraying the expenses of these proceedings. And we do hereby revoke the two licences severally granted by us to the said Gorges Marcus D’Arcy Irvine, dated respectively the 19th day of July, 1840, and the 3rd day of December, 1840, the one for performing the office of Stipendiary Curate in the parish church of St. Mary Redcliffe; the other for performing the office of Stipendiary Chaplain of the Bridewell or House of Correction of the city and county of Bristol. And we, the said James Henry, Bishop of Gloucester and Bristol, do hereby enjoin the churchwardens of the parish of St. Mary Redcliffe, jointly and severally, to affix, or cause to be affixed, a copy of this our sentence on the principal door of the church of this said parish, within one day after they shall have received these presents, and that they shall deposit a copy of the sentence in the chest belonging to the said parish; and we do hereby direct that these presents under our hand and Episcopal seal shall be exhibited to the said Gorges D’Arcy Irvine, a true copy of the same being left with him, and that the original be then deposited, along with all the other proceedings had in this cause, in the registry of our Diocesan Court of Bristol.

“ Given under our hand and Episcopal seal this 8th day of June, in the year of our Lord, 1843, and in the 13th year of our consecration.

“ J. H. GLOUCESTER AND BRISTOL.”

CIRCULAR OF THE BISHOP OF LONDON.

THE Lord Bishop of London has addressed the following letter to the clergy of London and its neighbourhood :—

“ London House, June 8, 1843.

“ Reverend Brethren,—I have been informed that some doubt exists, amongst the clergy of London and its neighbourhood, as to the purport of my remarks upon the subject of the Offertory, addressed to them on the occasion of my late confirmations ; and that an apprehension is entertained, by many of their congregations, of an endeavour, on my part, to force upon them a weekly Offertory. It may be satisfactory to you, if I state in writing, that which I then said in conversation, which many of you did not hear, and which some appear to have misunderstood.

“ I observed, that the question of collecting alms at the Offertory, when there was no communion, was one which I had left, and must still leave, to the discretion of the clergy ; that I should indeed rejoice to see the time when the state of the church should be such as to make a weekly offertory practicable ; but that such, I feared, was far from being the case at present ; and that I could not venture to do more than recommend (and I *only* recommended) the clergy to adopt that mode of collecting, when charity sermons were preached for specific objects ; and I suggested that the collection might be made in such a manner that no person should know the amount contributed by others.

“ I remarked that collecting, on such occasions, from pew to pew, had always been the practice in many parts of the country, and in some parishes in the immediate neighbourhood of London, and that when the collection was so made, it was surely more proper to make it while the offertory sentences were read, than during the singing of a hymn ; that in very many instances this mode of collecting had, for the last few years, been resorted to without objection or difficulty ; that it was always used at the consecration of churches ; and that I could not but entertain a hope, that by proper explanations on the part of the clergy, those of the laity who now objected to the practice might be reconciled to it. And I extended the expression of that hope to some other points of ritual uniformity, which I spoke of as desiring their introduction, but as leaving the time of introducing them to your judgment, being persuaded that an agreement on the part of the clergy on these matters would remove most of the apparent difficulties. I concluded by repeating my declaration, that I must leave this matter of the offertory to the discretion of the clergy, as I had left it in my pastoral letter of last year, in which I requested that a collection might be made for the Colonial Bishoprics Fund. The amount of that collection, I remarked in my charge, far exceeded my expectations, and would no doubt operate as an encouragement to the clergy to adopt, more generally still, the mode of proceeding which I recommended, *when collections were to be made for church purposes* ; and I still hope, that on such occasions, those of our brethren of the laity who now so strongly object to that mode, may see reason to withdraw their opposition (upon the extent of which I confess that I had not calculated), whatever may be their opinion as to the revival of a weekly offertory.

“ I believe that in almost all cases where this method of collecting has been resorted to, its advantages, in respect of propriety and solemnity, have caused it, after no very long time, to be generally approved of. At all events, my recommendation of this method, which after all is nothing more than occasionally applying to the *whole* congregation a form to which *those who communicate* submit without question or demur, ought not in fairness to be regarded as indicating a disposition to favour any peculiar theological opinions ; least of all those against which, I may venture to say, few persons have protested more distinctly or emphatically than myself.

“ I remain, reverend brethren, your faithful and affectionate friend and servant,

“ C. J. LONDON.”

COLLEGE OF ST. COLUMBA, STACKALLAN.

Visitor—His Grace the Lord Primate of all Ireland.

Founders and Governors—The Earl of Dunraven, Manor House, Adare; the Viscount Adare, M.P., Dunraven Castle, Glamorganshire; Augustus Stafford O'Brien, Esq., M.P., Blatherwycke Park, Northamptonshire, and Cratloe Woods, Limerick; William Monsell, Esq., Tervoe, Limerick; the Very Rev. Hen. Cotton, D.C.L., Dean of Lismore; Rev. C. R. Elrington, D.D. Reg. Prof. of Divinity, Trin. Coll., Dublin; Rev. J. H. Todd, D.D., Fellow of Trin. Coll. Dublin; Rev. William Sewell, B.D., Fellow and Sub-Rector of Exeter Coll., Oxford.

Warden—Rev. Robert Corbet Singleton, A.M.

Fellows and Tutors—Matthew C. Morton, A.B., Greek Tutor; Rev. Robert King, A.B., Mathematical Tutor; Rev. Henry Tripp, A.M., Latin Tutor; John T. Coffey, Tutor in Irish; George F. Nedham, Bursar.

The governors having taken Stackallan House, the seat of Lord Boyne, in the county of Meath, the school will be opened for the reception of boys, on Tuesday, August 1st, by licence from the Lord Bishop of Meath.

The governors wish it to be understood, that as it is their desire to establish a system of religious education in strict conformity with the principles and formularies of the United Church of England and Ireland, none but members of the church can be received into the school.

The boys will be required to attend divine service regularly, besides receiving daily catechetical instruction in the holy Scriptures, and in the Book of Common Prayer.

The course of instruction preparatory to the university, will be of the same nature as that of the great public schools of England, in which classical studies are made the chief foundation, with the addition of mathematics, Hebrew, modern languages, music, and drawing.

The governors have already founded five scholarships, of the value of thirty guineas a year, to be held by boys in the school, which they desire should be given principally to the sons of the clergy, with a preference to those who are vernacularly acquainted with the Irish language.

It is the intention of the governors to increase the number of these scholarships, as the funds at their disposal may require. A nomination to one of the five already established has been placed at the disposal of each of the following benefactors and friends of the institution:—His Grace the Lord Primate, the Lord Bishop of Meath, the Earl of Clancarty, Sir Lucius O'Brien, Bart., and Evelyn Shirley, Esq., M.P.; the last three having munificently offered to present land on their estates as sites for the college.

All pupils holding scholarships on the foundation must learn to read and speak the Irish language; and the same study will be as much as possible encouraged in all other pupils, but without interfering in either case with their regular preparation for the universities.

Pupils educated in the school, on entering Trinity College will be eligible with preference to the Irish scholarships, already founded by the governors, in the University of Dublin.

The boys will be required to wear academical caps and gowns.

A vacation of six weeks is allowed at Midsummer, and one month at Christmas. The college year is divided into two terms, during which all the pupils of the school must be in residence.

The first Autumn term will begin on the 1st of August, and will end on the 16th of December.

The fixed college fees, including all tuition, are sixty guineas a year; they must be paid half-yearly in advance at the beginning of each term.

The strictest punctuality will be required in the attendance of the boys on the first day of term, after each vacation.

The accommodations being as yet limited, no boy can be admitted to the

school without a nomination from one of the governors, or from the Rev. the Warden; to any of whom applications may be made. The nominations will be given with strict regard to the character and attainments of the boys.

CHARTERS GRANTED TO ROMAN-CATHOLIC COLLEGES.

(From the Irish Ecclesiastical Journal.)

SIR,—All your readers, I dare say, are sufficiently acquainted with the fact, that there are several Roman-catholic Colleges in Great Britain and Ireland, established for the education of youth in the principles of that religion, and for the avowed object of disseminating Popery in these countries. But, perhaps, all are not aware that there are now no less than six of these Colleges which are directly sanctioned by law. Everybody knows that the College of Maynooth was founded by Act of Parliament, and receives an annual grant of public money; but it is equally well known that five similar establishments, many of them much more dangerous, and far less under the control of the legislature than Maynooth, have recently received charters from the Crown, under the provisions of a late Act of the Imperial Parliament: by which they are now incorporated with the London University, and enabled to obtain for their students the degrees conferred by that body.

The following is a list of these Colleges, with the announcement of the royal charters, or patents, which they have now received, taken verbatim from the so called "Catholic Directories."

1. "Royal College of St. Patrick, Maynooth, instituted by Act of Parliament, 1795, for the education of persons professing the Roman-catholic religion."—*Catholic Registry* for 1836, p. 149. Dublin.

2. St. Patrick's College, Carlow. "On the 25th of May, 1840, her Majesty was pleased to grant a charter, associating this College with the University of London."—*Catholic Directory* for 1841, p. 390. Dublin.

3. St. Mary's College, Oscott. "In 1840, her Majesty granted a special charter to enable the students of this College to graduate and take out degrees, as in the leading universities."—*Catholic Directory* for 1843, p. 420. Dublin.

"The College is aggregated to the London University, and several of its pupils have been presented there for examination, both for matriculation and bachelorship of arts, with most satisfactory success. The course of studies is likewise directed to meet the matriculation examination of Trinity College, Dublin."—*Catholic Directory* for 1843, p. 75. London, Dolman.

4 and 5. Prior Park; Bath. "The Institution at Prior Park consists of two distinct establishments or Colleges, dedicated to the Apostles St. Peter and Paul."—"Both the Colleges are associated, by royal patent, with the London University, in which the students may graduate."—*Catholic Directory* for 1842, pp. 73, 74. London, Dolman.

6. Stonyhurst College, near Blackburn, Lancashire. "The College is affiliated to the London University."—*Catholic Directory* for 1842, p. 75. London, Dolman.

"Stonyhurst College was incorporated with the London University in February, 1840."—*Catholic Directory*, 1843, p. 77. London, Dolman.

The great variety of phrases used to express the connexion of these Colleges with the University of London, is one of the first things that must strike the reader. Two or three of them are "associated with," one is "affiliated to," (or, as another authority expresses it, "incorporated with,") and one is "aggregated to" the London University. Whether this difference of phraseology is intended to express a correspondent difference in the degree of affinity or consanguinity to the "parent society" in London, I do not know.

In the accounts that are given of "St. Mary's College, Oscott," there is a very remarkable discrepancy between the London and Dublin Directories. The former represents it as "aggregated" to the London University. The latter makes no mention of the London University, but tells us that her Majesty "has granted a special charter to enable its students to graduate and

take out degrees." The *special charter* may, perhaps, be nothing more than the instrument required by the Act of Parliament to bring the College into connexion with the University of London: although, if we had no authority for the statement but the *Dublin Directory*, one might almost imagine that her Majesty had erected the College of Oscott itself into a new University.

I hope, however, it may not be unprofitable to direct the attention of your readers to the foregoing facts; for it would seem as if the University of London, which churchmen have hitherto been in the habit of regarding as a project framed for the promotion of liberal or infidel education, is now in a fair way to be converted into a seminary for the education of Popish Priests and Jesuits. So it is that extremes meet; and so also it is that modern Romanism scruples not, for its own sectarian ends, to associate itself, in England, as we have seen, with the London University, in Ireland with the national education; schemes as opposed to the true principles of the Roman church as they are to ours; but which Rome lays hold of for a temporary purpose, while the true Church of Christ shrinks back with fear, remembering the apostolic charge, "touch not, taste not, handle not."

I know not where to find a list of the institutions that have been connected with, or "aggregated to," the London University, in conformity with the provisions of the Act of Parliament by which that body was created. It would be well worth knowing—(perhaps some of your readers may be able to supply the information)—what educational institutions have been enabled, by means of that statute, to obtain for their disciples the degrees, such as they are, of the London University. One would be curious to see what various forms of false doctrine, heresy, and schism, are thus fostered by Act of Parliament, and "aggregated" or "affiliated" to the University of London.

DUBLINIENSIS.

ARCHES COURT, THURSDAY, JUNE 15.

THE OFFICE OF THE JUDGE PROMOTED BY SANDERS AGAINST HEAD.

SIR H. JENNER FUST delivered sentence in this case, argued in Easter Term last. It was a proceeding by letters of request, at the promotion of Mr. Ralph Sanders, of Exeter, against the Rev. Henry Erskine Head, rector of Feniton, Devon, for having offended against the laws, statutes, constitutions, and canons ecclesiastical of the realm, in having written and published, or caused to be published, in the "*Western Times*" newspaper, of Exeter, for August 21, 1841, a letter, intitled, "*A View of the Duplicity of the Present System of Episcopal Ministration, in a letter addressed to the Parishioners of Feniton, occasioned by the Bishop of Exeter's Circular on Confirmation,*" in which letter he (Mr. Head) advisedly affirmed and maintained that the Catechism, the Order of Baptism, and the Order of Confirmation, in the Book of Common Prayer, contain erroneous and strange doctrines, and wherein he also advisedly affirmed and maintained other positions in derogation and depraving of the Book of Common Prayer, contrary or repugnant to the law, statutes, constitutions, and canons ecclesiastical of the realm, and against the peace and unity of the church. The proceeding against Mr. Head was commenced by the Bishop of Exeter, under the recent Church Discipline Act, (3rd and 4th Vict., c. 84;) but this form of proceeding was abandoned, and the case came in the form of a cause of office, by letters of request, before this court. Mr. Head, however, appeared to the citation under protest to the jurisdiction of the court on several grounds (not relating to the merits of the case), which were overruled. Mr. Head thereupon appealed to the Judicial Committee of the Privy Council, which affirmed the sentence, and remitted the cause to this court. The admission of the articles was not opposed, a negative issue was given, certain admissions were made by Mr. Head, to prevent the necessity of examining witnesses, and the question was reduced to one of law—namely, whether an offence had been committed which was cognizable by the Ecclesiastical Court.

After going through the articles, (the substance of which is given above,) the learned judge observed that Mr. Head had admitted these articles, which

alleged that he was a minister in holy orders of the church of England, and that he was the author and publisher, or the cause of publishing, the letter in the "Western Times," though he did not admit that that letter contained positions in derogation and depraving of the Book of Common Prayer, or contrary or repugnant to the laws, statutes, constitutions, and canons ecclesiastical of the realm. That was the question to be tried with respect to the words of the letter. Mr. Head had also admitted the article which pleaded that there was and is a scandal and evil report in the diocese against him, as having offended against the laws ecclesiastical by having written and published the said letter. The counsel for Mr. Head had objected to the articles, that they contained no specific allegation of the law upon which the proceeding was founded, and that it was difficult, therefore, to know in what way to shape his defence; but where an offence was charged, not under a particular statute, to which a particular penalty was attached, but, as in the present case, under the general law, not merely the *lex scripta*, but the *lex non scripta*, the unwritten law, which was binding upon the Ecclesiastical Court, in the same manner as the common law was binding upon the temporal courts—such specification was unnecessary; he had no doubt, therefore, that the law was sufficiently pleaded, and the question was, whether the offence was of ecclesiastical cognizance. Mr. Head being not only a minister of the established church, but a beneficed clergyman, nothing could be more clear than that, under the general ecclesiastical law, established *universo consensu*, the ordinary had the power of correcting the offences of the clergy in his diocese, and the proceedings for that purpose must be in the Ecclesiastical Court. Private admonition might be in some cases sufficient, but where a proceeding was necessary, it must be by articles against a clergyman for having conducted himself contrary to his duty as a minister of the church of England.

This being a proceeding by the ordinary against a clergyman of his diocese, it was necessary to consider out of what the charge had arisen, and it was quite impossible for any one to read Mr. Head's letter without perceiving that it does contain matter in derogation and depraving of the Book of Common Prayer, as established by the Act of Uniformity, 13 and 14 Car. II. Neither of the learned counsel for Mr. Head would venture to contest that point. The title of the letter shewed that it was addressed to Mr. Head's parishioners, and that it was occasioned by a circular from the Bishop of Exeter to the clergy of his diocese. The first part was introductory only, and it was no part of the duty of the court to consider whether the doctrines of the Book of Common Prayer were erroneous or not; the law had declared that they were the doctrines of the established church. In the fourth paragraph it is said—"It becomes my duty to state to you, that I have received a letter (a printed circular) from the Bishop of Exeter, requesting me to give notice of his lordship's intention to confirm such young persons of this parish as shall be duly prepared. In short, I am called upon to address you on the subject of confirmation—an equivocal word, pregnant with that necessary evil; controversy. Three years ago the children of this parish did attend the confirmation. On that occasion the exclusive object of episcopal inquiry was, 'Have these children been instructed in the sacramental parts of the catechism?' A negative reply was given. And the rector of the parish was publicly censured for having omitted to teach the erroneous and strange doctrines which the catechism contains." Now, to go no further, here it was affirmed that the catechism contained "erroneous and strange doctrines," and not only that, but it was avowed by Mr. Head, that he had written this letter in consequence of the circular of the Bishop of Exeter, requesting him to give notice of his lordship's intention to confirm such young persons of the parish as should be duly prepared. He (the learned judge) found it very difficult to say that this was not an ecclesiastical offence; that Mr. Head was not amenable to ecclesiastical jurisdiction for the non-performance of a duty which he was called upon to perform by the canons of the church, he having taken an oath of canonical obedience to his ordinary at the time of his ordination and

of his admission to his benefice. The 61st canon directed ministers to prepare children for confirmation when the bishop should assign a time for the performance of that duty. There was therefore an express canon for the conduct of ministers in regard to preparing children for the rite of confirmation. In this letter, addressed by the rector of Feniton to his parishioners, he avowed that he was guilty of a breach of canonical obedience, and of his duty as required by the canon. Though this was not the offence imputed to Mr. Head, yet it was an aggravation of it.

The letter went on:—"There spake the spirit of the present system of episcopal ministration. All the bishops, it is true, may not be quite so incautious as the Bishop of Exeter; but, inasmuch as they connive at and continue the use of the catechism and baptismal and confirmation services in their present state, I do not hesitate to aver that they act upon a system by which the episcopal order is exalted under false pretences, and at the expense of the doctrines of the Bible." The letter speaks of the "errors of the baptismal service," and proceeds:—"These entreaties (it is fair to admit) are made in a tone of great urbanity; the letter contains some just observations; and the whole announcement would be quite unexceptionable if those church services, to which his lordship refers both you and myself, were free from error. But the letter covertly insinuates that those church services contain nothing but sound doctrine. Indeed, the whole communication is almost entirely founded on this assumption, which assumption is not consistent with truth. I do not mean that his lordship intends to insinuate a greater proportion of falsehood than is usually found in episcopal circulars. Far be it from me to attribute a single grain of duplicity to the Bishop of Exeter, which does not attach itself to all his right rev. brethren. All their lordships promise at their ordination to be 'ready to banish and drive away all erroneous and strange doctrine;' but, on the other hand, they do not scruple to vex us with the erroneous and strange doctrine of the confirmation service." "As reformation in this respect is not hopeless, and as I also am pledged by my ordination vows, as a minister of the Church of England, to banish and drive away all erroneous doctrine, I do hereby decline and refuse to give any countenance whatever to the office of confirmation, as it is now used by their lordships the bishops, and, instead of recommending, in compliance with the episcopal circular, the perusal and re-perusal of that service to the young persons of this parish, I warn them all, young, old, and middle-aged, to beware, in the name of God, of the erroneous and strange doctrine which it contains." "It is also a fact that the Prayer-book sins against itself. Some parts of it are at variance with other parts. The 4th, 6th, 8th, and 36th canons are repugnant to the 1st and 3rd ordination vows. Some of the dogmas in the catechism, confirmation, and baptismal services, are utterly inconsistent with the doctrines contained in the 11th, 12th, 13th, and 17th articles." "If their lordships wish to satisfy the public that their exaltation is just and right, let their lordships, instead of teaching the erroneous doctrine in the church service, banish and drive it away; instead of bending the Bible to the obliquities of the Prayer-book, let them make, or endeavour to make, this Prayer-book consistent with the Bible and with itself; instead of reversing the apostle's rule, let them 'abhor that which is evil' in the Prayer-book, and 'cleave to that which is good' in it." He (the learned judge) thought it was quite impossible to say that anything could be more offensive in matter and style than this document, or that it did not affirm and maintain positions in derogation and depravity of the Book of Common Prayer, which rendered Mr. Head amenable to ecclesiastical jurisdiction and liable to ecclesiastical censure.

The offence was, therefore, a grave and serious one in a clergyman of the Church of England, who was bound, at his ordination, to subscribe to certain articles, without which he would not have been admitted to the ministry. By the 36th canon, it is required that persons before they be received into the ministry, do subscribe these articles, one of which is, "that the Book of Com-

mon Prayer containeth in it nothing contrary to the word of God, and that it may lawfully so be used, and that he himself will use the form in the said book prescribed, in public prayer and administration of the sacraments." He is to subscribe this "willingly and *ex animo*." It had been argued that the canons of 1603 referred not to the Book of Common Prayer now established, but to that established by the statute of Elizabeth; but it had been re-enacted by the Act of Uniformity 13 and 14 Charles II. He was clearly of opinion that Mr. Head could not shelter himself under such a plea. Supposing that this proceeding were confined to the statute of Elizabeth, it might open a question whether publishing or writing was "declaring" within the meaning of that statute. But it was unnecessary to consider that question. The proceeding was under the general law, not under a particular statute; and could the court doubt that Mr. Head had brought himself within the ecclesiastical jurisdiction, and rendered himself amenable to the authority of his diocesan? He (the learned judge) had no doubt on the point, and he had no hesitation in holding that the articles were completely proved. The next question was, the punishment which the court ought to impose for such an offence committed by a beneficed clergyman. It would be no harsh exercise of the power of the court if it were to pronounce that Mr. Head had incurred the penalty of deprivation; for if he had entertained the opinions expressed in his letter, he could not complain if he were deprived of a benefice to which he would not have been admitted without subscribing the article approving of and enjoining the use of the Book of Common Prayer. But by the statute of Elizabeth there were degrees of punishment assigned for the first, second, and third offences,—that for the latter being imprisonment for life,—and he should therefore decree that Mr. Head, for the offence he had committed, be suspended *ab officio et a beneficio*—from duty and from the emoluments of his living—for three years, from the 25th of June; that he be condemned in the costs of the proceedings, and be monished to abstain from such conduct in future; though the court would have been fully justified in going to the fullest extent of the punishment.

Dr. Addams asked whether the court would not require a certificate of good behaviour before restoration? but

The court said it was unnecessary; as Mr. Head might be proceeded against a second time if he offended during or after the period of his suspension.

CHURCH MATTERS.

CHURCH DISCIPLINE—APPOINTMENT OF SUBORDINATE CHURCH OFFICERS.

(From a Correspondent.)

ALTHOUGH the subject of church discipline and the state of our ecclesiastical law have of late been much discussed; although the reports of commissioners and the essays of individuals have been published; although some legislation has already taken place, and more seems still in contemplation; yet one very essential branch of the subject, involving great principles, and leading to most important consequences, seems to have been entirely overlooked. We allude to the appointment of subordinate church officers.

Time was when the lowest ecclesiastical offices could not be filled except by persons in full communion with the church; and when the appointment to them could not be made but by regular ecclesiastical

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authority. And even when a partial relaxation of this discipline crept in, so that some inferior officers of the church, such, for instance, as sextons, and in some cases parish clerks, came to be chosen by the whole body of the parishioners, no great inconvenience was likely to arise from hence, when every member of the commonwealth was also a member of the church.

But in these days, when various degrees of dissent from the church, up to the bitterest hostility against it, when even infidelity itself may be maintained and avowed with impunity, those privileges which once belonged to every parishioner upon the presumption that he was a member of the church, cannot now be exercised by all alike without the greatest unfairness towards the church, and most serious detriment to the interests of true religion.

To illustrate this, let us take the case of any moderately large parish. In such we fear that the number of careless, lukewarm churchmen, together with dissenters and profane persons, will generally be found to exceed the number of regular communicants; but all alike have a vote in vestry, even upon church affairs. And parish vestries are, as we well know, not usually attended by the most respectable, quiet, and well-disposed of the inhabitants. From these data we may easily anticipate the principles that usually govern the proceedings of these little parish parliaments. Do they meet together for the election of a churchwarden? A mean and petty economy, as we might expect, is generally the most popular qualification for this office in the estimation of such an assembly;* and accordingly their choice usually falls upon one who they think will spend least upon the church; and in some instances, where the sectarian and profane leaven predominates, they will seek another qualification besides in their churchwarden, even that of hostility to the clergyman; so that he whose office it is to assist the parish priest in the maintenance of discipline, the discouragement of virtue, and discountenance of vice, becomes a clog and hindrance to him in the discharge of his duty. It is much to be regretted that the exemption of all professional persons from the office of churchwarden as well as from all other parochial offices, leaves small parishes but ill provided with persons fit to serve that office. We have known non-communicants, dissenters, and even infidels, appointed churchwardens by parish vestries. Again, with regard to the appointment of clerks and sextons; the former, though usually appointed by the minister, are yet in some cases appointed by the parishioners; and the latter are almost universally elected by the whole body of rate-payers, without the power of a veto in the parish priest or any other ecclesiastical authority. Now here, as before, judging from the nature of the constituent body, it is easy to see that good moral and religious character and known affection to the church will not always be deemed indispensable qualifications in the candidates for these offices; but that sometimes a character the very reverse may prove a recommendation.

But although the evils arising from the present mode of appointing the subordinate officers of our church may be obviously shewn by ar-

* We are glad, however, to know that there are some glorious exceptions.

arguments *a priori*; yet, leaving all speculations, we shall endeavour to evince the same by an appeal to facts. We shall lay before you two incidents in parochial history, illustrative of the subject in question, which have lately come under our own notice.

In the parish of —, a vacancy recently occurred in the office of parish clerk. The appointment was in the hands of the parishioners. Many candidates for the place appeared, none of whom were communicants, and some of them persons of very indifferent character. Out of these, one was appointed, whom no serious-minded person would consider fit to exercise any office in the house of God.

In the parish of —, upon a vacancy in the office of sexton, the following scene lately occurred. We must premise that the parish is not large, that among the resident householders there is a great proportion of publicans, and that the chief part of the land is occupied by out-dwelling farmers. The principal candidates for the office, who had sufficient promise of support to induce them to persevere, were the following:—

1. A middle-aged, able-bodied labourer, who had lived about twenty years in the parish, well reported of by all who knew him, whose large family was so well brought up as to afford a most beneficial example to his neighbours, and who with his wife and the elder of his children was a constant communicant.

2. A young man, having a wife and a small family, who had lately come into the parish, and occupied premises of sufficient value to procure him a legal settlement. He was a rare church-goer, and a non-communicant, but not ill conducted in other respects.

3. A decrepit old man, whom habits of tippling had brought to poverty and dependence upon parochial relief; and who, moreover, frequented no place of worship, and was never known to do so.

And which of these three, would the reader think, was deemed most eligible by the little parish parliament?

The first candidate was soon set aside, being considered as no parishioner, because, forsooth, he was not so in the same sense of that term as the second candidate; and so all his claims as an old inhabitant, an honest man, and one likely soon to stand in need of help, went for nothing in the eyes of the short-sighted, narrow-minded arbiters of parochial affairs.

The second was not altogether objected to, but he was not popular with the economists, because he was able to earn his living; nor with the publicans and their customers, because he was too diligent and thrifty to spend his time and money among them.

The third, then, was the favourite candidate; and that, besides other reasons, for one that no argument could outweigh—viz., that he was chargeable to the parish, which he would no longer be should he get the situation to which he aspired.

Under these circumstances the first candidate, finding but little support—*probitas laudatur et alget*—soon retired, and made over his interest to the second. The contest, therefore, lay between the two last.

And now we come to the climax of the degradation to which the poor state-ridden church of England is subject on such occasions. At

the time appointed for the vestry meeting there entered the church a mixed multitude, of whom many were never there to be seen at the hour of prayer.* The candidates having been proposed and seconded by their respective supporters, a show of hands ensued, which being declared in favour of the last candidate, a poll was demanded on the other side. And now the various public-houses poured forth the scum of the parish, who came, many of them in a state of intoxication, to vote for their boon companion, using rough and abusive language in and around the church against the supporters of the other candidate. The out-dwelling farmers, also, who regarded the matter as a mere question of pounds, shillings and pence, in which their pockets were concerned, in spite of the known wishes of the clergyman and most respectable parishioners, sent their labourers from the fields to vote for the candidate whose appointment would cause a temporary diminution of the poor-rate. Thus, though the communicants and regular attendants at the church service were generally in favour of the other candidate, yet through the indifference of many careless churchmen who voted not at all, and through the union and activity of the paltry economists, sectarians, drunkards, infidels, &c., who left not a stone unturned to compass their object, the church is compelled to admit among her officers one who, according to the theory of her discipline, should be in a state of excommunication. But in the present state of things there is no remedy for this evil; and the church-going people of this parish are now continually feeling the inconveniences that arise, not only from the disgrace of having such an officer, but from his incompetency to discharge his duties. As the state sometimes imposes upon the church incompetent rulers, and then reproaches it with inefficiency, so is it in this case, and so will it ever be where the enemies of the church are its legislators. From the few cases here given it would seem that in the appointment of the inferior as well as the superior officers of the church, not only the honour of the Christian religion, but the best interests of society are involved. And in the last-mentioned instance, the means which a short-sighted economy led men to adopt for the purpose of throwing off a present burden, will surely bring upon them more and heavier burdens for the time to come; for what is the best security against the increase of poor-rates but a religious, sober, and industrious population? And what can be a greater check to the growth of such a population than the system of parochial patronage above mentioned? What are the principles which this system proclaims? Does it not seem to say, in no equivocal terms, "We have nothing to bestow upon the religious, sober, and industrious. Cast off the fear of God, waste your substance in idleness and riotous living, and so become burdensome to your parish, then we will do what we can for you, then we will put you into any office or situation that we can obtain for you, however unfit you may be to fulfil its duties."

The parish in which the proceedings above noticed took place is not, we are inclined to think, worse conditioned than the generality of town parishes; and it is not improbable, in the present state of

* *Quis Catechumenus, quis fidelis incertum est: pariter adeunt, pariter audiunt, etc.—Tertull. Præscript. Hæret. 41.*

church discipline, that the like principles would be found to operate, and the like effects to follow, in the greater number of our populous parishes.

Hoping that these and such-like cases may come to the knowledge of those who are now directing their attention to the restoration of our ecclesiastical discipline, and that a gracious Providence may deign, through their instrumentality, or by other means, to introduce the proper remedies,

I remain, Sir,

Your obedient servant,

URBANUS.

THE FACTORIES BILL.

THE failure of the government in their attempt at an educational measure which should please all parties is not surprising; but it is surprising that knowing, as Sir J. Graham must, the state of feeling among dissenters with regard to the church—a feeling which every symptom of decline in their own finances and influence exasperates to the utmost, he should ever have supposed it possible that they would approve anything the church could accept. However, that delusion has passed away, and the people once more abandoned to that ignorance which no effort of the church can remove without government assistance, simply because it is considered that it would be a pity to make dissenters angry.

What the precise evil apprehended from their displeasure may be is not mentioned. Experience seems to shew that it is not fact that dissenters reject a church education when that education is good and efficient. It also makes it highly probable that, as the church cannot educate without the legislature, dissent could not with it. No new difficulty, then, has risen up, like Richard's spirit, in the path, nothing which has not impeded past legislation, and will not impede future, until some government arises strong enough and bold enough to recognise the church as the only lawful instructor of the people. Once more, however, Sir J. Graham shall speak for himself. On the 15th of June, he stated—

"It might be convenient if he now made the announcement of the intentions of government with respect to the Factory Bill, or at least with respect to those clauses in it which related to education. The House would do him the justice to remember that when he brought forward the educational clauses in the Factory Bill he stated that he thought them necessary, on account of the peculiar circumstances in which those were placed on whom education was made compulsory by the Factory Act as it now stood. The house would also do him the justice to remember that he then likewise stated that the proposition on the part of the government was made in no sectarian spirit (hear, hear); that he did not propose it or consider it as in any way connected with party spirit or party feeling, (hear, hear,) and that he hoped and trusted it would be so discussed in that house, and so regarded by the country. (Hear, hear.) He was bound to state, and he stated it with heartfelt satisfaction, that, so far as the house was concerned, the proposed clauses had been received, if not with favour, at least in a spirit of forbearance on the part of those who were usually opposed to her majesty's government, for which he now begged to tender his most sincere acknowledgments. (Cheers from both sides.) That forbearance was well worthy of the vast importance of the subject—an importance which should place it far above all party considera-

tions. (Hear, hear.) He thought it would be impertinent in him, seeing that the sense of the house had never been taken by any division on the subject, to speculate on what might be the opinion of the house on the resolutions in their modified form. He had already distinctly stated—what he now felt it his duty to repeat—that the success of the measure in his estimation, and it had been framed with that view, would mainly depend on its being received generally throughout the country as a measure of concord and conciliation. (Hear, hear.) He had endeavoured so to frame it. He had always so regarded it, and he could not, after the best consideration he had been enabled to bestow upon it, regard it in any other light. (Hear, hear.) Soon after the introduction of the measure, he found that the great body of the dissenters of the country had insuperable objections to it as it then stood; finding that so, he was disposed so to modify several of the clauses, and to add others, as to meet the objections made; and, by permission of the house, he was enabled to add those extensive modifications which he hoped would obviate most, if not all, of the objections that had been made by the dissenters. In that hope, he was very sorry to be obliged to say that he had been wholly disappointed. The objections originally made to the measure had not been removed by the modifications which he had proposed, nor had the opposition to the modified clauses been at all abated. On the part of the established church there had been shewn a great willingness to make concessions for the sake of concord and conciliation—he would add, that the concessions would have amounted to sacrifices—but those concessions had not been met in a corresponding spirit. What, then, was the duty of government under such circumstances? He could not conceal from himself, nor was he disposed to conceal from the house, that the great evil which this measure was intended to counteract had not been removed. The statement made by his noble friend the member for Dorsetshire, as to the unhappy ignorance in which a large portion of the population of the manufacturing districts were now involved remained unshaken. The measure which he (Sir James Graham) had introduced was intended to meet and overcome that evil. Private and individual exertions, without the aid of government, had hitherto been found insufficient to counteract it; and therefore it was that government was disposed to call in the aid of the legislature to assist those exertions; but he must repeat his assertion, that unless there could be obtained general concord and co-operation, even the passing of the bill, had they been able to effect it, would only have increased religious discord; would have embittered many of the evils which they were all most anxious to overcome, and would aggravate, instead of diminish, the danger arising out of the present state of affairs. (Hear, hear.) Now, on the best consideration which government had been enabled to give the subject, they had come to the conclusion that it would be most consistent with their public duty not to press the educational clauses of the Factories Bill during the present session. (Cheers from both sides of the house.)”

PROCEEDINGS AT OXFORD.

OXFORD still keeps in the busy foreground of theological disputation; and sickening as the subject is, it cannot be passed unnoticed by. The sermon of Dr. Pusey, as has been already stated, was given up, and considered objectionable by a regularly constituted tribunal. A prejudice against this was certainly excited in the writer's mind, by finding Dr. Fausset's name among the vice-chancellor's assessors. But further consideration has removed it; and it might not be easy to select a less partial council for the judge, on whom alone, after all, the statute appears to place the onus of the decision. The result of the investigation is, that Dr. Pusey is suspended from preaching before the

University for two years; against which sentence he protests, on two grounds—that no propositions have been extracted from his sermon, and selected for censure; and that he has not been heard in his own defence.

Now, it would appear that the very constitution of the tribunal was framed for the purpose of avoiding both these necessities. The vice-chancellor for the time being is likely to be a man of some capabilities and information. The Regius or Margaret Professor of Divinity are likely to understand any theological proposition, in which ambiguity had not been studied and intentional. And if both were deficient, they had the assistance of five doctors of divinity, some of whom would be likely to understand the matter. And if all of them considered the discourse worthy of censure,* is it likely that the cause of truth or peace would be forwarded by allowing the convicted person to enter at large on his defence?

It is true the statute gives an alternative. If a young man, in his ignorance or folly, uses an incautious expression, the vice-chancellor may allow him to retract it, and send him away, only telling him to be wiser for the future. This leniency, however, no D.D. could expect; for he surely had had time to digest his sentiments, and power to express them accurately. No liberty of retracting ought to be expected by him. The statute is as follows:—

“Statutum est, quod si quis pro Concione aliqua, intra Universitatem ejusve præcinctum habita, quicquam doctrinæ vel disciplinæ Ecclesiæ Anglicanæ publice receptæ dissonum aut contrarium, aut publica auctoritate, ad tempus vel aliter, prohibito, protulerit, sive protulisse, ab ipso Vice-Cancellario suspectus, vel ab alio aliquo, rationabilem suspitionis causam afferente, delatus fuerit; quod postulanti Vice-Cancellario, sive ejus deputato, Concionis suæ verum exemplar, eisdem terminis conscriptum, virtute juramenti tradet; vel, si prætendat se exemplar non habere, de iis, de quibus suspectus vel delatus fuit, directè virtute juramenti respondebit.

“Deindè vero Vice-Cancellarius, sive ejus deputatus, verbis sensu eorum, quæ in questionem vocantur, in medium prolati, et rite perpensis, adhibito consilio sex aliorum S. Theologiæ Doctorum (quorum unus sit S. Theologiæ Professor Regius, si Concioni interfuerit), si quem criminis objecti reum invenerit, eum pro arbitrio vel a munere prædicandi intra præcinctum Universitatis suspendet; vel ad ea quæ protulit recantandum adiget.”—Tit. xvi., s. 11.

A collection of cases has been made, however, entitled:—

THE STATUTE INTERPRETED BY UNIVERSITY PRACTICE.

“It is said that the statute does not require the citation of the party accused, or oblige his judges to give him a hearing. Admit it. *Consuetudo vincit legem.* The practice of the University has been otherwise.

“Humphrey Leech, chaplain of Christ Church, gave offence in a sermon on Evangelical Counsels, June 27, 1608. He was cited, and appeared before the vice-chancellor, who had received a copy of the sermon. Mr. Leech demanded of his judges ‘that they’—his own words—‘would proceed against me juridically, and by way of articles; so I should know precisely what was the error and falsehood of my doctrine, and they should receive my answer made in form of law. For this hath ever been the custom of proceeding in this University, and in God’s church.’ This assertion of his was admitted by

* Three are stated, in the present instance, by advocates of Dr. Pusey, to have found “little fault” with the sermon.

his adversaries, but the vice-chancellor's reply was—'All—the sermon—is false, scandalous, popish, erroneous.'

"Thomas Hill, of Hart Hall, in a sermon at St. Mary's, May 24, 1631, treated of prohibited matters. He was convented before the vice-chancellor.

"Thomas Ford, of Magdalen Hall, June 12, 1631, offended in like manner. His sermon was demanded, and after some difficulty, obtained, and himself was summoned to appear.

"Jan. 30, 1637, Richard Kilbye, of Lincoln, preached at St. Mary's. His sermon was demanded; his error was shewn him on his appearance. He recanted.

"April 6, 1638, Gaspat Mayne, of Christ Church, appeared before the vice-chancellor and others, to answer for himself, having offended in a sermon.

"Sept. 6, 1640, John Johnson, of Magdalen, preached in St. Mary's, and gave offence. He was convented before the authorities, and submitted.

"On the same day, Henry Wilkinson, of Magdalen Hall, gave offence. He was cited, but refusing to acknowledge his fault, was suspended till he should recant.

"Oxford, June 7, 1843."

Now, in each and all of these, it does appear that the accused party was summoned, not to defend or explain his words, but to *recant* them. Dr. Pusey, on the contrary, has always declared his readiness to *defend* his expressions; and such being notoriously his intention, the vice-chancellor authorized him to state "that he had had no hearing," words on which he comments thus:—

"It ever was, and is, my full conviction, that had I had the hearing, which (for the sake of the University and the church) I earnestly asked for, I must have been acquitted."

A considerable number of members of the University (some of whom fully concur in condemning the sermon in question) have requested the vice-chancellor to state the objectionable passages. To this requisition he has returned for answer:—

"Gentlemen,—Respecting as I do the motives of those who have signed the paper conveyed to me by you, and ready as I am at all times to satisfy the reasonable demands of members of convocation, I regret that I cannot in the present instance comply with their request.

"It is my plain duty, as vice-chancellor, to abide by the statutes of the University, and as these do not prescribe, so I have scarcely a doubt they do not permit, the course which is now suggested to me.

"For the silence of the statutes on this point satisfactory reasons may be presumed—reasons which are not applicable to me only, but to yourselves individually, and to the University at large.

"I beg to subscribe myself," &c.

Thus matters rest at present. It was fully expected that, ere this, the sermon itself would have appeared as an appeal *ad populum* against the sentence in question. This, however, has been delayed from week to week; and it seems as if the Professor of Hebrew desired to spare the church the fermentation which, supposing his sermon most unexceptionable, it would be sure to occasion, or hesitated to give his enemies a triumph, by shewing how little he cared for constituted authorities, when they crossed his path, and would leave it before the world as an open question whether he is a teacher of erroneous doctrine, or merely an incautious and injudicious man.*

* The latest information as to the publication of this sermon shall be given in the Notices to Correspondents.

But we have been looking on one side of the picture only. If the prosecution of Dr. Pusey is to stand alone, it can be characterized no otherwise than as an iniquitous measure. If henceforth preachers are allowed in the University pulpit to degrade and deny the doctrines which Dr. Pusey appears to have overated—if the sanguine man only, whose faith outruns his sense by ever so little, is to be branded, and the miserable latitudinarian and ignorant sentimentalist is to lecture unimpeded—if the University pulpit is not to be brought to give a certain sound, and utter the words of truth and soberness,—no words can be too strong to express the imprudence, the mischievousness, and the weakness, of such a proceeding as the present.

SANDERS v. HEAD.

THE sentence delivered in the Arches Court by Sir H. J. Fust will be found among the documents. By this he is suspended *ab officio et à beneficio* for three years. Thus something like ecclesiastical discipline is vindicated in a single instance; at the same time there are reasons which make the case altogether unsatisfactory.

In the first place, the heterodoxy was forced upon the bishop's observation, rather than inquired after by him.

In the second, it was accompanied by great personal insolence.

And hence it is to be feared that had the man been less plain-spoken, and less offensive, and less anxious to make and litigate a quarrel, the issue might have been different.

There are at the present moment hundreds of cases in which the clergyman is a quiet, well-behaved man, who would be civil enough to his bishop, or anybody else, but who is perfectly well known to entertain and avow sentiments like those of Mr. H. in more decent language. What a pity that the heterodoxy should not have been tried where no imaginable prejudice could exist against the individual.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Archbishop of Canterbury, Lambeth Palace	...	...	June 11th
Archbishop of York, the Chapel, Bishopsthorpe	...	...	—
Bishop of Chichester, Chichester Cathedral	...	...	—
Bishop of Exeter, Exeter Cathedral	...	...	—
Bishop of Gloucester and Bristol, St. Margaret's Church, Westminster	...	...	—
Bishop of Hereford, Hereford Cathedral	...	...	—
Bishop of Lincoln, Lincoln Cathedral	...	...	—
Bishop of London, the Chapel Royal, St. James's	...	...	—
Bishop of Oxford, Christ Church, Oxford	...	...	—
Bishop of Peterborough, Peterborough Cathedral	...	...	—
Bishop of Worcester, Worcester Cathedral	...	...	—

DEACONS.

Name.	Deg.	College.	University.	Ordaining Bishop.
Adams, C. C. ....	...	Merton	Oxford	Worcester
Adderley, H.	B.A.	Wadham	Oxford	Lincoln

DRACONS.				
<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Akenhead, D.	B. A.	University	Oxford	{ Ely, by l. d. from Bp. of Durham
Andrews, J. N.	B. A.	Clare Hall	Camb.	Lincoln
Anson, A. H.	B. G. L.	All Souls'	Oxford	Lincoln
Ansted, J. B.	B. A.	Christ's	Camb.	London
Barencuck, G. T. ....	...	{ Church Miss. College, Is- lington. }	... ..	London
Bathurst, L. C.	B. A.	Trinity	Oxford	Glouce. & Bristol
Bathurst, W.	B. A.	New	Oxford	Lincoln
Blakeney, R. P.	B. A.	Trinity	Dublin	Lincoln
Bickerdike, J. F.	B. A.	St. Edmund Hall	Oxford	Worcester
Boys, M. J. T.	B. A.	Wadham	Oxford	Abp. of Canterbury
Bradley, W. G.	B. A.	Brasenose	Oxford	Worcester
Bullivant, J. H.	B. A.	Queens'	Camb.	Ely
Bullock, T. H.	B. A.	King's	Camb.	Lincoln
Bunce, J. B.	B. A.	Clare Hall	Camb.	{ Glouce. & Bristol by l. d. from Bp. of Carlisle
Burgess, B.	B. A.	Exeter	Oxford	Lincoln
Call, W. M. W.	B. A.	St. John's	Camb.	Exeter
Chalmers, F. S. C. ....	...	Catherine Hall	Camb.	Worcester
Clapcott, J. W.	B. A.	Trinity	Oxford	Glouce. & Bristol
Claydon, H.	B. A.	Caius	Camb.	Ely
Cobb, B.	B. A.	Corpus Christi	Camb.	Abp. of Canterbury
Cranstoun, Hon. C. F.	B. A.	Jesus	Oxford	Ely
Creyke, R. G.	B. A.	Catherine Hall	Camb.	Abp. of York
Croft, P. J.	B. A.	Trinity	Camb.	Abp. of Canterbury
Crowther, S. ....	...	{ Church Miss. College, Is- lington. }	... ..	London
Cumming, S.	B. A.	Pembroke	Camb.	Abp. of Canterbury
Cuxson, G. A.	B. A.	Magdalen	Oxford	Peterborough
Davies, T. Z.	B. A.	Jesus	Oxford	Lincoln
Denton, N. ....	...	{ Church Miss. College, Is- lington. }	... ..	London
Deverell, R.	B. A.	Trinity	Dublin	{ Worcester, by l. d. from Bp. of Osnory
Drew, G. S.	B. A.	St. John's	Camb.	London
Duncombe, W.	B. A.	Queens'	Camb.	Abp. of York
Ehemann, C. F. ....	...	{ Church Miss. College, Is- lington. }	... ..	London
Ellis, F. W.	B. A.	Trinity	Camb.	London
Estcourt, M.	B. A.	Exeter	Oxford	Glouce. & Bristol
Evans, D. ....	...	St. David's, Lam.	... ..	Ely
Evans, D. J.	B. A.	Jesus	Oxford	Lincoln
Evans, E. T.	B. A.	Jesus	Oxford	Lincoln
Evans, L.	M. A.	Wadham	Oxford	Lincoln
Flint, C. G.	B. A.	Magdalen	Camb.	Chichester
Fowler, I. N.	B. A.	Magdalen	Camb.	Abp. of York
Fry, L.	B. A.	St. Peter's	Camb.	Peterborough
Gall, S.	B. A.	Queens'	Camb.	London
Garton, G. J.	B. A.	Catherine Hall	Camb.	{ Ely, by l. d. from Bishop of Lichfield
Gawen, James ....	...	Trinity	Camb.	Hereford
Gibson, I.	M. A.	Fell. of Jesus	Camb.	Ely
Goodwin, H.	B. A.	Christ Church	Oxford	Lincoln
Gordon, C. S.	B. A.	Exeter	Oxford	Peterborough
Gover, W.	B. A.	Corpus Christi	Camb.	Worcester

		DEACONS.			
Name.	Deg.	College.	University.	Ordayning. Bishop.	
Griffith, W. W. (Literature) .....	...	...	...	{ Ely, by l. d. from Bishop of Llandaff	
Hechler, D. ....	...	{ Church Miss. College, Is- lington }	...	London	
Hickman, R.	B.A.	Emmanuel	Camb.	Worcester	
Hill, James	B.A.	University	Durham	Abp. of York	
Hodson, G. H.	B.A.	Trinity	Camb.	Glouce. & Bristol	
Holmes, H. C.	M.A.	Catherine Hall	Camb.	Abp. of York	
Howlett, W.	B.A.	Jesus	Camb.	Peterborough	
Hughes, F. G.	B.A.	St. John's	Camb.	Worcester	
Hughes, W.	B.A.	Jesus	Oxford	Glouce. & Bristol	
Hunt, A. A.	B.A.	Exeter	Oxford	Exeter	
Hunter, J. ....	...	{ Church Miss. College, Is- lington }	...	London	
Huntingford, E.	S. C. L.	New	Oxford	Lincoln	
Inman, R. F.	B.A.	Lincoln	Oxford	Abp. of York	
Inman, T.	B.A.	Queens'	Camb.	Peterborough	
Jarvis, E. G.	M.B.	Trinity	Camb.	Lincoln	
Jenner, H. L.	B.A.	Trinity	Camb.	Abp. of Canterbury	
Jephson, W.	B.A.	Corpus Christi	Camb.	London	
Johnson, C. H.	B.A.	St. Edmund Hall	Oxford	Glouce. & Bristol	
Kay, W.	M.A.	Lincoln	Oxford	Lincoln	
Kidd, John	S. C. L.	Catherine Hall	Camb.	Abp. of York	
King, R.	S. C. L.	Christ's	Camb.	London	
Kingdon, R. G.	B.A.	St. John's	Camb.	Glouce. & Bristol	
Knox, T.	B.A.	St. John's	Oxford	Lincoln	
Lawford, C.	B.A.	Trinity	Camb.	Abp. of Canterbury	
Lawrence, P. J. R. ...	B.A.	Exeter	Oxford	London	
Lee, W.	B.A.	Brasenose	Oxford	Worcester	
Leigh, F.	B.A.	Magdalen	Oxford	{ Ely, by l. d. from Bishop of Lichfield	
Leigh, F. J.	B.A.	Trinity	Dublin	Lincoln	
Lewis, D. P.	B.A.	St. John's	Camb.	Glouce. & Bristol	
Macfarlane, G.	B.A.	Catherine Hall	Camb.	Peterborough	
Macgregor, C.	B.A.	Catherine Hall	Camb.	{ Ely, by l. d. from Bishop of Lichfield	
Marriott, J. P.	B.A.	Balliol	Oxford	Abp. of York	
Marshall, G.	M.A.	Christ Church	Oxford	Lincoln	
Marshall, J.	B.A.	Christ Church	Oxford	Lincoln	
Martin, W. W.	B.A.	Balliol	Oxford	Peterborough	
Mason, A. W.	B.A.	Trinity	Camb.	Abp. of Canterbury	
Merry, J.	B.A.	Queen's	Oxford	Worcester	
Miller, J. W.	B.A.	Exeter	Oxford	Chichester	
Mills, R. T.	B.A.	Magdalen	Oxford	Glouce. & Bristol	
Mills, T.	B.A.	Trinity	Camb.	Glouce. & Bristol	
Milne, H. ....	...	Brasenose	Oxford	Abp. of Canterbury	
Munn, G. S.	B.A.	Trinity	Oxford	Worcester	
Murray, F. H.	B.A.	Christ Church	Oxford	Lincoln	
Nelson, H.	M.A.	St. John's	Oxford	London	
Nash, Z.	B.A.	Catherine Hall	Camb.	Lincoln	
Oliver, J.	B.A.	Queens'	Camb.	Peterborough	
Owen, E.	B.A.	Sidney Sussex	Camb.	Lincoln	
Owen, R.	B.A.	Jesus	Oxford	Lincoln	
Palmer, S. H.	B.A.	Christ Church	Oxford	Peterborough	
Peyton, T. ....	...	{ Church Miss. College, Is- lington }	...	London	
Pigot, H.	B.A.	Trinity	Oxford	Abp. of Canterbury	
Piggott, F. A.	B.A.	Trinity	Camb.	Chichester	
Pitt, J.	B.A.	Oriel	Oxford	Glouce. & Bristol	

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Power, John.....	B.A.	Fellow of Pem.	Camb.	Ely
Powles, R. C. ....	...	Exeter	Oxford	Lincoln
Pratt, R.	B.A.	Merton	Oxford	Chichester
Pretyman, G.	B.A.	New Inn Hall	Oxford	{ Glouce. & Bristol, by l. d. from Bp. of Bath and Wells
Protheroe, G.	B.A.	Brasenose	Oxford	
Rankin, F. J. H.....	B.A.	... ..	Camb.	
Rawlinson, G.	B.A.	St. John's	Oxford	Glouce. & Bristol
Redford, F. ....	...	{ Church Miss. College, Is- lington }	... ..	Peterborough
Reynolds, J. C.	B.A.	Christ's	Camb.	London
Richings, A. C.	B.A.	Christ's	Camb.	Peterborough
Rickards, J.	B.A.	Trinity	Camb.	London
Ridout, G.	B.A.	Emmanuel	Camb.	London
Roberts, H.	B.A.	Jesus	Camb.	Peterborough
Roche, H. G.	S.C.L.	St. John's	Camb.	London
Rogers, W.	B.A.	Balliol	Oxford	London
Rolleston, R.	B.A.	University	Oxford	Abp. of York
Rowden, G. C.....	B.C.L.	New	Oxford	Lincoln
Rudge, E.	S.C.L.	Catherine Hall	Camb.	London
Sadler, W.	B.A.	Queens'	Camb.	Exeter
Sandys, E. M. S.....	B.A.	St. John's	Camb.	Exeter
Savile, Hon. A.	M.A.	Trinity	Camb.	London
Sharpe, E. C.	B.A.	Christ's	Camb.	Peterborough
Skottow, C. M.	B.A.	Jesus	Oxford	Lincoln
Slade, James	B.A.	St. John's	Camb.	Peterborough
Smelt, M. A.	B.A.	Caius	Camb.	Chichester
Smith, R. P.	M.A.	Pembroke	Oxford	Lincoln
Soper, J.	B.A.	Magdalen Hall	Oxford	London
Sparrow, M. P.....	B.A.	Clare Hall	Camb.	Abp. of Canterbury
Stair, H. W.....	...	Magdalen Hall	Oxford	Peterborough
Stevenson, T. B.	B.A.	Christ's	Camb.	Worcester
Stewart, James.....	M.A.	Gonville & Caius	Camb.	Exeter
Stowers, H. M.	B.A.	St. Edmund Hall	Oxford	Glouce. & Bristol
Streasley, H. D.	B.A.	St. John's	Oxford	Lincoln
Stuart, C. (Literate)	...	... ..	Camb.	Chichester
Swainson, C. A.	B.A.	Fell. of Christ's	Camb.	Ely
Sykes, G. M.	M.A.	Fell. of Down.	Camb.	Ely
Theed, W.....	B.A.	Clare Hall	Camb.	Lincoln
Thurland, F. E.	B.A.	New	Oxford	Lincoln
Towers, R.	B.A.	St. John's	Camb.	Hereford
Twiss, E. R.	B.A.	University	Oxford	London
Turner, C. B.	B.A.	Balliol	Oxford	Worcester
Tweed, J. P. ....	...	Exeter	Oxford	Lincoln
Ward, G. A.	M.A.	Christ Church	Oxford	Lincoln
Warner, S. H. L. ...	B.A.	St. John's	Camb.	Hereford
Warneford, J. H.	B.A.	Worcester	Oxford	Hereford
Watherston, J. D. ...	B.A.	St. John's	Camb.	London
Watt, R.	M.A.	Fell. of Trinity	Camb.	Ely
Wateley, E.	M.A.	Trinity	Camb.	Glouce. & Bristol
Williams, H. G.	M.A.	Fell. of Emman.	Camb.	Ely
Wing, John	B.A.	Queens'	Camb.	Peterborough
Woodford, J. R.	B.A.	Pembroke	Oxford	Glouce. & Bristol
Wroth, E. B.	B.A.	St. John's	Camb.	Lincoln
Young, J. R.	M.A.	Caius	Camb.	Worcester

PRIESTS.

Allott, G.....	B.A.	Jesus	Camb.	Lincoln
Arden, George.....	M.A.	Wadham	Oxford	Exeter
Ashurst, J. H.....	B.A.	Exeter	Oxford	Lincoln

PRIESTS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Atlay, J.....	B.A.	St. John's	Camb.	Lincoln
Ayton, W.....	B.A.	Trinity Hall	Camb.	Abp. of York
Bayley, G.....	B.A.	New Inn Hall	Oxford	Worcester
Baynham, A.....	B.A.	Pembroke	Oxford	Worcester
Beck, C. C.....	B.A.	Balliol	Oxford	Worcester
Bellamy, J.	B.A.	St. John's	Oxford	Lincoln
Bellson, R.....	...	{ Church Miss. College, Is- lington }	... ..	London
Beresford, G.....	M.A.	St. John's	Camb.	Peterborough
Birch, J. A.	B.A.	New Inn Hall	Oxford	Lincoln
Birkett, J. P.....	B.A.	Jesus	Camb.	Abp. of Canterbury
Bishop, H. G. N....	B.A.	Magdalen	Camb.	London
Blenkiron, B.....	M.A.	Trinity	Camb.	Lincoln
Bolton, T. A. (Lit.)..	...	...	Camb.	Lincoln
Bourne, T.....	B.A.	St. Edm. Hall	Oxford	Peterborough
Bowden, R.	B.A.	Wadham	Oxford	Exeter
Brine, E.	B.A.	Queens'	Camb.	Worcester
Brise, J. G.	B.A.	St. John's	Oxford	London
Britton, P. F.	B.A.	Exeter	Oxford	Exeter
Brown, H.....	M.A.	Worcester	Oxford	Lincoln
Brown, S.....	B.A.	Jesus	Camb.	Exeter
Brown, R.....	M.A.	Christ Church	Oxford	Lincoln
Burney, E. K.....	M.A.	Magdalen	Oxford	Lincoln
Chittenden, T. K....	B.A.	St. John's	Oxford	Lincoln
Cocking, M.....	B.A.	University	Camb.	Glouces. & Bristol
Cohen, J.....	M.A.	Pembroke Hall	Camb.	London
Colville, J.....	M.A.	Magdalen	Oxford	Worcester
Congreve, R.....	M.A.	Wadham	Oxford	Lincoln
Cooke, J.	B.A.	Balliol	Oxford	Glouces. & Bristol
Cornish, H. H.....	M.A.	Magdalen Hall	Oxford	Lincoln
Dacre, G.....	M.A.	...	Durham	Abp. of York
Davies, C. F.....	B.A.	Queens'	Camb.	Abp. of Canterbury
Dickson, J. W.....	B.A.	Trinity	Dublin	Hereford
Elliott, C. J.....	M.A.	Catherine Hall	Camb.	London
Firman, F.....	B.A.	Queens'	Camb.	Lincoln
Fisher, C. J.....	B.A.	Jesus	Camb.	London
Fletcher, J. W.....	B.A.	Brasennoose	Oxford	Worcester
Flowers, O.	B.A.	Queens'	Camb.	Abp. of York
France, F.....	M.A.	St. John's	Camb.	Ely
Franklin, W.	B.A.	New Inn Hall	Oxford	Glouces. & Bristol
Gardner, W.....	...	Queens'	Camb.	Peterborough
Garland, N. A.....	B.A.	Christ Church	Oxford	Chichester
Garside, C. B.....	B.A.	Brasennoose	Oxford	Glouces. & Bristol
Gordon, A.....	B.A.	Magdalen Hall	Oxford	London
Goulburn, E. M.....	M.A.	Merton	Oxford	Lincoln
Groom, N.....	B.A.	Magdalen	Camb.	Chichester
Green, E.	M.A.	University	Oxford	Hereford
Green, J.	B.A.	St. John's	Camb.	Lincoln
Guy, H. W.....	B.A.	Exeter	Oxford	Glouces. & Bristol
Harding, J. L.....	B.A.	New Inn Hall	Oxford	Exeter
Hall, John.....	M.A.	Brasennoose	Oxford	Hereford
Hansell, E. H.....	M.A.	Magdalen	Oxford	Lincoln
Headley, S. C.	B.A.	St. John's	Camb.	London
Hill, H.....	B.A.	Wadham	Camb.	Worcester
Hill, Rowland.....	B.A.	Worcester	Oxford	Hereford
Hippisley, R. W.....	B.A.	Exeter	Oxford	Glouces. & Bristol
Hoskin, C. E.	B.A.	Exeter	Oxford	Exeter
Howell, W. C.....	B.A.	Brasennoose	Oxford	London
Hutchinson, G.....	B.A.	St. John's	Camb.	Glouces. & Bristol

PRIESTS.				
<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Illingworth, E.....	M.A.	Clare Hall	Camb.	Worcester
Irving, J.	B.A.	Trinity	Dublin	{ Worcester, by l. d. from Abp. Dublin
James, M. W. W.....	B.A.	Oriel	Oxford	Glouce. & Bristol
Johnson, E.	M.A.	Trinity	Dublin	London
Jones, T. H.....	...	St. David's, Lam.	Camb.	Hereford
Joyes, R.....	M.A.	Corpus Christi	Oxford	Lincoln
Julius, Ænus A.	B.A.	St. John's	Camb.	Lincoln
Keane, W.....	M.A.	Emmanuel	Camb.	Ely
King, J.....	B.A.	Queens'	Camb.	Worcester
Kingsford, G.	B.A.	Corpus Christi	Camb.	Abp. of Canterbury
Kirwin, J. H.	B.A.	King's	Camb.	{ Gl. & Br. by l.d. from Bp. of Bath & Wells
Krusé, W.....	...	{ Church Miss. College, Is- lington }	... ..	London
Landon, J. T. B.....	M.A.	Worcester	Oxford	Lincoln
Langworthy, J.....	B.A.	Magdalen Hall	Oxford	Glouce. & Bristol
Layng, W.....	B.A.	Sidney	Camb.	Peterborough
Lee, E. H.....	B.A.	New Inn Hall	Oxford	Abp. of Canterbury
Ludgater, H.....	M.A.	Trinity	Camb.	London
Mason, Jacob. ....	...	... ..	Durham	Abp. of York
Mellon, H.....	...	{ Church Miss. College, Is- lington }	... ..	London
Middlemist, R.....	B.A.	Christ's	Camb.	Peterborough
Miniken, W.....	B.A.	Catherine Hall	Camb.	Glouce. & Bristol
Mitchell, H....	B.A.	Lincoln	Oxford	Chichester
Montgomery, S. F. ...	M.A.	Corpus Christi	Camb.	Hereford
Morris, J.	M.A.	Brasenose	Oxford	Chichester
Norman, J.....	B.A.	Queens'	Camb.	Peterborough
Oakley, A.....	M.A.	New Inn Hall	Oxford	Hereford
Patterson, R. C.	B.C.L.	St. Mary Hall	Oxford	Glouce. & Bristol
Pattinson, W.	B.A.	St. Peter's	Camb.	Ely
Peache, A.....	B.A.	Wadham	Oxford	Glouce. & Bristol
Pears, S. A.	M.A.	Corpus Christi	Oxford	Lincoln
Phillips, G.	B.A.	Queens'	Camb.	London
Pratt, H.	B.A.	Trinity	Camb.	Peterborough
Pyne, A.	B.A.	St. Peter's	Camb.	Ely
Radford, W. T. A. ...	B.A.	Exeter	Oxford	Exeter
Ramsey, A.	B.A.	Trinity	Camb.	Chichester
Rawlinson, G.	M.A.	Exeter	Oxford	Lincoln
Rowe, W.	B.A.	Caius	Camb.	{ Gl. & Br. by l.d. from Bp. of Lichfield
Russell, W.	B.A.	New Inn Hall	Oxford	London
Slater, L.	B.A.	University	Oxford	Chichester
Smith, C. J.....	B.A.	Christ Church	Oxford	London
Smith, H.....	B.A.	Christ Church	Oxford	Lincoln
Smith, John .....	...	Magdalen Hall	Oxford	Hereford
Smith, O.	B.A.	Oriel	Oxford	Lincoln
Smith, William.....	B.A.	Trinity	Dublin	Abp. of York
Spencer, C. C.....	B.A.	Queen's	Oxford	London
Spring, G. T.....	B.A.	St. Edm. Hall	Oxford	Glouce. & Bristol
Stuart, A.	B.A.	Sidney Sussex	Camb.	Chichester
Sutton, S. ....	...	Exeter	Oxford	Lincoln
Tabor, R. S.....	...	Trinity	Camb.	London
Teague, John	B.A.	Emmanuel	Camb.	Abp. of York
Templer, H. S.....	B.C.L.	New Inn Hall	Oxford	Exeter
Thompson, J.....	B.A.	St. John's	Camb.	London
Tomlinson, T.	B.A.	Trinity	Dublin	{ Worcester, by l. d. from Bp. of Ossory

PRIESTS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Tarleton, W. P.	B.A.	Jesus	Camb.	Lincoln
Vivian, V.	B.A.	Trinity	Camb.	Exeter
Wagner, G.	B.A.	Trinity	Camb.	Chichester
Wadgrave, S.	M.A.	All Souls'	Oxford	Lincoln
Watt, F.	B.A.	University	Oxford	Abp. of York
Watts, R.	B.A.	Magdalen Hall	Oxford	Peterborough
Webster, S. K.	B.A.	Emmanuel	Camb.	Peterborough
Whalley, J. P.	B.A.	University	Oxford	{ Gl.&Br. by l.d. from Bp. of Bath&Wells
Williams, R. P.	B.A.	Jesus	Oxford	Lincoln
Williams, T. ....	...	St. David's, Lam.	... ..	{ Gl.&Br. by l.d. from Bp. of St. David's
Wilmott, R. E. A. ...	B.A.	Trinity	Camb.	London
Wilson, W. D.	B.A.	Wadham	Oxford	London
Wood, E.	M.A.	Magdalen Hall	Oxford	Glouces. & Bristol
Wollaston, C. B.	M.A.	Exeter	Oxford	London
Woolcombe, G.	B.A.	Christ Church	Oxford	Exeter

I R E L A N D.

KILDARE.—On Sunday, June 11, the Right Hon. and Most Rev. the Lord Bishop of Kildare consecrated the new church of Carragh, near Naas, after which his lordship held an ordination, when the following gentlemen were admitted into holy orders:—

Priest: Rev. T. Olpherts, A.B., T.C.D., for the C. of Rosenalish, dio. of Kildare.

Deacon: W. P. Walsh, A.B., T.C.D., for the C. of Castlemacadam, by let. dim. from the dio. of Dublin.

DOWN AND CONNOR.—The Lord Bishop of Down and Connor, and Dromore, held an ordination on Sunday, the 11th June, in the parish church of Hillsborough, when the following gentlemen were admitted to holy orders:—*Priests:* Rev. H. W. Dancer, A.B., for the C. of Killinchy, Down; Rev. J. Finlay, A.B., Groomsport, Down; Rev. M. Gordon, M.A., for the C. of Annahilt, dio. of Dromore; Rev. J. A. Kerr, A.B., Templepatrick, Connor; Rev. J. N. Griffin, A.B., Lisburn Chapel-of-Ease, Connor; Rev. J. Woodroffe, A.B., Lisburn, Connor; Rev. P. Moore, for Portadown, dio. of Armagh, by let. dim. from the Lord Primate; Rev. A. Sherwin, A.B., Tullylish, dio. of Dromore; Rev. F. Gordon, A.M., Dromore. *Deacon:* G. C. Smith, A.B., for the C. of Carrumney, dio. of Connor.

DERRY.—An ordination was held in the cathedral church of Raphoe, on Sunday the 11th June, by the Hon. and Right Rev. the Lord Bishop of Derry.—*Deacons:* H. C. Minchin, A.B., dio. of Killaloe; Walsh, A.B., dio. of Raphoe. *Priests:* Hon. and Rev. A. Stewart, A.B., dio. of Derry; — Scriven, A.B., dio. of Derry.

ORDINATIONS APPOINTED.

The Lord Bishop of Winchester purposes to hold his next Ordination on Sunday, July 9.

The Lord Bishop of Durham will hold as Ordination at Auckland Castle, on Sunday, the 23rd day of July.

The Lord Bishop of Salisbury proposes to hold his next General Ordination on Sunday, September 24.

The Bishop of Lincoln's next Ordination will be held in Lincoln Cathedral, on Sunday, the 24th September.

VISITATIONS APPOINTED.

DIOCESE OF PETERBOROUGH.—The Lord Bishop of Peterborough has appointed the

triennial Visitation of his Diocese at the following times and places:—July 4, at Peterborough Cathedral, for the city and Deanery of Peterborough; July 12, at Oundle, for the Deaneries of Oundle and Weldon; July 14, at Oakham, for the Deanery of Rutland; July 20, at Wellingboro', for the Deaneries of Rothwell and Higham; July 21, at All Saints, Northampton, for the Deaneries of Northampton, Preston, and Haddon; July 27, at Daventry, for the Deaneries of Brackley and Daventry; July 31, at St. Martin's, Leicester, for the Deaneries of Christianity and Guthlaxton; August 1, at St. Martin's, Leicester, for the Deaneries of Gartree and Sparkenhoe; August 3, at Melton Mowbray, for the Deaneries of Gosport and

Framland; August 4, at Loughborough, for the Deanery of Akeley. Divine service to commence each day at eleven o'clock. The Bishop purposes to hold Confirmations throughout the diocese in the summer of 1844.

The Archdeacon of Bristol will hold his Visitation at the following times and places, in the ensuing summer:—Bristol, Wednesday, July 12; Sodbury, Thursday, July 13; Chippenham, Monday, July 17; Malmesbury, Tuesday, July 18; Swindon, Wednesday, July 19; Cirencester, Thursday, July 20.

CONFIRMATIONS APPOINTED.

BISHOP OF LONDON'S CONFIRMATIONS.—The following are the Bishop of London's arrangements for a course of confirmations throughout the county of Essex:—October 4, Harlow, morning, Epping, afternoon; 5, Fyfield, morning, Bishop's Stortford, afternoon; 6, Saffron Walden, morning, Thaxted, afternoon; 7, Dunmow, morning, Bocking, afternoon; 9, Great Yeldham, morning, Halstead, afternoon; 10, Coggeshall, morning, St. Peter's, Colchester, afternoon; 11, Great Bromley, morning, Great Oakley, afternoon; 13, Witham, morning, Maldon, afternoon; 14, Southminster, morning; 16, Chelmsford, morning, Brentwood, afternoon; 17, Great Burstead, morning, Rayleigh, afternoon; 18, Rochford, morning; 19, Orsett, morning, Romford, afternoon.

OXFORD.—The Lord Bishop of this Diocese is under the necessity of postponing the Confirmations lately appointed at Charlbury, Chipping-Norton, Great Tew, Adderbury, and Banbury.

WORCESTER.—The Lord Bishop of Worcester intends to hold Confirmations in the month of July, at the times and places undermentioned:—Monday, July 17, Solihull, three o'clock; Tuesday, July 18, Coventry, eleven, Rugby, three; Wednesday, July 19, Bedworth, three; Thursday, July 20, Nuneaton, eleven, Mancetter, three; Friday, July 21, Polesworth, eleven, Coleshill, three; Saturday, July 22, Sutton Coldfield, eleven; Monday, July 24, Dunchurch, three; Tuesday, July 25, Stretton-on-Dunamore, eleven, Southam, three; Wednesday, July 26, Kineton, eleven, Leamington, three; Thursday, July 27, Kenilworth, eleven, Warwick, three; Friday, July 28, Henley-in-Arden, eleven.

PREFERMENTS AND CLERICAL APPOINTMENTS.

The Very Rev. Dr. Vignoles, Dean of the Chapel Royal, to the Deanery of Os-

sory, vacant by the d. of the Hon. and Very Rev. Dean Burke.

Rev. H. Almaack, R. of All Saints, Southampton, to be a Surrogate for the diocese of Winchester.

Rev. J. B. Ansted, of Christ's Coll., Camb. to be C. of St. Mary, Whitechapel.

Rev. J. G. A. Baker, of Trin. Coll., Camb., to the V. of Southill with Old Warden, Beds.

Rev. S. Benson to be Chaplain of St. Saviour's, Southwark, in the room of the Rev. W. Mann, deceased.

Rev. J. Birch, V. of Bywell St. Andrew, Northumb., to the P. C. of Brighouse, Yorkshire.

Rev. C. S. Bird, late Fell. of Trin. Coll. Camb., to the V. and Prebend of Gainsborough.

Rev. B. Blenkison, to the V. of Little Cotes, Lincolnsh.

Rev. W. Bolton, to be Her Majesty's resident Chaplain at Frankfort-on-the-Maine.

Rev. R. B. Booth, to the Living of Vastina, *alias* Castletown, in the dio. of Meath, vacant upon the d. of the Rev. H. Rochfort.

Rev. H. Browne, Principal of the Diocesan Coll., Chichester, has been appointed, by the Lord Bp. of Chichester, to hold the examination of his candidates for holy orders at the ensuing ordination, in the place of the Rev. W. Churton, who is obliged to go into Italy on account of ill health.

Rev. W. H. Brushe, B.A., to the C. of Rathnew, Ireland; pat., the Rev. F. Chamley.

Rev. G. Capel, of Queen's Coll., Camb., to be C. of St. James's, Dudley.

Rev. T. B. Clarkson, to be Chaplain to the Wakefield Asylum.

Rev. G. J. Collinson, of Trin. Coll., Camb., to the V. of Swanbourne, Bucks; pat., the Lord Chancellor.

Rev. J. Cooper, Fell. and Junior Dean of Trin. Coll., Camb., to the Living of St. Andrew the Great, Camb.

Rev. C. Dolben, of Trin. Coll., to the R. of Ipsley, Warwicksh.

Rev. J. Donne, V. of St. Paul's, Bedford, to hold the V. of Clapham, Bedfordsh., by dispensation; pat., Lord Carteret.

Rev. G. S. Drew, of St. John's Coll., Camb., to be C. of St. Pancras.

Rev. F. W. Ellis, of Trin. Coll., Camb., to be C. of All Souls' Church, Marylebone.

Rev. W. Falloon, to the Incumbency of St. John's Church, Liverpool, vacant by the d. of the Rev. Mr. Loxham.

Rev. J. Fawcett, to the R. of Waddingworth, Lincolnsh.

Rev. J. Fenwick, Fell. of Corp. Christi Coll. to be Head Master of the Ipswich Grammar School.

Rev. S. P. Field, to the P. C. of St. Paul's, Waltham Abbey.

Rev. M. W. Foye, of Trin. Coll., to the P. C. of St. Bartholomew's, Birmingham, vacant by the resign. of the Rev. T. Nunns.

Rev. W. Gardner, to the P. C. of Coalville, Leicestersh., vacant by the resign. of Rev. J. M'Cormick; pat., T. W. Minton, Esq.

Rev. C. Gillmor, Incumbent of Shelton, Staffordsh., to be R. thereof.

Rev. W. G. Goodchild, Principal Assistant-Master of King Edward VI.'s Free Grammar School, Macclesfield, to the Head Mastership of the Free Grammar School of Audlem.

Rev. C. C. Goodden, to the V. of Montacute, Somersetsh.

Rev. J. Graham, D.D., Master of Christ's Coll., to the R. of Willingham, Cambridgesh.

Rev. Mr. Green, of Durham, to the V. of Wooler, Northumb., vacant by the resign. of the Hon. and Rev. J. Grey; pat., the Bishop of Durham.

Rev. J. Hall, to the R. of Coreley, Salop; pat., W. Hale, Esq.

Rev. J. L. Harding, to the R. of Littleham, Devon.

Rev. B. Harrison, Chaplain to the Archb. of Canterbury, to be one of the Six Preachers of Canterbury Cathedral.

Rev. H. Harrison, to the Incumbency of St. Bartholomew's Church, Sydenham; pat., the Hon. and Rev. H. Legge, the Vicar of Lewisham.

Rev. T. Harvey, to be Her Majesty's Resident Chaplain at Antwerp.

Rev. E. Hawkins, P. C. of Coleford, Gloucestersh., to the V. of St. Woollas, Monmouthsh.

Rev. C. Hensley, to the Incumbency of the New Church of the Holy Trinity, Gainsborough.

Rev. J. F. I. Herschell, of Queens' Coll., Camb., to be Chaplain to the Wangford Union, Suffolk.

Rev. W. Hunter, to the V. of St. Giles, Oxford.

Rev. N. Jennings, of University Coll., London, to be Principal of Hull Coll. in the room of the Rev. G. F. Simpson, resigned.

Rev. W. Jephson, of Corpus Ch. Coll., Camb., to be Curate of St. John's Church, Westminster.

Rev. J. W. Johns, to the V. of Coleridge, near Crediton, Devonsh.; pat., Bishop of Exeter.

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Rev. C. A. Johns, to be Head Master of Helston Grammar School, Cornwall.

Rev. R. A. Johnstone, of Trin. Coll., Camb., to the consolidated Rectories of West Thorndon and Ingrave, Essex.

Rev. H. D. Jones, to the Chaplaincy of the Infirmary, Sheffield.

Rev. W. Pitman Jones, to the P. C. of St. Thomas, Preston, Lancash.

Rev. C. E. Kennaway, to Trinity Chapel, Brighton.

Rev. R. King, of Christ's Coll., Camb., to be C. of St. John's Church, Hampstead.

Rev. T. Maraden, C. of Llanvethangel-y-Vennant, to the R. of Llanfrothen, Merionethsh.; pat., the Bishop of Bangor.

Rev. W. Marshall, and Rev. N. Lowe, are appointed joint Curates at Falmouth.

Rev. J. Meade, B.A., of St. Peter's Coll., Camb., to the United Rectories of Newton Purcell with Shelswell, vacant by the d. of the Rev. G. Lloyd.

Rev. W. H. Mill, D.D., Domestic Chaplain to the Abp. of Canterbury, to the R. of Brasted, Kent; pat., the Archbishop of Canterbury.

Rev. H. Nelson, M.A., of St. John's Coll., to the C. of Romford, Essex.

Rev. W. Nevins, to the R. of Winningly, nr. Horncastle, dio. Lincoln; pat., Lord Granville Somerset, Chancellor of the Duchy of Lancaster.

Rev. T. Nunns, P. C. of St. Bartholomew's, Birmingham, to the Incumbency of St. Paul's Church, Leeds.

Rev. F. Orton, D.C.L., late V. of Hope, Derbysh., to the P. C. of Altringham, Cheshire.

Rev. O. F. Owen, of Christ Church, to the P. C. of Stratton Audley, vacant by the resign. of the Rev. H. C. Morrell.

Rev. W. H. Palk, to the V. of Chudleigh, Devon.

Rev. T. C. Peake, to the R. of Hallaton and Blaston, St. Michael's, Leicestersh.

Rev. E. Penny, P. C. of Ash, Kent, to be one of the Six Preachers of Canterbury Cathedral.

Rev. J. A. Putsey, to be Chaplain to the East Hampstead Union, Berks.

Rev. J. Rickards, of Trin. Coll., Camb., to be C. of St. John the Baptist, Hoxton.

Rev. G. Ridout, of Emman. Coll., Camb., to be C. of St. George's Church, Bloomsbury.

Rev. D. Roberts, to be P. C. of Llangedwin, Denbighsh.

Rev. J. Robinson, late R. of St. Denis and Naburn, York, to the V. of St. Lawrence, York, void by the d. of the Rev. W. W. Layng.

Rev. E. Rudge, to the C. of the New Church of St. Peter's, Mile End.

H

Rev. E. Randall, to be Domestic Chaplain to the Earl of St. Germans.

Rev. W. Rawlings, V. of Fritwell, Oxfordsh., to the R. of Thenford, Northamptonsh.

Rev. J. J. Saint, R. of Speldhurst, Kent, to be Domestic Chaplain to the Earl of Abergavenny.

Hon. and Rev. A. Savile, of Trin. Coll., Camb., to be C. to St. Clement's Danes, Strand.

Rev. G. Scott, of Trin. Coll., Camb., to the Benefices of Coxwold and Husbwaite, Yorksh.

Rev. J. R. Shortland, late Assist. C. of St. Margaret's, Leicester, to be Assist. C. of St. Mary's, Penzance.

Rev. C. B. Shuckburgh, of Langford, to the V. of Ulting, Essex.

Rev. A. Smith, to the Chaplaincy of the Union Workhouse, Upton-upon-Severn.

Rev. R. W. Smith, late Scholar of Jesus Coll., to be Domestic Chaplain to the Right Hon. the Viscount Combermere, K.C.B.

Rev. O. Smith, B.A. of Oriel Coll., Oxon, to the R. of Leadenham, Lincolnsh., vacant by the resign. of the Rev. B. Smith.

Rev. J. Soper, B.A. of Magdalen Hall, to the C. of St. Mary's Church, Haggerstone, Middlesex.

Rev. J. W. Spencer, formerly of Pembroke Coll., to the P. and Augmented C. of Wilton, Somerset.

Rev. J. W. Sproule, to be Minister of Portland Episcopal Chapel, Bath.

Rev. Dr. Tattershall, P. C. of St. Augustine's, Liverpool, to be a Surrogate for the Diocese of Chester.

Rev. Mr. Taylor, to the C. of St. Gluvias, near Penryn.

Rev. W. H. Teale, to the V. of Royston, Yorksh.

Rev. H. W. Tibbs, late C. of Carham, Northumberland, to be one of the Curates of Sunderland.

Rev. H. U. Tighe, R. of Clonmore, co. of Louth, has been appointed Dean of the Chapel Royal, in the room of the Very Rev. Dr. Vignoles.

Rev. J. Tinkler, B.D., senior Fell. and Tutor of Corpus Christi Coll., Camb., to the R. of Landbeach, Cambridgesh., vacant by the d. of the Rev. E. Addison; pat., the Master and Fellows of the above Society.

Rev. E. R. Twiss, B.A. of University Coll., to the C. of Willesden, Middlesex.

Rev. T. T. Upwood, to the V. of Terrington St. Clement's, Norfolk; pat., the Crown.

Rev. W. N. Vickers, to the C. of Killiskey, Ireland, vacant by the promotion of

the Rev. J. S. Fletcher, D.D., to the R. of Bangor.

Rev. H. Victor, to the P. C. of St. James, Emsworth, Hants.

Rev. J. Walker, to the R. of Great Billing, Northamptonshire.

Rev. J. D. Watherstone, of St. John's Coll., Camb., to be C. of Trinity Church, Marylebone.

Rev. C. S. F. Weidemann, to be Principal of the Huddersfield Collegiate School.

Rev. Amos Westoby, M.A., to the R. of Farthingstone, Northamptonshire.

Rev. J. C. Wharton, to the V. of Gilling, Yorksh.; pat., J. Wharton, Esq.

Rev. E. Whitley, B.A. of Queens' Coll., Camb., to the P. C. of Somers' Town, Wandsworth, Surrey.

Rev. W. A. Wilkinson, of Wentworth, to be the Incumbent of the new church at Elskar.

Rev. J. C. Williams, R. of Farthingstone, Northamptonsh., to the R. of Sberington, Bucks.

Rev. C. A. Wilkinson, late Fellow of King's Coll., to be Domestic Chaplain to his Majesty the King of Hanover.

Rev. Richard Wood, Fell. of St. John's Coll., to the V. of St. Sepulchre, London.

CLERGYMEN DECEASED.

Rev. E. Addison, R. of Landbeach, Cambridgesh.

Rev. J. Armitstead, P. C. of Barlings, V. of Thorpe St. Peter, and C. of Fiskerton, Lincolnsh.

Rev. G. Beresford, R. of Ayleston, Leicestersh.

Rev. E. Blencowe, C. of Taversall, Notts.

Rev. F. Blood, R. of the Union of Kilnaboy, co. of Clare, Ireland.

Rev. J. Blunt, P. C. of Blunton, Staffordsb., and V. of Lilleshall, Salop.

Rev. J. Brocklebank, R. of Teversham and Willingham, both in the county of Cambridge.

Rev. J. R. Browne, V. of Prestbury, Cheshire.

Rev. W. Browning, Junior Minister of St. Andrew's Episcopal Chapel, Aberdeen.

Rev. E. W. Clarke, R. of Great Yeldham, Essex.

Rev. J. Davies, P. C. of St. Nicholas and St. Bartholomew, Gloucester.

Rev. W. Dent, P. C. of Sowerby and Carlton Minniott, Yorksh.

Rev. T. Frampton, late C. of Chorlton, Wilts.

Rev. J. Francois, Incumbent of St. James's Church, Newport, Monmouthsh.

Rev. W. Hancock, Minister of the Episcopal Chapel, Kilburn.

Rev. J. Hartley, British Chaplain at Nice.

Rev. J. Hughes, Knutsford, Cheshire.

Rev. S. Kidd, M.A., Professor of Chinese Literature in the London University.

Rev. B. Lambert, formerly V. of Fritwell, Oxfordsh.

Rev. W. R. Lawrence, P. C. of Whitechurch, Somersetsh.

Rev. W. W. Layng, V. of Harrowden, Northamptonshire, and V. of St. Lawrence, York.

Rev. W. C. Lundie, P. C. of Carham, Northumbd., & R. of St. Olave's, Exeter.

Rev. J. Pattinson, P. C. of Repton, Derbyshire.

Rev. J. Paul, late of Brompton, near Ramsgate.

Rev. W. Pearson, P. C. of Broughton-in-Furness, Lancash.

Rev. J. Quarmby, C. of Mablethorpe, Lincolnshire.

Rev. J. T. Salusbury, B. of St. Mary, Aldermanbury, London.

Rev. S. Smith, R. of Ham, Wilts, and late V. of Ashill, Somerset.

Rev. A. Thomas, Incumbent of Leinthal Earls and Eyton, Herefordsh.

Rev. H. L. Webb, Rathaspesh Glebe, Ireland.

Rev. E. Williams, V. of Llanrhaidr-in-Kinmerch, Denbighsh.

UNIVERSITY NEWS.

OXFORD.

June 1.

THE following notice has been issued by the Vice-Chancellor:—"Under the authority of the Decree of Convocation, January 29, 1839, the Preaching Tax is reduced from 1s. 3d. to 1s. per quarter."

In a Convocation holden yesterday, the new Statute, increasing the fines payable by Undergraduates for driving in vehicles forbidden by the Statutes, was, after a scrutiny, agreed to by the house. The Statute, as it now stands, is as follows:—

Tit. XV. De Moribus Conformandis.

Sect. 14. De Vehiculis.

Statutum est, quod Scholares omnes ab usu Vehiculorum, quibus invehiri solent ipsi aurigantes, quocunque nomine dicta sint, prorsus absterneant, nisi cui propter infirmam valetudinem aut rationabilem aliquam causam licentia cum consensu *Præfetti Domus sue aut ejus vicem gerentis* a Procuratoribus concessa sit. Quod si quis secus fecerit, pro prima vice centum *solidis vel ad minimum quadraginta solidis* Universitati mulctetur, pro secunda vice per *unum terminum*, pro tertia per annum *integrum ab Universitate banniat*. Si quis autem quarta vice hac in parte deliquerit, ab Universitate expellatur. *Provisum semper quod nomina singulorum quibus aliquam penam hoc Statuto sancitam vel Vice-Cancellarius vel Procuratores irrogaverint in Registro quodam peculiari penes Procuratores asservando inserantur.*

Insuper Oppidani qui, contra formam hujus statuti, istiusmodi vehicula Scholari-

bus elocasse deprehensi fuerint, pro prima vice quadraginta solidos, pro secunda centum solidos, Universitati numerent. Si tertio autem deliquerint, per sex menses; si quarto, iis per totum annum, commercium cum Academicis interdicatur.

N.B.—The words in *italics* shew the new matter.

S. W. Wayte, Esq., Probationary Fellow and Tutor of Trinity College, has been admitted an Actual Fellow of that Society.

June 8.

In a Convocation, holden on Saturday last, the Rev. J. Bacon, M.A., of Corpus Christi, and the Rev. H. A. Woodham, M.A., of Jesus, Cambridge, were admitted *ad eundem*.

In a Congregation, holden at the same time, the following degrees were conferred:—

Bachelor in Divinity—F. J. Kitson, Fellow of St. John's.

Masters of Arts—Rev. J. H. Janvrin, Oriel Coll., grand comp.; Rev. F. H. M. Blaydes, Student of Ch. Ch.; Rev. R. A. Bathurst, Fellow of New Coll.

Bachelors of Arts—A. G. Mackenzie, New Coll., grand comp.; N. J. Ridley, Ch. Ch., grand comp.; W. H. Harrison, Brasenose, grand comp.; H. M. White, Fellow of New Coll.; C. P. Phillips, Ch. Ch.; J. Darling, Ch. Ch.; R. A. Strange, Ch. Ch.; E. R. Horwood, S. W. Clowes, and S. Taylor, Brasenose; A. W. Warde, New Inn Hall; T. S. Dewee, Queen's; W. H. Jones, Queen's; J. Swayne, Magdalene Hall; W. Rufford,

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Magdalene Hall; H. R. Farrer, Postmaster of Merton; L. Gidley, Scholar of Exeter; F. H. Bond, Scholar of Exeter; J. H. Stewart, W. T. Mercer, and C. Ward, Exeter; G. H. Fell, Demy of Magdalene; H. Smith, Demy of Magdalene; L. M. Humbert, St. John's; T. Z. Davies, Scholar of Jesus; S. W. Mangin, R. A. M. Floyer, and C. D. Newman, Wadham; J. R. Moorsom, Scholar of University; C. Browne, Scholar of Worcester; A. T. W. Shadwell, Balliol; S. Cave, Balliol; F. E. Marshall, Brasenose.

In a Convocation, holden yesterday, the following gentlemen were nominated Masters of the Schools for the year ensuing:—

The Rev. Edward Tew Richards, M.A., late Fellow of Corpus Christi; Henry Cadwallader Adams, M.A., Demy of Magdalene; Rev. Henry George Liddell, M.A., Student of Christ Church.

In the same Convocation, the nomination of Dr. Ogle and Dr. Greenhill to be Examiners of Candidates for Degrees in Medicine, was approved.

And at the same time, the Rev. John Rachdale, M.A., of Corpus Christi, Cambridge, was admitted *ad eundem*.

In a Congregation, holden at the same time, the following Degrees were conferred:—

Bachelors in Divinity—Rev. T. Briscoe, Fellow of Jesus; Rev. W. A. Strange, Pembroke, Head Master of Abingdon School.

Masters of Arts—W. O. MacLaine, Wadham, grand comp.; C. S. Hawkins, Magdalene Hall, grand comp.; G. M. Messiter, Rev. R. Congreve, Scholars of Wadham; Rev. H. Brancker, Wadham; J. Hannah, Fellow of Lincoln; J. Rigg, New Inn Hall; W. White, Ch. Ch.; G. A. Ward, Student of Ch. Ch.; Rev. W. H. Chepmell, Fellow of Jesus; J. B. Bostock, Brasenose; B. Chevallier, Brasenose; Rev. H. G. Bunsen, Oriel; H. Harris, Demy of Magdalene; Rev. B. Price, G. De Carteret Guille, and R. P. Smith, Scholars of Pembroke; Rev. J. Lomas, Worcester.

Bachelors of Arts—P. B. Collings, Queen's Coll., grand comp.; W. S. Thorpe, Wadham Coll., grand comp.; T. G. Nicholas, Wadham; George Stephen Hooke, Wadham; A. Seaton, J. Comins, T. H. Smith, and J. H. Sheppard, Queen's; J. D. Mereweather, Edmund Hall; G. W. Watson, Postmaster of Merton; H. G. Sperling, J. L. Sandys-Lumsdaine, and N. G. Carrington, Oriel; J. W. Morrice, Exeter; J. E.

Booth, C. A. Johnson, and W. B. Caparn, Brasenose; R. B. Holt, Corpus Christi; T. R. Lloyd, Jesus; Lord W. C. G. Lennox, J. Alexander, T. R. Bennett, and G. T. Cameron, Ch. Ch.; C. R. Conybeare, Student of Ch. Ch.; H. Wright, Ch. Ch.; T. Renwick, Ch. Ch.; C. Cardwell, Alban Hall; G. Richards, Pembroke; G. Harper, Pembroke; H. C. Stapylton, University; E. Tomlinson, Trinity; C. S. Peel, Worcester.

A Congregation will be holden on Tuesday, July 4th, solely for the purpose of admitting Inceptors to their Regency.

Class List, Easter Term, 1848.

CLASS I.—Bell, T., Exeter; Browne, C., Worcester; Kerr, W., Oriel; Mansel, H. L., St. John's; Parnell, P., St. John's; Watson, G. W., Merton.

CLASS II.—Bernays, L. J., St. John's; Bond, F. H., Exeter; Branthwaite, J., Queen's; Cave, S., Balliol; Hutchings, R. Ch. Ch.; Lowder, C. F., Exeter; Marshall, F., Brasenose; Milton, W., Exeter; Moorsom, J. R., University; Newman, C. D., Wadham; Shadwell, A. T., Balliol; Wright, H., Ch. Ch.

CLASS III.—Baines, J., St. John's; Beckwith, H. W. University; Boyle, J., Balliol; Cameron, G., Ch. Ch.; Dart, P. F., Exeter; Dewse, T. S., Queen's; Gidley, L., Exeter; Harrison, W., Queen's; Horwood, E. R., Brasenose; Rich, T. L., New Inn Hall; Sheppard, J., Queen's; Smith, H., Magdalene; Stapylton, H. C., University; Stewart, J. H., Exeter.

CLASS IV.—Boyd, F., University; Caparn, W. B., Brasenose; Carter, W., New Coll.; Davies, T. Z., Jesus; Floyer, R., Wadham; Forbes, A. P., Brasenose; Gray, J. D., Balliol; Hoskins, H. W., Balliol; Humbert, L. M., St. John's; Jones, W. H., Queen's; Morrice, J. W., Exeter; Rush, H. J., Worcester; Scott, W. H., Trinity; Willes, E. H., Ch. Ch.; Yalden, G., Ch. Ch.

P. C. Claughton,
E. H. Hansell,
J. A. Hessey,
E. C. Woolcombe, } Examiners.

Mrs. Denyer's Theological Prizes for this year have been awarded respectively to the Rev. G. Rawlinson, M.A., Fellow of Exeter, and to the Rev. F. Poynder, M.A., of Wadham.

Yesterday, H. R. Farrer, B.A., Postmaster of Merton, was elected a Fellow of that Society.

June 15.

The Examiners appointed by the Trustees of the Dyke Scholarship, at St. Mary

Hall, have recommended W. B. Drewe, Commoner of Wadham, to fill the vacant Scholarship.

E. Wilton, Commoner of St. Mary Hall, has been elected exhibitor on Dr. Nowell's Foundation.

In a Convocation holden this day, the Rev. S. Reay, B.D., of St. Alban Hall, the Rev. T. Brancker, M.A., Fellow of Wadham, and the Rev. J. B. Morris, M.A., Fellow of Exeter, were nominated and approved as examiners for Mrs. Kennicott's Hebrew Scholarship.

In a Congregation holden at the same time, the following degrees were conferred:—

Masters of Arts—Rev. J. H. Waugh, Magdalene Hall, grand comp.; Rev. S. C. Malan, Balliol, grand comp.; J. Shank, Ch. Ch.; Rev. H. Skrine, Wadham; Rev. M. W. James, Oriol; Rev. C. C. Goodden, Exeter; Rev. W. J. Wise, St. John's; Rev. A. L. W. Bean, Pembroke; R. Y. Lloyd, Pembroke; Rev. W. Giffard, University; C. Cookson, University; R. Ormsby, Fellow of Trinity.

Bachelors of Arts—J. Langworthy, Magdalene Hall; S. F. Cradock, Brasenose; C. Allen, Brasenose; F. Naghten, Scholar of Corpus; T. G. Luard, Wadham; T. H. Ravenhill, Worcester.

Yesterday, the names of the following gentlemen were announced as the successful candidates for the Prizes for the present year:—

LATIN VERSE—"Venetia." Edward Walford, Scholar of Balliol College.

ENGLISH ESSAY—"The Advantages and Disadvantages of the Feudal System." Henry Boothby Barry, B.A., Michel Scholar of Queen's College.

LATIN ESSAY—"Quanam fuerit publicorum certaminum apud Antiquos vis et utilitas." Ralph Robert Wheeler Lingon, B.A., Fellow of Balliol College.

ENGLISH VERSE—"Cromwell." Matthew Arnold, Scholar of Balliol College.

A Medical Examination will take place on Tuesday next, at two o'clock, in the Anatomy School, Christ Church. All members of the University who have graduated as M.A., or B.C.L., and all who having passed the Examination for the Degree of B.A., are Medical Students, have the liberty of being present at this Examination; and the same liberty is extended to any gentleman, whether resident in Oxford or not, who is legally authorized to practise any branch of the medical profession. The Examiners will be J. Kidd, Med. Prof. Reg., J. A. Ogle, M.D., W. A. Greenhill, M.D.

On Monday last, John George Hickley,

M.A., late Scholar of Trinity College, and Robert Ormsby, B.A., Exhibitioner on Lord Crewe's Foundation at Lincoln College, were elected Probationary Fellows of Trinity College; and, at the same time, the following gentlemen were elected and admitted Scholars:—William George Tupper, Wharton Booth Marriott, William Gifford Palgrave, and Frederick Meyrick; and Wm. Foxley Norris, Blount Scholar.

June 22.

MATHEMATICAL CLASS LIST.

CLASS I.—Dart, P. F., Exeter; Kerr, W., Oriol; Mansel, H. L., St. John's; Parnell, P., St. John's.

CLASS II.—Cross, J. E., Ch. Ch.; Hutchings, R., Ch. Ch.

CLASS III.—Newman, C. D., Wadham.

CLASS IV.—Reynon, W. Magdalen Hall; Forbes, C. W., Oriol; Lowder, C. F., Exeter; Scratton, T., Ch. Ch.

In a Convocation holden this day, the Rev. F. Iliffe, D.D., of Trinity, Camb., the Rev. J. B. Monk, M.A., of Trinity, Camb., W. S. Richardson, Esq., M.A., of Trinity, Camb., and the Rev. N. Wade, M.A., of Trinity Coll., Dublin, were admitted *ad eundem*.

In a Congregation holden the same day, the following degrees were conferred:—

Doctor in Civil Law—Rev. T. Usmar, Queen's.

Bachelors in Medicine—(With Licence to Practice) H. D. Scholfield, Brasenose; J. Jago, Wadham; G. T. Finchman, St. John's.

Masters of Arts—W. Russell, New Inn Hall; Rev. J. White, Lincoln; Rev. R. Jackson, T. Mayhew, C.K. Dean, Queen's; Rev. G. S. H. Vyse, Ch. Ch.; Rev. H. Cobbe, Oriol; Rev. W. N. T. Marsh, Oriol; Rev. T. A. Kershaw, Brasenose; Rev. E. J. G. Hornby, Merton; Rev. J. H. Ashhurst, Exeter; Rev. P. F. Briton, Exeter; Rev. G. F. Master, University; O. W. Farrer, Balliol; Rev. J. M. Lakin, Worcester; Rev. J. R. C. Denny, Trinity.

Bachelors of Arts—J. E. Cross, Ch. Ch. Grand Comp.; S. W. Steedman, Ch. Ch.; G. Yalden, Ch. Ch.; P. T. Drayton, P. Bush, and C. S. Barron, St. Mary Hall; J. Brathwaite, and W. Harrison, Queen's; J. H. Gale, Wadham; H. Dumbleton, Brasenose; Lord A. E. Hill, Balliol.

On Friday last, J. L. Capper, B. D. Compton, the Hon. P. W. F. Smythe, and W. C. Stapylton, were elected Postmasters of Merton.

On Monday last, J. Godley, Commoner of Trinity, and Thomas Whitehead, Com-

moner of Exeter, were elected Scholars of Exeter College.

Yesterday, F. W. Ryle, B.A., of Ch. Ch., was elected a Fellow of Brasenose, on the Williamson Foundation.

The Theological Essay was this day awarded to Mr. Henderson, B.A., Demy of Magdalen. Mr. Henderson gained the Latin Verse 1839, and the Latin Essay 1842.

The Rev. G. Rawlinson, M.A., Fellow of Exeter College, and the Rev. F. Poynder, M.A., of Wadham College, to whom Mrs. Denyer's Prizes have been awarded, read their respective Dissertations in the Divinity School yesterday, at two o'clock.

MRS. DENER'S THEOLOGICAL PRIZES.

—The subjects for the year 1844 are,—
 "The Justification of Man before God only by the Merits of Jesus Christ."
 "The Duties of Christianity incumbent on Individuals as Members of a Private Family." Persons entitled to write for the above-mentioned Prizes must be in Dean's Orders at least, and on the last day appointed for the delivery of the compositions to the Registrar, have entered on the eighth and not exceeded the tenth year from their matriculation. The compositions are to be sent under a sealed cover to the Registrar of the University on or before Saturday the 30th March, 1844. None will be received after that day. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

C A M B R I D G E.

June 3.

The Norrisian Professor of Divinity has given notice that he will commence his lectures in Michaelmas term, 1843, on Tuesday, October 17.

At a congregation last Wednesday the following graces passed the Senate:—

"To confirm the Report of the Fitzwilliam Syndicate, dated May 24th.

"To appoint Mr. Cocker, of St. Peter's college, deputy proctor in the absence of Mr. Cookson.

"To appoint Mr. J. I. Smith, of Trinity college, deputy taxor in the absence of Mr. Edleston."

The first of the above graces was non-placed, the numbers being, in the Black-hood House—*placet*, 10, *non-placet* 2; and in the White-hood House—*placet* 14, *non-placet* 5.

At the same congregation the following degrees were conferred:—

Licentiate in Medicine—W. Wegg, Caius.

Masters of Arts—R. L. Ellis, Trinity; C. J. Elliot, St. Catherine's-hall; C. Williams, St. John's; R. W. B. Marsh, St. John's.

Bachelors of Arts—A. Spalding, J. E. Rudd, and E. W. Taylor, Trinity; H. J. Stokes, G. A. Green, and G. L. Roberts, St. John's; B. Archer-Burton, Magdalene, T. Wilson, Emmanuel; J. Watson, Caius; W. Hildebrand, Clare-hall; C. Idle, Clare-hall; J. H. Young, G. Nelson, and H. F. Rose, Corpus Christi; E. Owen, Sidney; W. G. Royle, J. Wing, and J. Oliver, Queen's; P. V. Robinson, Christ's.

The Chancellor's gold medal for the best English Ode or poem in heroic verse, subject "Plato," was yesterday adjudged to William Johnson, scholar of King's.

The Camden gold medal for the best exercise composed in Latin Hexameter verse, subject—"Defectus solis carii lunaeque labores," was yesterday adjudged to James Arthur Yonge, scholar of King's.

Sir W. Browne's three gold medals for the best Greek Ode in imitation of Sappho, for the best Latin ode in imitation of Horace, and for the best Greek and Latin Epigram, the former after the manner of the Anthologia, and the latter after the model of Martial, were yesterday adjudged as follows:—

Greek Ode, to W. G. Clarke, of Trinity. Latin Ode, and Greek and Latin Epigrams, to H. J. S. Maine, of Pembroke.

On Saturday, May 27th, the Latin Declamation prize was adjudged to E. I. Weldon, with an additional one of two guineas to J. H. Thompson. The English Declamation Prize was adjudged to W. H. Clarke, and Scratchley's Exercise was judged worthy of especial notice.

June 10.

The following arrangements as to the examinations of the Junior Sophs, have recently been agreed to by the Master and Seniors:—

That for the future there be an examination of the Junior Sophs at the end of the Michaelmas Term, conducted in the same manner as the annual College examination in the Easter Term.

This examination shall continue two days, and shall include—

Two Mathematical question papers:

(1) Conic Sections and Analytical Geometry; (2) Mechanics, (the Differential Calculus not being introduced in any of these subjects):

Also, one or more papers of questions

and passages to translate in one of the classical subjects of the previous examination for the Junior Sophs of that year, to be selected in the usual manner :

And also, a paper of questions in part of Stewart's Outlines of Moral Philosophy (Part II. Chap. I.) and Butler's three Sermons on Human Nature.

There shall also be at the same time a public viva voce examination in the selected subject of the previous examination, and in Mechanics.

The examination of the Junior Sophs in the Easter Term shall include the remainder of the subjects appointed for the year.

June 17.

At a congregation on Monday last the following degrees were conferred :—

Bachelors in Divinity—Rev. R. Phelps, Master of Sidney Sussex ; Rev. G. Wray, Fellow of St. John's ; Rev. A. Tate, Fellow of Emmanuel ; Rev. D. F. Morgan, Queen's.

Bachelors in Medicine—H. Davies, Queen's ; C. H. Jones, Catherine-hall ; J. H. Webster, Jesus.

Bachelors of Arts—F. Nalder, Magdalen ; J. R. Whyte, Downing.

At the same congregation Quintin Rhodes, Esq., B.A. (1843), of Trinity-hall, was elected to the Travelling Bachelorship on the Foundation of the late W. Worts, Esq., M.A.

At the same congregation the following graces passed the Senate :—

1.—Certain drawings illustrative of the Taje Mahal being offered to the University by Charles Elliott, Esq., that the University accept the same and return thanks to the donor.

2.—Certain drawings illustrative of the Taje Mahal being offered to the University by William Wright, Esq., that the University accept the same and return thanks to the donor.

3.—To appoint Mr. Colenso, of St. John's College, deputy Proctor in the absence of Mr. Howlett.

On Monday last (Sunday being St. Barnabas day), the following gentlemen were appointed Barnaby Lecturers for the ensuing year :—

Mathematics—Rev. B. Smith, M.A., Fellow of St. Peter's.

Philosophy—Rev. J. W. Colenso, M.A., Fellow of St. John's.

Rhetoric—W. C. Mathison, M.A., Fellow of Trinity.

Logic—Rev. F. Hose, M.A., Queens'.

June 24.

The annual prizes given by the Representatives of the University have been adjudged as follows :—

Bachelors—subject, "*Principiorum Juris Publici apud Græcos et apud Romanos, comparatio*."—First, to Reginald Robert Walpole, B.A., late Scholar of Caius college.—Second, to George Nugée, B.A., Scholar of Trinity college.

Undergraduates—subject, "*Quibusnam e fontibus T. Livius historiam Primi Libri sui hausserit, et quatenus historia ista vera sit habenda?*"—to Charles Bristed, of Trinity college.

At a convocation holden at Oxford, on Saturday, June 3, H. A. Woodham, Esq., M.A., (B.A. 1839), Fellow of Jesus coll., was admitted *ad eundem*.

DUBLIN.

June 12.

This day, at two o'clock, the Board of Examiners for Fellowships and Scholarships declared, through the senior lecturer, the Rev. Dr. Singer, the successful candidates in each department, viz. :—*Fellows*—Rev. W. Atkins, A.M. ; M. Roberts, A.B.—*First or Madden's Prize, value* £700.—J. H. Stubbs, A.B.—*Second Prize* £200. each—Awarded to R. North and W. Willock.—*Scholars*.—Batt, Calcott, Davis, Dolan, Frizell, Gilmore, Irvine, Mcreedy (J.), Moore, Nesbitt, Rogers, Rutledge, Ryder, Sharkey (J.), Steele (T.), Sullivan.

June 13.

This day, the usual examination for Sizarship in Classics took place. About fifty candidates presented themselves. The successful candidates are as follow :—Armstrong, M'Sorley, Mathews, Munagan, Sherrard, Tracey. *In Science*—Patton. *In Hebrew*—In this department there was no Sizarship awarded, as but one candidate presented himself, and his answering was not sufficiently creditable to entitle him to the vacant place.

CANADA.

UNIVERSITY OF KING'S COLLEGE, TORONTO.—The following appointments have already been made by his Excellency the Chancellor :—The Rev. Dr. John M'Caul, late Principal of Upper Canada College, Vice-President of the University (the Bishop of Toronto being President by the Royal Charter). Besides discharging the duties of Professor of Classical Literature,

and Belles Lettres, on this gentleman will devolve the general management and superintendence of the whole system. The Rev. Dr. Beavan, of St. Edmund's Hall, Oxford, Professor of Divinity. Richard Potter, Esq., M.A., a Fellow of Queens' College, Cambridge, and late Professor of Mathematics and Natural Philosophy, in University College, London, Professor of the same branches of knowledge. W. H. Blake, Esq., barrister of Toronto, and a Graduate of Trinity College, Dublin, Professor of Law. H. Croft, Esq., Professor of Experimental Philosophy and Chemistry. Drs. J. King and Gwynne, both gentlemen standing deservedly high in their profession, fill respectively the chairs of practice of Medicine and Anatomy. H. Sullivan, Esq., member of the Royal College of Surgeons, London, has been ap-

pointed Demonstrator and Curator of the Anatomical and Pathological Museum. We are likewise informed that the University already possesses a valuable collection of books, to which large additions are about to be made—and full apparatus for the illustration of the Lectures in chemistry, and all the branches of Natural Philosophy, is to be selected in England by the professors in those departments. Such are the provisions made for the instruction of the Upper Canadian youth in the higher branches of knowledge, and under the superintendence of such men as the Bishop of Toronto and Dr. Mc'Cauley, we cannot for a moment doubt that ere long Canada will possess an academical establishment, far superior to that of any colony, if not quite equal to similar institutions in the mother country.—*Montreal Gazette.*

BIRTHS AND MARRIAGES.

BIRTHS.

Or Sons—The Lady of

Baldwin, Rev. G., v. of Leyland, Lancashire.
 Beardsworth, Rev. G., c. of Selling and Chillingham, Kent.
 Browne, Rev. Thos., Foxdown, Wellington.
 Buswelle, Rev. Wm., r. of Widdford, Essex.
 Cockin, Rev. Wm., Minchinhampton, Glouc.
 Coxhead, Rev. W. L., c. of Kirby le Soken.
 Crane, Rev. E., Torquay.
 Day, Rev. J. T., r. of Bletsoe, Bedfordshire.
 De la Cour, Rev. C., v. of Heckington, Linc.
 Eyre, Rev. C. J. P., p.c. of St. Mary's, Bury St. Edmunds.
 Hall, Rev. A., c. of Hensingham, Cumberland.
 Jenkins, Rev. H. C., Willenden, Middlesex.
 Langford, Rev. E. H., Bradford, Somersetsh.
 Marriott, Rev. C., c. of Thundersley, Essex.
 Mayow, Rev. P. W., Barkway, Herts.
 Merewether, Rev. F., v. of Woolhope, Herefordshire, (twin.)
 Miller, Rev. J. C., c. of Park Chapel, Chelsea.
 Miles, Rev. J. H., v. of Ilminster.
 North, Rev. J. W., at St. Mary's, Isles of Scilly.
 Nottage, Rev. E., r. of Black Notley, Essex.
 Pomeroy, Rev. A., Dromore Glebe, Ireland.
 Roberts, Rev. H., c. of Halstead, Essex.
 Shafto, Rev. A. P., Houghton le Spring.
 Streetfield, Rev. Wm., v. of East Ham, Essex.
 Torkington, Rev. C., Melchbourne, Beds.
 Trye, Rev. C. D., r. of Leckhampton, Glouc.
 Wilson, Rev. T. H., r. of Hinderclay, Suffolk.

Or Daughters—The Lady of

Athawes, Rev. J., r. of Loughton, Bucks.
 Berrington, Rev. W. M. D., r. of Nolton, Pembrokeshire.

Brushford, Rev. H., r. of Exbourne, Devonsh.
 Campbell, Rev. Colin, c. of St. Paul's, Birmingham.
 Clarke, Rev. C., Daventry.
 Clements, Rev. Alex., c. of Norton Malreward.
 Coddington, Rev. H., v. of Ware.
 Coke, Rev. E. F., B.A. of Brasenose College, Oxford.
 Coxwell, Rev. Wm. R., c. of Dowdeswell, Gloucester.
 Curwen, Rev. H., r. of Workington, Cumberland.
 Dodgson, Rev. C., r. of Croft, Yorkshire.
 Evans, Rev. C., Blackwall, Derbyshire.
 Falcon, Rev. Wm., c. of Buxted, Sussex.
 Field, Rev. S. H., Camden Town.
 Goldsmith, Rev. E., p.c. of Creswell, Northumberland.
 Headley, Rev. T. A., Gloucester.
 Hutchinson, Rev. J., v. of East Stoke.
 Larken, Rev. E. B., v. of Horbling, Linc.
 Linton, Rev. H., v. of Nossington, Northamp.
 Lloyd, Rev. J. D., r. of Clare Portion, Tiverton.
 Lush, Rev. V., c. of Trinity Church, Over Darwen, Lancashire.
 Nicholson, Rev. T. D., Workington, Cumberland.
 Poynder, Rev. W., Southampton.
 Rooper, Rev. Wm. H., Abbot's Ripton, Hunts.
 Ross, Ven. Archdeacon, Aghadown Glebe.
 Routledge, Rev. John, v. of Cransley, Northampton.
 Shorting, Rev. C., r. of Stonham Aspal.
 Smith, Rev. Wm. R., r. of Hulcott, Bucks.
 Stoddart, Rev. W., Repton Priory, Staffordsh.
 Wickham, Rev. E., Hammersmith.

MARRIAGES.

Rev. H. Almack, r. of All Saints, Southampton, to Ann, d. of the late W. Corrie, Esq., of Liverpool.

Rev. H. Bennett, B.A., of Christ Church, to Rebecca Anne, only d. of the Rev. G. D. Renaud, of Southampton.

Rev. Peter Blackburn, formerly of Christ's College, Cambridge, to Alicia, d. of H. N. Jarrett, Esq., of Great Bromley Lodge, Colchester.

Rev. F. H. M. Blaydes, M.A., Student of Christ Church, Oxford, to Fanny Maria, eldest d. of Sir E. Page Turner, Bart., of Ambrosden.

Rev. H. R. Bardett, of Broughton, Northampton, to Ainsie, third d. of T. Brailsford, Esq., of Toft Grange, near Horncastle.

Rev. J. D. Clark, M.A. of University College, of Belford Hall, Northumberland, to Anne, second d. of the late A. Fenwick, Esq., of Bishopwearmouth.

Rev. R. W. Dayrell, r. of Monk Hopton and Burton, Salop, to Elizabeth, youngest d. of the late Sir J. F. F. Boughey, Bart., of Aqualater Hall, near Newport.

Rev. Wm. B. Dunbar, r. of Westerkirk, to Margaret, Juliana Maria, eldest d. of Lieut.-General Orde, of Bury-hall, Gosport.

Rev. J. H. Dunne, of Killaghy Globe, Clonsilla, Ireland, to Augusta, youngest d. of the late J. Bockett, Esq., of Southcote Lodge, near Reading.

Rev. E. Elliott, p.c. of Lotterdale, Yorksh., to Lydia Maria, eldest d. of the late J. P. Newton, Esq., of Stagwood Hill.

Rev. H. S. Eccott, M. A., of Balliol College, to Eliza Bell, second d. of the Rev. J. C. Collins, of Wembdon.

Rev. H. W. H. Eddy, v. of Barmby-on-the-Moor, Yorksh., to Elizabeth, eldest d. of the late J. Jefferson, Esq., of Northallerton.

Rev. M. Gibbs, v. of Christ Church, Newgate Street, London, to Joanna Gifford, eldest d. of the late Mr. T. Johnson, of Chesterford.

Rev. C. H. Gladwin, Chaplain, Bengal Presidency, to Georgiana Elizabeth, d. of Col. J. R. Hamilton, late Scots Fusileer Guards.

Rev. Wm. S. Goodchild, B.A., of Sidney Sussex College, Cambridge, to Faith, third d. of the late J. Shilleto, Esq., of Ulleskely, Yorksh.

Rev. W. Green, youngest son of Geo. Green, Esq., of Blackwall, to Frances Wormsly, d. of the Rev. Philip Dodd, r. of Penahurst.

Rev. A. Hammond, to Harriet Charlotte, eldest d. of Adm. Sir J. P. Berezford, K.C.B.

Hon. and Rev. S. Hay, of Trinity College, Cambridge, to Lady Alicia Diana Erskine, third d. of the Earl of Buchan.

Rev. A. Jenour, r. of Pilton, Northampton, to Caroline Mary, only d. of James Hutchinson, Esq., Chelsea.

Rev. St. George Kirke, p.c. of Littleborough, Notts, to Mary, eldest d. of the Rev. J. Cooke, D.D., Master of the Grammar School, Newark.

Rev. C. R. Knight, v. of St. Bride's Major, to

Mary, eldest d. of the late T. M. Basset, Esq., of Bonvilstone House.

Rev. T. F. Layng, of Sidney Sussex College, to Emma, fifth d. of the late Rev. T. Bolton Hodgson.

Rev. Fred. Master, v. of Runcorn, Cheshire, to Elizabeth, d. of the late J. Whittenbury, Esq., of Greenheys.

Rev. Pelham Maitland, asst. minister of St. Peter's, Walworth, to Emily, youngest d. of the late J. Wood, Esq., of Harleyford Place, Kennington.

Rev. Wm. Layton Metcalf, late Scholar of St. John's College, Cambridge, to Frances, second d. of the late Edward Lorrimer, Esq.

Rev. N. Morgan, Curate of the parishes of Gayton-le-Wold, and Biscathorpe, Lincolnshire, to Maria, d. of the late Isaac Beedham, Esq., of Louth.

Rev. D. Nelson, to Mary, youngest d. of Sam. Bell, Esq., of Erin Ville, Kirk Michael, Isle of Man.

Rev. G. Nutt, B.A., formerly of Worcester College, Oxon, to Susan, eldest d. of the late R. Money, Esq., of Woodstock.

Rev. Thomas Oldacre, B.A., formerly of St. John's College, Cambridge, to Mary, only d. of the late Mr. Lesland, of Gunthorpe.

Rev. C. Penrose, r. of Langton, Lincolnshire, to Ellen Caroline Pendor, third d. of the Rev. Charles Phillott, v. of Frome, Selwood.

Rev. S. Pope, r. of Christon, Somerset, to Eliza Hardcastle, only d. of the Rev. H. P. Burder, D.D., of Hackney.

Rev. J. P. Power, B.A. of Queens' College, Cambridge, to Harriet Rebecca, d. of T. Dicker, Esq., Banker, of Lewes.

Rev. E. Rimell, v. of Marystowe, Devon, to Anne Cosserat, youngest d. of the late Wm. Fryer, Esq., of St. Thomas, Exeter.

Rev. R. J. Roberts, of St. Asaph, to Anne, only d. of the late J. Lloyd, Esq., of Es-goubriell, Denbighshire.

Rev. T. R. Robinson, D.D., of the Observatory, Armagh, to Lucy Jane, youngest d. of the late R. L. Edgeworth, Esq., of Edgeworthstown.

Rev. Charles Scott, of Glasbury, Radnorsh., to Elizabeth, youngest d. of G. Whybrow, Esq., of Clifford Place.

Rev. John W. Spencer, p.c. of Wilton, Somersetshire, to Rosina, only d. of J. Hitchcock, Esq., of Tannton.

Rev. T. Stevens, r. of Bradfield, Berks, to Susanna, d. of the late Rev. R. Marriott, r. of Cotesbach.

Rev. J. Stevenson, of St. John's College, Cambridge, to Mary Matilda, eldest d. of J. Roumieu, Esq.

Rev. John Thornhill, r. of Boxworth, Cambridgeshire, to Catherine, eldest d. of the late R. Wilkinson, Esq., of Montague-Square, London.

Rev. Wm. Wannop, p. c. of St. John's Church, Buracough, Lancashire, to Ann Margaret, d. of the late Mr. J. Culshaw, of Frenchfield.

Rev. T. W. Webb, son of the Rev. J. Webb, r. of Tretire, Herefordshire, to Henrietta Mon-

regus, youngest d. of the late A. Wyatt, Esq., of Troy House, Monmouthshire.
 Rev. Benj. Whitecock, of St. John's College, Cambridge, to Emily, only child of the Rev. W. T. Briggs, of Ivy Lodge, Reading.
 Rev. Wm. Atkinson Wilkinson, of Christ's College, Cambridge, to Martha, eldest d. of

W. Newman, Esq., of Darley Cliff, near Barnsley.
 Rev. M. E. Wilson, son of the late Rev. T. F. Wilson, of Burley Hall, to Julia, youngest d. of the late Rev. E. Searjeantson, r. of Kirby Knowle, Yorkshire.

EVENTS OF THE MONTH.

N.B. The *Events* are made up to the 32nd of each Month.

TESTIMONIALS OF RESPECT.

Have been received by the following Clergymen—

The Rev. James Appleton, M.A., vicar of St. Neots.

The Rev. Nicholas Germon, M.A., Incumbent of St. Peter's, and high master of the Free Grammar School, Manchester.

Rev. E. Evans, Perpetual Curate of Ince, Cheshire, a purse of fifty guineas, by the parishioners of Christleton, on his leaving the curacy.

Rev. H. T. Hills, of Christ Church, Lye, a silver inkstand.

Rev. John White Johns, late curate of Falmouth, a silver inkstand.

Rev. H. Johnson Marshall, late curate of Kemsing, Kent.

Rev. W. L. Metcalf, late curate of Huddersfield.

Rev. H. J. Newbury, rector of the United Parishes of St. Gabriel, Fenchurch-street, and St. Margaret Pattens, Beod-lane.

Rev. T. Stevenson, Rector of St. Peter Cheesehill, Winchester.

BEDFORDSHIRE.

CONFIRMATION.—The Bishop of Ely held a confirmation at Biggleswade, St. Neots, and Kimbolton, on Thursday the 32nd.

POTTON.—The thirty-first anniversary of the Biggleswade and Potton Bible Society was held at the church, at Potton, on Thursday, the 16th of June.

BERKSHIRE.

READING.—Extensive repairs are in progress in St. Mary's Church. Three very ancient sedilia, of the early English architecture, have been discovered in ruins behind the wainscoting on the south side of the chancel, the fresco painting at the back of them and the encaustic tiles being still in excellent preservation.

Burghfield New Church was consecrated by the Lord Bishop of Oxford, on

the 20th June. His lordship preached the sermon on the solemn and important occasion.

BUCKINGHAMSHIRE.

On the 27th of April last, the first stone of a new church at Aylesbury was laid by William Janney, Esq., of Drayton Ledge, the chairman of the trustees of the proposed church.

CAMBRIDGESHIRE.

CAMBRIDGE.—On Tuesday, the 30th of May, a general visitation of the Archdeaconry of Ely was held in St. Michael's Church. There was a numerous attendance of the clergy and parish officers. The Rev. George Coulcher, Perpetual Curate of St. Benedict's, preached from 3 Cor. iv. 1 and 2. The rev. preacher divided his subject into four heads—first, as to the ministry entrusted to the clergy; second, as to their mode of fulfilling it; thirdly, as to the discord and opposition they met with; and, fourthly, as to the support afforded to them. At the close of the discourse, the Rev. Professor Scholefield apologized for the unavoidable absence of the Archdeacon, the Rev. John H. Browne, which was to be attributed to a severe domestic affliction which had befallen him, in a serious accident to his son.

CLERGY CHARITY.—At a general meeting of the society for the relief of widows and orphans of clergymen in the county of Cambridge and Isle of Ely, holden at the Eagle Hotel, June 10th, the Rev. J. Hailstone, of Bottisham, was elected treasurer in the room of the late Edward Addison, rector of Landbeach. The Rev. Dr. Graham, Master of Christ's College, and rector of Willingham, and the Rev. G. Spence, vicar of St. Clement's, in this town, were appointed stewards, the former for the deanery of Chatterton, in the room of Mr. Addison, and the latter for the deanery of Cambridge, in the room of the late Rev. John Brocklebank, rector of

Teverham and Willingham. The Rev. H. Hutchinson Swinny was re-appointed secretary.

DEVONSHIRE.

THE OFFERTORY.—The Lord Bishop of Exeter has published "A Letter to the Clergy of the Diocese of Exeter, on the use of the Offertory, especially with reference to the missionary exertions of the church, and to the state of spiritual destitution in the manufacturing districts of England." His lordship strongly urges the revival of a long neglected practice, which the rubric expressly enjoins, and we are sure it will receive the serious considerations of every clergyman.—*Exeter Post*.

EXETER.—A handsome new font, of Caen stone, the gift of the Rev. Canon Bartholomew, has been placed in the cathedral of this city.

NORTH PLYMOUTH.—The foundation stone of a new church, to be dedicated to St. Peter and St. John, was laid on Tuesday, the 13th of June, by the Rev. Special Commissioner, at Northmoor Green, in this parish. Services were performed at Petherick Church, and an excellent sermon was preached by the Rev. J. J. Toogood, the vicar. A procession was formed then to the site of the church; twenty-three carriages, containing many ladies and the gentry of the neighbourhood. Then followed ten wagons, containing the Sunday-school children, with flags and banners. Among the clergy present were the Revs. James Wollen, Joseph Gafney, J. J. Toogood, Thomas George, Cottell, West, Crosse, R. J. Luscombe, S. L. Luscombe, James Luscombe, Nutting, Smithies, &c.

DORSETSHIRE.

Her Majesty the Queen Dowager has been pleased to transmit through the Hon. W. Ashley, the sum of 20*l.*, to the Rev. John Lawrell, rector of Hampreston, Dorset, towards the building of a chapel of ease at Lougham, in that parish.

DURHAM.

SUNDERLAND.—The Scottish secession meeting-house at this place has been purchased for the parish by the rector and other churchmen, assisted by a donation from the Bishop of Durham of 50*l.* The purchase includes a school-room, which will be made use of on Sundays and week days.

ESSEX.

ARCHDEACONRY OF COLCHESTER.—Two petitions have been presented to the House of Commons from the archdeacon and

clergy, one praying that the sees of St. Asaph and Bangor may not be united; the other praying the house to take into its early consideration the means of dividing the overgrown parishes of the kingdom (especially those of the commercial districts) into smaller ones, each containing only a manageable amount of population, and duly provided with a church, a clergyman, and schools.

ESSEX CLERGY CHARITY.—The Colchester court of the Essex Clergy Widows and Orphans' Charity was recently held. A sermon in aid of the charity was preached at St. Peter's church, by the Rev. James T. Round, canon of St. Paul's, and rector of St. Runwald's, Colchester, from John, xix. 27. The collection after the sermon was upwards of 20*l.*

GLOUCESTERSHIRE.

ECCLIASTICAL INQUIRY AT BRISTOL.—A commission of "preliminary" investigation, which sat six hours, was opened last week, in the chapter-room of Bristol Cathedral, to inquire whether there were grounds for carrying into the episcopal court a complaint of breach of church discipline, in the marriage of William Redgers and Charlotte Durban, in Redcliffe church, on the 29th of January last. The proceedings were instituted, *ex officio*, by the Venerable Archdeacon Thorpe, who conducted his case in person, and arose out of the following circumstances:—The two persons, properly parishioners of Nailsea, were married, as above stated; the female is the sister of the deceased wife of Wm. Redgers, and it was contended that the Rev. Dr. Irvine (curate of St. Mary, Redcliffe) had sufficient notice both of consanguinity and of their not being of the parish. Citations were therefore served on the Rev. M. R. Whish, vicar, and on Dr. Irvine, curate of the parish, to meet this proceeding. The vicar handed a protest, declaring his preferments to be in the diocese of Bath and Wells. On that day the proceedings were resumed, and on the close of the inquiry Mr. Whish withdrew his protest against the jurisdiction of the court, and submitted himself to its authority. The result of the inquiry was the conviction of Dr. Marcus D'Arcy Irvine, for the illegal marriage of the said parties. It is understood that Dr. Irvine had been duly informed by the Rev. — Johnson, curate of Nailsea, that the parties married had cohabited together as man and wife, and that the woman was sister to the deceased wife, and therefore prohibited by law from intermarrying. The

case will be taken to the Arches Court.—*Oxford Herald*.

Tewkesbury.—The new church at Bushley, near Tewkesbury, was consecrated on Friday, June 2nd, by the Lord Bishop of Worcester. The edifice, which stands on a delightful rising ground, is a Gothic structure of cruciform shape, and in the pointed style, having a very handsome spire. The church contains accommodation for 400, of which 300 sittings are to be free and unappropriated for ever. The sermon was preached by the Lord Bishop, from Heb. x. 25. The total cost of the building was about 5000*l*, which was most liberally defrayed by the patron, the Rev. Dr. Dowdeswell.

HAMPSHIRE.

Restoration of St. Thomas's Church, Portsmouth.—The alterations in St. Thomas's church are going on; one of the four lofty Saxon arches, the only one remaining, which formerly supported the square tower, has been uncovered. The monuments at the eastern end have been removed, and a Saxon arch, with deep set window, in excellent preservation, discovered. Through this window, during the troubles of the glorious Reformation, the officiating priest was shot at by a monomaniac Lollard. A large circular-headed recess is also apparent in the northern transept, but whether it contains a window or was one of the ancient shrines is as yet unknown. We are inclined to think it contained the shrine of St. Thomas à Becket, for the lighting of which a legacy, secured on some houses in the town, was annually bequeathed; or it might possibly have contained the effigy of some ancient personage.

Romsey.—It is gratifying to observe that the liberality displayed by the vicar, the Hon. and Rev. G. T. Noel, in the alterations recently made for the general convenience and improved effect in the abbey church, is appreciated by his parishioners, and that, desirous to acknowledge their vicar's interest in the noble pile which gives celebrity to the town, it is purposed to present to the church, as a thank-offering to the minister, two very handsome altar chairs and copies of the service. A nearly sufficient amount has already been obtained for the purpose.—*Hampshire Advertiser*.

On 15th June, the Ven. Archdeacon Wilberforce preached a sermon at the cathedral, Winchester, in aid of the funds of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. The annual

meeting was afterwards held at St. John's room, at which the high sheriff, W. Hughes Hughes, Esq., presided.

The anniversary of the Winchester Auxiliary of the London Society for Promoting Christianity amongst the Jews, was held on 13th June. A sermon was preached at St. Maurice church, by the Rev. C. J. Goodhart, of Reading; in the evening a most interesting meeting took place at St. John's house, the worshipful the chancellor took the chair. The collection amounted to 26*l*.

HUNTINGDONSHIRE.

Bible Society.—The thirty-second anniversary meeting of the St. Neot's Branch Bible Society was held in the national school-room, St. Neot's, on Monday evening, June 19. The chair was filled by the Rev. B. Puckle, instead of F. Pym, Esq., who was prevented attending by a severe domestic calamity.

KENT.

Eastwell Church.—The Earl of Winchelsea has restored this ancient fabric in a most sumptuous manner. The pews are all taken away, and open carved oak benches put in their stead. There are two gorgeous screens dividing the chancel from the church, also two splendid painted windows at the eastern end. His lordship has also given an organ, built by Mr. Holdich, and a peal of six bells. The whole of the seats, screens, pulpits, organ, &c., are of carved oak, and the floor is paved with encaustic tiles.

LANCASHIRE.

Manchester.—The Rev. and Worshipful Unwin Clarke, Rural Dean, held his annual visitation in this town, at the collegiate church, on the 1st of June. The proceedings were entirely of a formal nature, being confined to the swearing in of the new churchwardens. The half-yearly examination of the children educating in the National Schools connected with the collegiate church, took place on the 2nd, at the school-room, in Salford. The examination was chiefly conducted by the vice-dean, the Rev. C. D. Wray, who expressed himself much gratified with the scriptural knowledge displayed by the children, and with the general state of the schools. There were present, besides the vice-dean, the Rev. I. Robley, the Rev. R. C. Clifton, the Rev. W. Whitelegg, and the Rev. W. Wilson. Several ladies also attended the examination.

Bolton-le-Moors.—A third service, in which the full cathedral service is used, was commenced on Easter Monday, with

great success, in Trinity church, Bolton. The church is to be immediately fitted up with the Bode light, and to be beautified. Greater alacrity as regards subscriptions, notwithstanding the badness of the times, was never shewn for any other object connected with the church.

MIDDLETON.—It is proposed to erect a new church at Blackley, near this place. The inhabitants have made liberal subscriptions and active exertions are being made towards its erection.

LIVERPOOL COLLEGIATE INSTITUTION.—The first distribution of prizes at this institution took place on Wednesday, the 14th, in the theatre of the building, and excited considerable interest. In the schools are about 600 scholars, receiving a sound useful education, qualifying them for the various stations of life they are destined to fill—the education being based on religion in accordance with the established church, and under the superintendence of the chief authorities of that church, the Lord Bishop of the diocese being the visitor of the institution. The higher branches of the education afforded are with a view of preparing the pupils for the Universities. The prizes, besides a great variety of smaller ones, consisted of ten guineas, in books given by Lord Francis Egerton, M.P., a scholarship in the middle school, value ten guineas, given by W. Potter, Esq., tenable for one year, and two scholarships in the lower school, value three guineas each, given by Edmund Molyneux, Esq.

LEICESTERSHIRE.

LEICESTER.—ST. MARTIN'S CHURCH.—A church-rate of 7d. in the pound has been granted for the present year.

MIDDLESEX.

CLERGY ORPHAN SCHOOLS.—On Thursday, the 7th of June, the annual public examination of the children maintained and educated in these schools took place at the institution, St. John's Wood, in presence of his Grace the Archbishop of Canterbury, president of the society, several life governors, and members of the ladies' committee. There were present at the examination on Thursday, besides his Grace the Archbishop of Canterbury, the Lord Bishop of Bangor, Lord Kenyon, Sir R. H. Inglis, M.P., the Rev. Dr. Lonsdale, principal of King's College, the Rev. Dr. Shepherd, Rev. Dr. Campbell, and several other clergymen. The senior class of the boys' school (of which the Rev. Daniel Butler, M.A., is the master) was introduced for examination in the following subjects:—divinity, the Greek

Testament, Homer, Livy, Grecian history, and geography, chronology, French, &c.; but the time was too limited for only a cursory examination. Their answers, however, indicated a satisfactory acquaintance with their several subjects. The examination having terminated, his Grace said the examination of that day reflected much credit both on the pupils and their teachers. In some branches of study the answering of the children had even exceeded what he might have anticipated. He trusted that on their going out into the world they would turn those advantages to good account, and, by steady adherence to the sound religious principles which they had imbibed during their residence in the schools, become hereafter useful members of society. The treasurer then distributed amongst the children the most Rev. primate's usual bounty, and the company separated.

ARCHDEACONRY OF MIDDLESEX.—On Monday, the 12th June, the Venerable Archdeacon Lonsdale, held his visitation of the clergy at Ware, in Hertfordshire, which is included in the diocese of London. On Tuesday he visited the clergy at Dunmow, and on Wednesday the clergy at Halesstead. The archdeacon briefly addressed his reverend brethren, observing that, as, from his recent appointment, he was not intimately acquainted with them or with the state of the churches in the archdeaconry, a lengthened charge could not be expected from him; but he felt it his duty to say a few words on the subject of the late "Restorations" in the church. He advised that the feelings of their several flocks should be attended to, and that the alterations should not be enforced with pertinacity where they were strongly objected to, but that they should be carried into practice where they were in accordance with the opinions of the congregation.—*Essex Standard*.

At a meeting of the Middlesex magistrates, on Thursday the 1st of June, the Rev. George Jepson, (B.A. 1837), of St. John's College, was elected chaplain to the new prison, Clerkenwell; and it was resolved that the retiring pension of 133*l.* 6*s.* 8*d.* be granted to the Rev. David Ruell, the late chaplain, for his faithful services, for twenty-nine years.

HARROW SCHOOL, JUNE 7.—The June speeches took place at Harrow this day, and were very numerously attended. Among the company present were—Earl and Countess Bective, Viscount Strangford, Hon. Lieut.-Col. Charles Phipps, Hon. and Rev. Augustus Phipps, Hon. Douglas Gordon, Sir George Armytage,

Lady St. John, Lady Plumer, Right Hon. Mr. W. E. Gladstone, M.P., Col. Wood, M.P., Mr. T. H. Sotherton, M.P., Mr. Andrew Lawson, M.P., Mr. A. B. Hope, M.P., Sir J. Gardner Wilkinson, Admiral Sir F. Austen, General Sir John and Lady Campbell, the poet Rogers, the poet Moore, Mr. H. Hallam, Rev. J. W. Cunningham, Mr. David Pollock, Queen's Counsel, Mr. J. L. Anderson, Mr. Charles Devon, Mr. B. Rotch, Rev. R. Burgess, and Mr. J. Brown, with many other distinguished visitors and old Harrovians. The two prize poems, Latin hexameters and Latin *alcaics*, were recited by Alexander Grant, the successful candidate in both. The other prize compositions are to be decided for recitation on the second speech-day, July 5. The Harrow anniversary dinner was held at the Thatched-house Tavern, on Wednesday, June 21.

GOVERNESSES' BENEVOLENT INSTITUTION.—On June the 6th, a public meeting of the friends and subscribers of this institution was held at the Hanover-square Rooms, His Royal Highness the Duke of Cambridge in the chair. On the platform were observed, amongst other gentlemen, his Grace the Duke of Rutland, the Earl of Derby, Earl Manvers, the Bishop of Norwich, the Dean of Chichester, &c. The Duke of Cambridge made a few preliminary remarks, in which he strongly advocated the claims of governesses to the charitable consideration of the public when no longer able to fulfil the duties of their profession, and stated that the present meeting had been called in consequence of the declining state of the institution, for the purpose of appealing to public sympathy in its behalf, and obtaining pecuniary contributions. After some very excellent speeches by the Duke of Rutland, the Earl of Derby, the Bishop of Norwich, the Dean of Chichester, Mr. Slaney, &c. a series of resolutions were agreed to. A list of the subscriptions already received was then read by the honorary secretary, amounting altogether to the sum of 418*l.*, and including donations of 30*l.* from the Duke of Cambridge, 10*l.* from the Duchess of Cambridge, 5*l.* from the Princess Augusta, 10*l.* from the Duchess of Gloucester, 10*l.* from the Duke of Rutland, 10*l.* from Earl Manvers, and 10*l.* from Lord Lowther, &c. The thanks of the meeting were then voted (on the motion of the Bishop of Norwich) to the illustrious Duke who had presided; on the acknowledgment of which His Royal Highness observed, that he should be happy to do all in his power to further the object of the institution, and to attend

any meeting of the committee at which his services might be thought requisite. The meeting was exceedingly numerous.

At a meeting of the Society for the Building and Enlargement of Churches and Chapels, held in London on the 2nd of June, the Archbishop of Canterbury in the chair, a donation of 500*l.* from the Marquis of Exeter was received with grateful thanks.

ST. SAVIOUR'S, SOUTHWARK.—The result of the poll for the election of chaplain for this parish, has terminated in favour of the Rev. Mr. Beason, the numbers being,—for the successful candidate, 156; for the Rev. Mr. Roe, 3.

In the Arches Court, on Thursday, the 15th June, the Rev. H. E. Head, of Feniton, was sentenced to be suspended, *ab officio et beneficio*, for three years, for having published a letter derogatory to the Book of Common Prayer. The suit was instituted on behalf of the Bishop of Exeter. (See Documents.)

LONDON DIOCESAN BOARD OF EDUCATION.—The annual meeting of the London Diocesan Board of Education, was recently held at 79, Pall Mall. The Bishop of London presided. The report stated that the annual subscriptions for the general purposes of the Board amounted to 434*l.*, and the subscriptions towards the expenses of inspection 85*l.* The gross receipts for the year amounted to 607*l.* 0*s.* 7*d.*, and the expenditure to 674*l.* 19*s.* 2*d.*

KING'S COLLEGE.—A very interesting ceremony took place on Thursday at this institution, in the opening of the museum of George III. Precisely at twelve o'clock, his Royal Highness Prince Albert arrived at the college in a very unostentatious manner. His Royal Highness was plainly dressed, and wore across his breast the riband of the Garter. On arriving at the great hall of the College, the Prince was introduced to the principal and professors of the institution by the Lord Bishop of London.

The Archbishop of York and the Lord Bishop of Norwich were also present in the hall. The Prince, standing in the centre of the hall, was then addressed, in a Latin oration, by Mr. Slater, one of the classical students of the institution; after which the national anthem was sung by the students who were present in the hall. His Royal Highness was then conducted by the principal of the College to the spacious and elegant room appropriated to, and fitted up for, the reception of the scientific collection of George III. The specimens contained in this room are wholly

of a scientific cast, and form the greater proportion of the collection constituting the "New Museum;" models of various kinds are to be seen, executed with the greatest nicety and taste.

His Royal Highness was next conducted, followed by a large concourse of spectators, to the other departments of the College Museum, all of which have now been established for several years. After visiting the Anatomical Museum, and Museum of *Materia Medica*, the Prince next descended into the Chemical Theatre. The room was speedily filled, and various experiments were made, all of which excited great interest. The next department to which his Royal Highness was led, and whither he was also followed by the company, now greatly increased in numbers, was the theatre. Spacious though it is, every seat was occupied by the ladies and gentlemen who were admitted to the ceremony.

Some further experiments were here performed before the Prince, and the principles of them expatiated upon by the experimenter.

HARROW ON THE HILL.—An ancient fent, supposed to be coeval with the foundation of the church, has lately, much to the credit of the present vicar and churchwardens, been restored to its proper situation from which it was removed in 1800, and replaced by a smaller one with a white marble basin. It is composed of a dark marble; and as it has now been polished, perfectly restored, and mounted on stone steps, it presents a splendid specimen of ancient art.

CONFIRMATION IN THE PARISH OF ST. PANCRAZ.—On Thursday forenoon, the 8th of June, the Bishop of Llandaff performed the ceremony of confirmation in the parish church of St. Pancras, of which extensive parish he is the patron, the gift being vested in the dean and chapter of St. Paul's. Between 600 and 700 of the juvenile portion of the parishioners were confirmed by the bishop. The rev. prelate then addressed the whole of them in a most impressive manner.

MISSIONS TO CHINA.—Collections were recently made in the churches and chapels of the metropolis, and throughout the diocese of London generally, in compliance with the wish expressed in the pastoral letter of the Bishop of London. The collection so made will be an annual one, that for the present year being applied to the formation of a fund for planting the Church of England in its newly acquired territories on the coast of China. In the letter alluded to, his lordship indulged an earnest

hope that the collection might be of such an amount as to provide a competent maintenance, not only for missionary clergy, but also for a missionary bishop. The Society for the Propagation of the Gospel in Foreign Parts has also set on foot a special fund for establishing a mission at Hong-Kong, and several other missionary societies have followed the example. The collections were made according to the plan recommended in his lordship's recent charge.

ST. PAUL'S, KNIGHTSBRIDGE.—On Tuesday morning, this beautiful structure was consecrated by the Rt. Rev. the Lord Bishop of London, in the presence of a large number of the nobility and gentry in the neighbourhood, amongst whom were the Duke of Beaufort, the Marquis of Westminster, the Earl of Burlington, and Earl Brownlow. The church is capable of accommodating 2000 persons, and has been erected at a cost of 11,000*l*. Service is to be performed three times on Sundays, and twice on Wednesdays and Fridays. There will also be a litany service at 11 o'clock, and full service on all holydays. It has been determined that the sacrament of the Lord's supper shall be administered on every Sunday, and on every festival of the church throughout the year. The Rev. W. Bennett, M.A. of Christ Church, Oxford, has been appointed to the incumbency.

CHURCH OFFERINGS.—A correspondence has recently taken place between the Lord Bishop of London and the parochial authorities of St. Leonard's, Shore-ditch, which has excited very general interest, as well as much speculative opinion, amongst the inhabitants of that district. The circumstances which have drawn forth the authoritative decision of the right rev. prelate, in his official capacity, as bishop of the diocese, are of a somewhat novel description, and the whole proceeding must, at this time more especially, be regarded with attention. It appears that about five or six weeks back the Rev. Edward Wix, curate of St. Leonard's parish, received from an anonymous donor a pair of massive silver candlesticks, together with an alms basin, finished in a superior style of workmanship, accompanied by a brief note, having neither signature nor address, the writer merely expressing a wish that his "offering" might be applied to the decoration of the communion-table. On receipt of this communication, the Rev. Mr. Wix forwarded the articles to the churchwardens, with the donor's letter, and another from himself, suggesting that the "pious offering" should be entered in the book kept for the

record of such acts of munificence. The churchwardens conceiving, perhaps, that they were not bound, *ex officio*, to act upon the dictum of the curate, resolved to take the opinion of the other parochial authorities, before they incurred the responsibility incident to a formal recognition of the transaction. A meeting of the trustees of the poor was called, at which Mr. J. B. Cheeswright, the senior warden, presided. After much discussion, the trustees determined on rejecting the "offering," and expressed that determination in formal resolutions as follows:—

"That this board regrets that the name of the donor is not made known, in order that the candlesticks should be immediately returned.

"That this board considers the donation quite unnecessary, and ought not to be received; and request that the same may be immediately removed.

"That copies of the foregoing resolutions be transmitted to the Rev. Edward Wix, and to the Lord Bishop of London."

Mr. Ware, clerk to the trustees of the poor, in compliance with the order of the board, forwarded to the Bishop of London a letter explanatory of the whole proceeding, together with a copy of the resolutions agreed to.

The right rev. prelate's reply to the communication is in the following terms:—

"London House, May 18.

"Sir,—I have to acknowledge the receipt of your letter, and a copy of the resolutions agreed to by the trustees of the poor in the parish of St. Leonard, Shoreditch.

"I beg to observe, that the matter to which the resolution refers is one in which the trustees have no authority. It concerns the churchwardens, who are to act in the matter as they think fit, subject to the directions of the bishop.

"It is doubtful whether they are at liberty to return the offerings which are made to the church, although they may demur to the use of them; upon that point they ought to consult me.—I am, Sir, your obedient servant,

"C. J. London."

"To J. Ware, Esq."

The churchwardens, it seems, have resolved to take no further step in the matter, until they have an opportunity of consulting the diocesan, agreeably to the right rev. prelate's suggestion. The majority of the parishioners is opposed to the exhibition of altar decorations in the parish church.—*Evening Paper*.

NORTHUMBERLAND.

NEW CHURCH AT MORPETH.—A public

meeting was held in the Town Hall, Morpeth, on Thursday the 15th, for the purpose of promoting the erection of a new church in that improving borough. The chair was occupied by the rector, the Hon. and Rev. F. R. Grey, who addressed the meeting in an able, earnest, and feeling manner, and appealed to it for support in a matter of such deep importance.

NOTTINGHAMSHIRE.

LEEN SIDE NEW CHURCH, NOTTINGHAM.—Saint Mary's parish, a portion of which is to be assigned to this new church as a parochial district, contains about 42,000 persons, for whom there were till very recently but two churches, St. Mary's (the parish church) and St. Paul's, and these did not accommodate more than 3,600, or one in eleven of the inhabitants. For the north side of the parish there has been lately erected the new church of the Holy Trinity, with seats for 1200; but this still leaves not less than 37,000 (or seven eighths) of the parishioners, for whom no church room is provided. Under these circumstances, the vicar and churchwardens of the parish, with other members of the church, were constituted a local committee to promote the building of a new church on the south side of the town, where, from the density and poverty of the population, it was peculiarly needed; and where the residence of a clergyman, conducting the schools and other institutions usually appended to a district church, would, with the Divine blessing, confer the greatest benefits on the inhabitants. The following sums have been granted by the respective Church Building Societies towards its erection,—viz. 500*l.* by the Nottinghamshire Church Extension Society, 800*l.* by the Church Commissioners, and 500*l.* by the Incorporated Society. The local subscriptions already received have raised the amount at the disposal of the committee to about 3000*l.*; but as the estimated expense for the building and site is 4000*l.*, and as 1000*l.* more will be required for endowment, an appeal is now respectfully but earnestly made for contributions towards the deficiency still remaining. After the consecration of the church, the endowment will be raised by the ecclesiastical commissioners to 150*l.* a year, with the prospect of future additions. This arrangement will allow the seats to be free to all the inhabitants; an object which cannot but be deemed of great importance, especially in such a locality. The district which will be assigned comprises a population of about 3500, for whom there is now no

place of public worship whatever. Contributions thankfully received by C. Storer, Esq., treasurer, and by the Rev. W. Butler, and Mr. Robert Gregory, hon. secretaries, or Messrs. Wright, bankers, Nottingham.

SOMERSETSHIRE.

The Hon. and worshipful W. Towry Law, M.A., chancellor of the diocese of Bath and Wells, has recently delivered a charge remarkable for its utility and good taste. His worship therein strictly confines himself to the duties of his position: without attempting to usurp the place of the bishop, and lecture on doctrinal subjects, he speaks to churchwardens of the responsibility attached to their office and the important duties they have to perform. The charge is essentially practical in its character, and its instructions are so plain, that we hardly know where to point out a better guide for the churchwarden.

We must give an extract as to the churchwardens' duties in regard to the fabric of the church:—

"You are bound to see that the whole building is in substantial repair; that the walls maintain their perpendicular position, and where they have deviated from it that they be rebuilt, or where there may be valid reasons for not disturbing the existing walls—such as external or internal decorations which it might be difficult or perhaps impossible to replace—then that buttresses corresponding to the style of architecture of which the church consists be erected, to prevent the effects of any further tendency to dilapidation. You should accurately examine all the pointing or mortar between the stones of the walls, and cause all crevices to be carefully filled up. When you perceive the stone-work of any windows decayed or out of place, immediate steps must be taken to repair them with new stone of the same description as that of which the other windows consist; the binding together decayed and crumbling mullions of stone with iron bars or rods, as well as the replacing them with wooden mullions, are modes of reparation which can never be allowed; for it is your duty to keep and maintain the building in as substantial a state as that in which it was first erected, which cannot be done unless materials as durable as those originally employed are used in its repairs. This observation will apply likewise to the covering of the roof—where you find it to consist of lead, it must be repaired, when necessary, with the same material—the plan, which false economy would suggest, of substituting

slate on account of its requiring a less present outlay, must never be adopted. What the piety of past generations caused to be erected, the impiety of the present must not be suffered to destroy; what the Christian liberality of our forefathers willingly gave, it is not too much to demand that we should preserve. Special attention must be given to the gutters, pipes, and drains, that they be kept quite free from everything which can obstruct the free course of the rain water, and that the walls may not suffer from damp.

"Of the interior of the church you must also make a minute survey, and cause all seats to be maintained in decent order and repair. In cases where the right to any seat is claimed by faculty, the individual claiming such right is the person bound to repair, and if he fail so to do, he loses his exclusive right; but of those seats for which no faculty can be shewn, the parishioners, to whom collectively the use of them belongs, are chargeable with the repair. In regard to the arches in the interior, no white or other coloured wash should ever be daubed over them, for such a practice only serves to conceal that of which it is desirable to have the most timely notice—viz., any tendency to decay; and therefore, I would strongly advise that, where you find any arches covered with lime wash you cause them to be immediately scraped clean. By so doing you will greatly improve the appearance of the building, and frequently bring to light extremely ornamental carved work, which may for years have been concealed from view."

STAFFORDSHIRE.

WALSALL.—The Venerable Archdeacon Hodson held a visitation on the 29th May, in St. Matthew's Church. The service was performed by the Rev. G. Fisk, vicar, the sermon preached by the Rev. J. Lister, after which the Venerable Archdeacon delivered his charge.

A church for the accommodation of boatmen is in progress at Etruria. The estimated cost is 800*l*. Messrs. Pickford and Co., the extensive carriers, have contributed twenty guineas.

SUSSEX.

BRIGHTON.—The Rev. H. M. Wagner, vicar of this town, has presented a winged book-case to the national schools. It is fitted up in the board-room belonging to the schools, and is a splendid piece of furniture, of solid oak in the Gothic style, 24 feet in length, glazed with plate glass.

The carving is most elaborate, and was executed by Mr. Pepper, of West-street. The book-case was erected by Messrs. Cheeseman, who have also inlaid with oak the floor of the room at the vicar's expense.

Her Majesty the Queen Dowager has presented 20*l.* towards building a chapel at Nutley, in the parish of Maresfield.

CHICHESTER.—The monthly meeting of the friends of the Chichester Auxiliary Society for Promoting Christianity among the Jews, was held in the School-room, Tower-street, on Monday, June 5, when the Rev. H. Nussey, of Earnley, presided in the absence of the Rev. G. Ranking, the secretary. On Tuesday morning, June 6, the anniversary sermon on behalf of the Chichester Central National Schools was preached at the cathedral by the Rev. L. T. S. Vogan, M.A., Prebendary of Wightring, and vicar of Walberton. There are now 320 boys and 160 girls under instruction in these schools; and several masters and mistresses have been recently supplied to the district schools in this and other dioceses. The congregation was large, and the collection about 20*l.*

NEWHAVEN.—Several meetings of the inhabitants of this place have lately been held on the subject of establishing a school in connexion with the National School Society. A committee has been appointed to solicit subscriptions, and has met with flattering success.

CHICHESTER.—The quarterly meeting of the Chichester Diocesan Association was held in the Council Chamber, Chichester, on the 8th of June,—the Lord Bishop of the Diocese in the chair. Most of the committee attended, and several sums of money were granted for rebuilding or enlarging churches and schools, and to provide additional curates in large and populous parishes.

WARWICKSHIRE.

RUGBY SPEECH DAY.—On Friday, 9th June, the annual recitation of the compositions which have obtained prizes took place in the large school-room. The following is a list of the subjects of the prizes, and of the successful competitors:—Latin Essay.—Conington, maj.—*Quisnam inter veteres historiarum scriptores, seu Græcos, seu Romanos, præstantissimus habendus sit?* Latin verse.—Sandars.—Arabes. English prose.—Day.—On the causes which led to the rise of the power of the Commons in England. Greek fambica.—Hon. F. C. Lawley.—*Ελπίς*. English Verse.—Hardy, maj.—Australia. Fifth Form Verses.—Cholmondely, maj.—*Θεὸς Ἀγυπτίαν*.

WILTSHIRE.

The Marchioness of Bath is about to rebuild the parish church of Horningsham, near Warminster, (which is now, with the exception of the tower, a heap of ruins,) on the same site, but upon a much larger scale, at an outlay of about 3,000*l.*

WORCESTERSHIRE.

WORCESTER.—On Whit-Monday the annual meeting of the children belonging to the Church Sunday-schools in this city and neighbourhood, took place in the cathedral. The Lord Bishop of the Diocese and family, the Rev. Canons Ingram and Fortesque, and all the parochial clergy were present. Prayers were read by the Rev. H. J. Stevenson, rector of St. Nicholas, and the sermon was preached by the Rev. David Wheeler, minister of St. Paul's, from 2 Chron. xxxiv. 3; and from the example of Josiah, there recorded, urged upon the young that they should in like manner seek the Lord. After service, the children went to their respective school-rooms, where they were plentifully supplied with tea and cake. In the evening, about 300 teachers took tea together in the lecture-room of the City and County Library. We noticed the Revs. Allen Wheeler, T. L. Wheeler, G. W. Spooner, G. L. Foxton, John Davis, Benj. Davis, O. Hodgson, E. Brine, R. Harrison, F. Bennett, J. Adlington, C. Pidecock, Esq., R. Allies, Esq., &c.; the Rev. David Wheeler presided. After tea, the Revs. the Chairman, John Davis, J. Adlington, E. Brine, Benj. Davis, and G. Hodgson, addressed the assembled teachers. At ten o'clock the meeting broke up, and thus ended a day of pure enjoyment—so decidedly in keeping with the season—that of Whitsuntide, commemorative of the outpouring of the Holy Spirit.—*Worcester Journal*.

YORKSHIRE.

The Rev. T. B. Stuart, the worthy vicar of Northallerton, has recently granted to the industrious poor persons of that town a large field, which is now divided out in allotments of land, at a moderate rent, for the encouragement of spade husbandry, and for the benefit of the said poor industrious people and their families. He has also set out a part of the large field called the "Vicar's Croft," adjoining to the said town, on part of which a new national school, in connexion with the York Diocesan School, is about to be built; and another large tract of the same field is now making into neat gardens, to accommodate the tradespeople and other industrious inhabitants of that town.

CONSECRATION OF ELSECAR NEW CHURCH.

—The consecration of a new church at Elsecar, near Rotherham, took place on 13th June. The church has been erected at the sole expense of Earl Fitzwilliam, for the use of the colliery population of Elsecar and the neighbourhood, at an expense of 2500*l.*, exclusive of the endowment.

THE USE OF CHURCH BELLS.—As soon as the intelligence of Mr. Bowes's horse Cotherstone having won the Derby Stakes arrived at Barnard Castle, several gentlemen caused the church bells to be rung, for the purpose of congratulating Mr. Bowes on his success.—*Newcastle Journal*.

WALES.

BRECON.—The late Geo. Price Watkins, Esq., has bequeathed the sum of 500*l.* towards rebuilding St. Mary's Church, Brecon.

BEDWELLTY.—On Thursday, June 1st, Richard Fothergill, Esq., of Tredegar Iron

Works, who has been twelve years churchwarden of the parish church of Bedwellty, presented that church with an exceedingly handsome and chaste communion service plate, value 30*l.*; it consists of two flagons, a paten, and a plate for the alms.

SCOTLAND.

The Marquis of Breadalbane, who has signified his adhesion to the "New Secession," has resolved to make a contribution of 10,000*l.* to its funds.—*Oxford Herald*.

COLONIAL.

His Excellency Sir Charles Metcalfe continues to abound in works of charity and munificence. We have now to record his donation of 50*l.* towards the enlargement of St. Peter's Church, Brockville; and of 25*l.*, presented through G. H. S. Brown, Esq., towards the completion of Kingsay Church, in the diocese of Quebec.—*The Church*. (Canadian Paper.)

NOTICES TO CORRESPONDENTS.

"Johannes Tricross" is in type, and will appear next month. Will he remember that our fastidiousness, on this side of the Atlantic, has outrun our virtue?

Received—Mr. Winning.

"X. X." makes the following inquiries:—

"Would the Editor of the British Magazine have the kindness to answer the following in his next Number? Prideaux, in his 'Directions to Churchwardens,' speaking of the repair of the churchyard fences, says, 'By the ecclesiastical law of this realm, *this ought to be done* at the charges of the parish. But if there be in any parish a *custom to the contrary*, and the minister, or any other, having lands, yards, or gardens abutting upon the said churchyard, have immemorially repaired that part of the fence which lies next them, *the custom must take place*; and they that immemorially repaired the *said fence are bound to do so still*.'" There is a question in a parish whether the rector is bound to repair two sides of a wooden fence. He owns no land adjoining them, and, on the authority of Prideaux, thinks that he is not bound; but, at the same time it should be stated that his predecessor is said to have repaired them, but *why* does not appear. There is no evidence to shew that the parish ever repaired them, nor that any rector before the immediate predecessor of the present one did so. In 1725, it appears from a memorandum in the parish register that a quick hedge was set round the churchyard, and therefore, where the fence alluded to now stands; but it is not said at whose expense it was planted. Ought not the repair to fall on the owner of the land abutting on those sides, as he repairs a third side, where he has land adjoining? Can the Editor be kind enough to instance any case where the rector repairs a side of a churchyard fence, *without* owning land abutting on it, and if so, *whence the right of repair was derived*?"

X. X.—Prideaux, in his directions to churchwardens, speaking of the repairs of churchyard fences, says—"By the ecclesiastical law of this realm, *this ought* to be done at the charges of the parish." This word "ought" must be deemed a most important one; and yet in the present, as in almost every instance, it represents no fact, but is sufficiently intelligible to all men. The terms right and wrong, however, should be carefully distinguished and contrasted. Surely it calls for no depth of law, civil or ecclesiastical, to perceive that custom has something to do with the matter in issue. We are told by our correspondent that his predecessor did so and so. The first question, then, appears to be this—viz., Is that argument well founded? If so, the circumstance of the former rector having repaired would, at the least, induce the belief that it had been the custom so to do. But how came it to pass that the former rector considered himself so

liable as actually to repair? Surely some one or more among many of the parishioners might be made to give "evidence" touching the matter in hand. It appears to us not unlikely that the quick hedge spoken of was set up at the sole cost of the *then* incumbent, since we find no mention is made of any charge for the same in the parish register. The only remaining question, therefore, really seems to be, What has been the immemorial custom? Under this set of circumstances, we see no good end to be answered were we to set upon the dictum contained in the last sentence of our correspondent's note.—T. H. C.

The passage in the "Valor Ecclesiasticus," inquired after by "X.X." written at full length is as follows: "Domus Sanctimonialium de Pynley ordinis Cisterciensis Domina Margareta Wygston, Priorissa ibidem.....Terræ et Tenementa.....Et de iiiij^{li} ix^s iiij^d de precio certorum quarteriorum frumenti et ordeï receptorum de manerio de Whitchurch, in comitatu Warwiciensi.....Summa [that is, the whole amount of the lands and tenements, &c.] xvijl. xs. -d." It was a nunnery near Henly-in-Arden. The information which "X. X." requires he may probably obtain from the new edition of "Dugdale's Monasticon."

A Presbyter of the English church inquires how he should proceed to get rid of an immoral and incompetent sexton.

Parish sextons are regarded by the civil, or common law, as persons who have freeholds* in their offices; and therefore though they may be *punished*, yet they cannot be deprived by ecclesiastical censures.—T. H. C.

A correspondent makes the following inquiry:—

Rev. Sir,—May I be permitted, through the medium of your Magazine, to make an inquiry respecting the epistle to be read on the first Sunday after Easter. The concluding sentence is as follows:—"He that hath the Son hath life; and he that hath not the Son, hath not life." Now, in every authorized copy of the New Testament that I have examined, the original text is closely adhered to, and the translation runs thus: "He that hath the Son hath life; and he that hath not the Son of *God*, hath not life." Can you tell me why the important words of *God* are omitted in all the Books of Common Prayer? I remain, your obedient servant,

E. G.

An "Ecclesiologist" is thanked for his interesting communication, which will appear next month. An interesting font is also in preparation.

"P. B." will find as clear a view of the doctrine of baptismal regeneration in the first four pages of Mr. Arnold's pamphlet reviewed in this Number of the British Magazine, as will easily be met with elsewhere. The other question shall be answered in a note, if "P. B." will say where a note will reach the inquirer.

How much "P. H.'s" poetry would be improved if the lines rhymed. It is not certainly rejected, but its merits are sadly depreciated by this defect. Her question on a former occasion was not answered. Of course, personal application to the incumbent has been tried, and failed?

Will "A Constant Reader," who writes on public schools, authenticate his communication by giving his name?

The Editor thanks "T. B." for the infamous pamphlet addressed by some dissenter, named Rose, to the Rev. E. Blick, of which the title states that it is in the third thousand. Nothing can be done in such cases.

"A Searcher after Truth" shall appear next month. The Editor regrets that he could not insert it immediately, the Correspondence having been made up when it arrived.

It may perhaps be as well again to contradict the lie that Mr. Debary was ever a "principal contributor," or indeed a contributor at all, to the British Magazine, in any other way than the same can be said of Mr. Cumming, the Presbyterian, and M. Portal, the Swedenborgian, and others personally unknown to the Editor, whose opinions are equally opposed to each other, and to his own.

The Editor has been unfortunate in his attempts to decipher the address of the writer on Poetry of the Fifteenth and Sixteenth Centuries, or he would have answered his note. Space for his next paper shall be kept until the middle of the present month.

* As to sextons having a freehold, see Rex. v. churchwardens of Thame. Stir. 115.

THE
BRITISH MAGAZINE.

AUGUST 1, 1843.

ORIGINAL PAPERS.

ON THE REMAINS OF ECCLESIASTICAL MUSIC IN ITALY.

THE passage of the Alps is apt to cause the heart of the traveller to beat with more than usual vigour. It is not alone the imposing spectacle of the vast wrecks accumulated in this laboratory of terrestrial catastrophes, that is presented to the eye whilst passing these mountains: the mind is carried back, far away from the delightful views spread out at one's feet. Below is Italy: the land of incident, the birth-place of so many great men, alone furnishing an abstracted mind with ample scope for meditation. During the rapid motion by which one is carried towards the plains of Lombardy—those plains which were pointed out by Napoleon to his soldiers as the recompence for their labours—the attention is divided between the immense rocks and terrific precipices amidst which the traveller is advancing, and the promised land that now begins to unfold itself to his view. Reminiscences of the past banish the present; and to a lover of music these reminiscences have a special artistic reference. Milan, where he will shortly arrive, recalls St. Ambrose, and his labours for the formation of the primitive chant of the Western Church; and it is impossible to separate the remembrance of these labours from a recollection of the reform undertaken by St. Gregory two centuries later. The name of Lombardy suggests the rule of the people who gave it to this country, and who introduced here a system for the notation of music from which our own is derived, together with the first notions of harmony. Central Italy, Tuscany, and Milan call to mind Guido d'Arezzo, of the eleventh century; Francesco Landino, the first of the Italian organists and composers of the fourteenth century; and, later still, the not less famous organists, Antonio Squarcialupi, Francesco Corteccia, Alessandro Striggio, and Claudio Merulo; and lastly, those writers to whom we are indebted for so many useful works on the theory of music, such as Anselm of Parma, Prodoscimo, Burci, Gafori, Aron, and Spataro. At Rome, in the sixteenth century, we find an admirable school, of which Palestrina was the most favourable example. Towards the

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end of the same century, and in the early part of the seventeenth, we see at Venice some bold innovators, such as *Gustaldi*, the *Gabrielli*, and *Monteverde*, who opened views and aims for the science of music, which, up to that time, had never been contemplated. An entire people of artistes of the first order sprang up at Naples in the eighteenth century. An endeavour to trace the causes which at different epochs have changed the centre of musical activity in Italy, placing it now at Florence, then at Rome, presently at Venice, and finally at Naples, appears to be not without interest. In each locality might perhaps be collected some of those interesting facts which shed a bright light over the history of an art, and often give us a clue to those influences which are so frequently found to exercise an almost absolute power in the direction of composers in their works. It is not simply the Italy of our own day we are about to visit, but the Italy of olden times—the land of prodigies, the nursery of genius under all its various forms.

A few months only were occupied in the inquiry we were about to make in Italy concerning the history of music: many years would have been necessary for so vast a field of investigation; and notwithstanding the greatest personal exertion, much could not be hoped for during so short a space of time, beyond making rapid notes, where attentive reading, extracting, and comparing, were absolutely necessary. Obligated to conform to existing circumstances, the only way was to secure every possible advantage; and fortunately, all the parties with whom we were brought into contact exhibited the greatest inclination to second us in our undertaking.

The principal libraries and collections of Italy, contain inappreciable riches, as well in relation to art and science as in connexion with their respective histories; but it must be confessed that of other great collections which once existed, such as the archives of the churches, at one time so rich, no traces are now to be discovered. A proof of this occurred at Venice; when visiting the cathedral of San Marco, we requested to be shewn several of the compositions of *Adrien Willaert*, and those of *Cipriano de Rore*, *Zarlino*, *Donati*, *Croce*, *Martinengo*, *Rovetta*, *Cavalli*, *Legrenzi*, *Biffi*, and *Lotti*, all of whom were chapel masters there. "Alas!" answered *M. Perotti*, the present director, "of all these masters nothing was left in the archives of the chapel upon my accession. What little music is now to be found here, I have myself collected, not without some labour; and I have been obliged to confine myself to such as was immediately necessary for the use of the cathedral." To what cause, then, are we to attribute the disappearance of so many precious monuments of the art as were known to exist in the chapel of San Marco in 1798, when the geometrician, *M. Monge*, was commissioned by the French government to collect musical productions, and forward them to Paris? *Monge* was not an advocate for the spoliation of one country in order to enrich another—so say the French themselves, and we have no reason to doubt their assertion in this particular instance, although the remark will not apply to them as a nation. *Monge* was an amateur, and passionately fond of music; being also a man of intelligence, he was well aware of the

historical value of ancient works; he therefore employed some persons to make copies of them, and having filled several chests with these copies, he placed them on board a vessel which was to transport them to France; the ship, however, with its cargo, was taken by the English, and Monge, it appears, has often been heard to speak with much regret of this loss, now supposed to be irreparable by the disappearance of the originals.

Some months ago, a few remarks which were published in the "*Musical Review*"* respecting the loss which was thus sustained by Monge, met the eye of George Flower, Esq., a gentleman who is well versed in musical antiquities. It struck him that he could throw some light upon the matter, and he stated that he was applied to, eight or nine years ago, to examine a considerable collection of Italian scores, which had belonged to an officer of the custom-house, recently deceased; it consisted of works of most of the celebrated ancient Italian musicians, such as Caldara, Biffi, Lotti, Durante, and several others, whose names he had forgotten. As the manuscripts were for sale, he mentioned the circumstance to a friend, Mr. V. Novello, and they were all purchased by him or his son, and are, no doubt, now in their possession. Mr. Flower thought it probable that these books were the very copies transcribed for Monge, the French geometrician. The inquiry is certainly worthy of prosecution, and if the supposition should prove to be well founded, the discovery of the manuscripts will be a valuable one.

But to return to our subject. The non-existence at the present day of the valuable store that once was deposited in the chapel of San Marco, is not the only instance to be met with in Italy of the mysterious disappearance of a numerous collection.

Of all the works of the great masters of the Roman school mentioned in the *Memoirs of Palestrina*, by the Abbate Baini, as existing in the archives of Santa Maria Maggiore, and of S. Giovanni in Laterano, not one is left. "In my youth," remarked the Abbate Santini, "I sang in those churches, and have there noticed great cupboards filled with the manuscript works of the celebrated men who were successively chapel masters there during the sixteenth and seventeenth centuries; all these have disappeared; and, unhappily, there is but too much reason to think that the cupidity of those who were entrusted with the charge of them has tempted them to sell the manuscripts to foreigners."

When Rossini was spoken to at Bologna respecting the treasures of the library of the Musical Lyceum, once collected by the exertions and at the expense of the Padre Martini, he replied, "It is no longer what it once was; because, having been long neglected, and without the slightest superintendence, it has been despoiled of many valuable works, which have been carried off to Vienna and to England."

The political vicissitudes to which Italy was exposed, from 1796 to 1814, were the first causes of these disorders. The suppression of so many convents, and the temporary closure of certain churches, left the collections of music at the various chapels without guardians or super-

* Vol. ii. p. 96.

intendents; some were exposed for public sale at the most insignificant prices; and it is said that rare and valuable musical works were for a long time seen exhibited in the streets and public places of Rome, where any one might have become possessed of important acquisitions for a few baiocchi. It must have been thus that Baini and Santini formed their valuable collections, now so rich in precious monuments of art.

The great influx of strangers into Italy at the present day, and the favour which the literature and history of music have acquired within the last fifteen or sixteen years, have contributed greatly towards rendering books on these subjects extremely scarce throughout the whole of that country. This scarcity is so remarkable, that out of a list which was drawn up of about two hundred and fifty ancient treatises on music and collections of compositions, which were anxiously required to assist in a labour of musical research, not more than a fifth part could ever be obtained, although the inquiry was extended to Milan, Venice, Padua, Ferrara, Bologna, Florence, Rome, and Naples, besides commissioning numerous booksellers, without limiting the price, to procure them. This excessive scarcity of works on music in Italy, inspires one with some degree of doubt respecting the origin of those books of which speculative sales have been made at Paris during the last few years, and which have appeared there in great numbers; a doubt that is by no means lessened when we call to mind that the stamps of several public libraries might be discovered upon many of them.

The vast number of strangers who visit Italy renders access to the principal libraries always difficult, and the more so if the manuscripts are the objects sought after. Well-known names in science and literature, as a matter of course, triumph over all obstacles, but those visitors who cannot boast of any such personal importance will find the assistance and patronage of some individual of note indispensably necessary to the opening of the chests in which the coveted works are deposited. Neither is a willingness to oblige on the part of the librarian at all times sufficient to discover that which is sought, even when access is obtained, for general and systematic catalogues do not always exist. At the Ambrosian library, at Milan, when the works of Franconi, Marchitto, Guido d'Arezzo, Huebald, and Anselm of Parma, were required, the answer, after a long search, was, that they did not form a part of the library. The astonishment of the librarian was great, indeed, when the inquirer indicated to him the numbers of the works, and greater still was his amazement, when, acting upon this hint, he discovered them bearing the identical numbers indicated; thus clearly demonstrating that strangers had made for themselves a more complete catalogue than the owners of the treasure had thought worth their while to attempt.

To the library of San Marco at Venice there is a good catalogue, but access is only obtained with great difficulty. Among the many works worthy of attention in this library may be mentioned a multitude of compositions by Benedetto Marcello, not only unpublished, but the

titles of which were not even known to his biographers. We there find, also, the original manuscript of the *Treatise on Harmonies* that formed the third part of his "*Teoria Musicale ordinata alla Moderna Pratica*," which up to the present day has not been published. This manuscript ends with the following words:—"Fine della presente opera raccolta e scritta da Benedetto Marcello. Novembre, in-8, 1707."

We must not dismiss the Lombardo-Venetian kingdom without saying a few words respecting one of the most curious relics that the musical historian can possibly meet with. Various dissertations have appeared on the Antiphonary of St. Gregory; the Abbé Gerbert thought he had discovered the most ancient copy of it hitherto known, in a manuscript once belonging to the Abbey of St. Gall, in Switzerland, but which is now in the library at Venice. A fragment only of the above-named manuscript has ever been published. This precious volume was, according to the account given of it by some, a fac-simile, —made in the eighth century—of the Antiphonary, or book of anthems, of St. Gregory, written by his hand in the latter years of the sixth century, and deposited on the altar of St. Peter at Rome—a book which was generally believed to have been unfortunately lost. Now it has been attempted to be demonstrated in a work which is at this moment going through the press,* that the pretended Antiphonary of the Library of St. Gall is a Gradual—that it is not of the eighth century, but of the sixth—that it is noted in one of the Saxon varieties of notation, which identical system of notation had not found its way into Italy in the sixth, nor even in the seventh century, and consequently that the St. Gall manuscript could not possibly be a copy of that of St. Gregory; in fact, that the Antiphonary of this father is not lost, since it has been published by the Benedictines in a complete edition of his works, from a manuscript of St. Corneille of Compiègne, of which two other ancient copies are in existence; and that the last-mentioned is, indeed, a true Antiphonary—that is to say, a book which contains all the chant for the canonical hours; and is quite a different thing from the Graduale of St. Gall's. It is also shewn, in the work above mentioned, though contrary to the opinion of many writers on this subject, that St. Gregory's Antiphonary would have been noted in Roman letters, of which the existence, notwithstanding their negations, is demonstrated by the book of Boetius; for the system of notation newly imported into Italy by the Lombards, had not yet found its way to Rome, the gates of which city were closed against it. M. Fétis, Director of the Conservatory of Brussels, was always of opinion that the most ancient copies of St. Gregory's books of chant would be found to have been transcribed in the Lombard system of notation for the use of central Italy and Lombardy.

Such was the state of his ideas on this subject when, being at Milan, M. Fétis encountered M. Batton, a French gentleman and composer, now Inspector of the Schools of Music in France, who insisted upon accompanying him in a visit he was then about to pay to

* The author of the work above alluded to, if the memory of the writer serves him correctly, is M. Fétis, Director of the Conservatory of Brussels.

Monza, for the purpose of inspecting the curiosities of the church at that place, a monument of olden time, whose history can be traced as far back as the days of the Lombardic rule. A letter from Dr. Lichtenenthal to the archpriest of this church opened the doors to the visitors. Amongst the treasures there discovered, a Graduale, written on purple vellum, in letters of gold and silver, attracted their attention. This Graduale is said to have been given by St. Gregory himself to Ethelinde, queen of the Lombards, along with some other relics also to be found in this church. A certain degree of doubt may perhaps be safely admitted respecting this statement; but it is very evident that the book cannot be of a later date than the middle of the seventh century; for we find in the *Traité de Diplomatie des Benedictines*, that manuscripts of the above description—purple vellum, with letters of gold and silver—are not met with of a later date than the commencement of the eighth century. Thanks to the letter of recommendation they had obtained, the visitors were permitted to examine this precious Graduale, and it was with an exclamation of pleasure that M. Fétis recognised the characters of the Lombard notation, thus fully justifying the before mentioned conjecture. M. Batton having asked the reason of his apparent astonishment, he explained it to him, and also the importance which he attached to the discovery.

Independent of the historical point which this manuscript so satisfactorily clears up, no one can doubt of its importance with respect to the ecclesiastical chant, since it offers a pure source for the chant of the Office of Matins, and the Mass, at the same time that the ancient copies of the Antiphonary give that of the Canonical Hours. From the existence of this venerable monument of the primitive times of the Gregorian chant, one result is indisputable—viz., that the portion of the chant pertaining to the Mass was regulated by that celebrated pontiff, as well as that of the Canonical Hours, although the ancient liturgical writers are silent on the subject.

So many different accounts had reached us respecting the musical library collected by the Padre Martini during his long and laborious career, that we felt the most lively desire to satisfy ourselves by a personal inspection. From the first moment of our arrival at Bologna, we had made it our business to gain every possible information concerning it. Rossini affirmed to us that it was this very library which, after having been taken from the ancient Franciscan convent, was become the library of the Musical Lyceum of Bologna, not however without having suffered much from the confusion in which it had been left during so many years. Since this illustrious composer has taken upon himself the direction of the Musical Lyceum, he has caused a catalogue of the valuable collection to be made. M. Sarti, who is the actual librarian, prepared this interesting document, the contents of which caused a profound astonishment, malgré the dilapidations of which Rossini spoke. One can scarcely comprehend how a poor monk, in the retirement of the cloister, managed to collect so large a number of rare books and works of ancient music, although the task was decidedly easier of execution in his days than in ours. So con-

siderable a collection of the music of the masters of the sixteenth century, it is not at all probable will ever again be made, let the sacrifice of money be what it may; for if we calculate the value of the Padre Martini's library according to the price which some isolated works have realized in the public sales at Paris and London, it will amount of a capital of more than ten millions. One thing is worthy of remark, and that is, that those amateurs who fill up the measure of their folly by elevating the value of these works to the most exaggerated prices, are absolutely incapable of making anything of them, neither understanding the ancient methods of notation, nor the mode of rendering them into the modern system.

The Padre Martini laboured at the compilation of the fourth volume of his *History of Music*; in a letter written by him to Sabbatini, dated 12th March, 1783,* we find that this volume would have contained researches on the music of the middle ages up to the close of the eleventh century,—proposing principally to examine the merits of the works of Guido d'Arezzo. The Padre della Valle says, in his *Memoirs* of the life of this distinguished musician, that he bequeathed all his papers to his pupil, the Abbé Mattei, with a request that he would complete the work. "I know in what hands I leave them," said he; and if he had wished nothing further to be done with them, he could not have chosen better, for Mattei never troubled himself to complete his master's work: it is even probable that he took no great care of his papers; for, after learning that all which remained of the collection of music was at the Franciscan convent, to which he was introduced by Rossini, M. Fétis was in a position to examine at his leisure all that could be discovered of the fourth volume of the *History of Music*, and he found nothing that came below the time of Charlemagne. At the same time, some passages in Martini's letter to Sabbatini prove that he had made a certain degree of progress in his examination of the works of Guido d'Arezzo. Whatever he may have accomplished is, doubtless, now lost.

Toulez, however, the Franciscan to whose hands the conservation of the convent library is entrusted, an amiable and enlightened man, has conceived the project of publishing all that now remains of the fourth volume of the *History of Music*. He has had a fair copy made, from which the printing is to be commenced. This publication will certainly not be without interest; for notwithstanding the great defects of the plan adopted by Martini, there is a spirit of research, joined to a profound erudition, discoverable in the work, which would be highly useful to future historians.

The historical riches relating to music contained in the libraries and various other collections at Rome surpasses all that can be conceived. It is impossible in this paper to enter into details, for the subject would of itself furnish matter for a volume. A complete collection of the works of Palestrina, which was announced by the Abbé Baini at the end of the second volume of his *Memoirs* of the life and works of this

* V. della Valle, *Memor. Stor. del S. G. B. Martini*, p. 129.

great man, was one of the most interesting objects in this great city. Unfortunately, the task commenced by the Abbé Baini is far from being achieved, and his state of health does not admit of his proceeding rapidly with it.

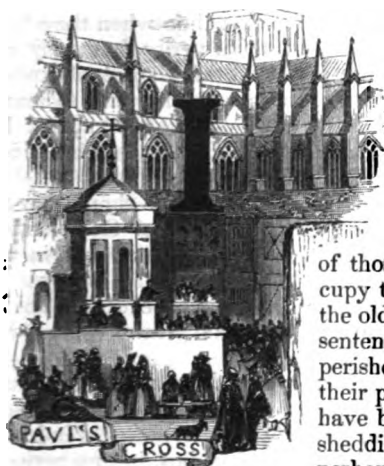
The musical library of the Conservatory at Naples is entirely of a practical nature ; consisting of operas and of instrumental compositions. This collection, although still rich and extensive, has suffered much from the troubles by which Naples has been agitated since the close of the last century ; spoliation has not been idle, for the number of original manuscripts of the great Neapolitan masters now to be found there is nothing equal to that mentioned by some earlier travellers. In whatever part of Italy one may be, one cannot fail at each step to discover traces of the devastation committed against the churches and public repositories, although sufficient is still left to furnish us with a rich harvest of discoveries and explications of doubtful subjects in connexion with the history of ecclesiastical music.

The trustees of the British Museum have recently published a catalogue of the whole of the manuscript music contained in that national repository—than which nothing could be better calculated to facilitate research in this particular branch of art ; and it may possibly be the means of making us acquainted with some unknown and ancient works of those who may be called the Fathers of Music. It has often been asserted by foreigners, that many valuable manuscripts have found their way out of Italy into this country through the cupidity of those who had charge of them. This may or may not be the fact, for it is quite as likely that the liberating, and by no means particular, armies of France, destroyed the now missing manuscripts when they overran the Italian States, as that English gold was the means of abstracting them from the libraries in which they were deposited. Nevertheless, it is very possible that some of these works might be discovered if the guardians of such of our national depositories as are not already provided with correct catalogues would follow the example set them by the trustees of the British Museum. It would not be to our credit for a stranger to be able to supply himself in his own country with a better catalogue of one of our libraries than we had provided for ourselves.

In conclusion we may observe, on the authority of the Musical Review, that the library at Lambeth Palace, possesses some curious works on music. Under the head "Psalmody" may be found some that will well repay the trouble of examination, among which may be particularized a beautiful copy of Taillour's Psalms and Hymns, in four and five parts ; Dr. John Wilson's Psalterium Carolinum, or the Devotions of his Sacred Majesty in his Solitude and Sufferings, in verse, set to music ; Salter's Psalms and Hymns ; and a splendid copy of Henry Purcell's Psalms and Hymns. The only copy in England of Jacobus de Reno, of Cologne, upon music, is also here ; together with a black letter copy of the "Praise of Music."

TIMES OF THE REFORMATION, FROM THE CONTEMPORARY PULPIT.

NO. XL.—PAUL'S CROSS.



N St. Paul's Church-yard, not many years ago, an elm was wont to shed its autumn leaves over the spot where once stood a cross,* forming the most celebrated pulpit in England. This has disappeared, like the structure it commemorated, and strong iron railings prevent the approach of those whose pilgrim steps would occupy the spot where Jewel stood while the old cathedral wall echoed his glowing sentences. Those walls themselves have perished, and a recent fabric occupies their place; yet there imagination might have been assisted in restoring them, and shedding on them hues more brilliant perhaps than was ever the reality.

A pleasure of the same kind, however, is still attainable. The presses of such men as John Day and Richard Juge, and "William Seres, dwellyng at the west end of Powles, at the sygne of the Hedgehog," have preserved many sermons delivered there and elsewhere during the latter half of the sixteenth century,† and thus enabled us to stand by the preacher's side in that ample pulpit with his friends, look round upon the congregation with his eyes, observe the age in which he lived as he did, admire its excellences, bewail its defects, and denounce its crimes.

Perhaps, without supposing him excessively fastidious, one so situated might find his place, superior as it was to that occupied by the mass of the congregation, rather interesting than pleasant. He would stand in the midst of the chief burying place of the metropolis, and if

* It was once, probably, a beautiful and lofty pinnacle, having been employed as a place for preaching as early as 1299; within a hundred years of this date it was in a ruinous condition, but was repaired about 1425. Its appearance, however, in the incorrect delineations which remain of it, most of them designed in the seventeenth century, seem to indicate that the ancient foundation and external parts of the first story were adapted to a pulpit in which was a projection for the preacher on one side of the hexagon, and room for ten or a dozen persons in the chamber behind him. It was not then surrounded by a wall; but a roof of ogee, or, according to other drafts, of simply slanting form, covered with lead, and surmounted by a cross, sufficed for the preservation and utility of this monument, but did not enhance its beauty.

† These sermons were generally printed in very small octavo, less than half the size of this page. They are usually in black letter, and have become so scarce in the last seven years, as only to be met with by the most diligent and expensive bibliophiles. The authors complained sometimes that the sale was very slack, yet some of them reached a second, and even a third edition.

an epidemic happened to be raging, the fresh broken ground on every side would give evidence of its presence. Other senses beside the sight might be assailed.

"I do marvel," said Latimer, "that London, being so rich a city, hath not a burying-place without, for no doubt it is an unwholesome thing to bury within the city, specially at such a time when there be great sicknesses and many die together. I think verily that many a man taketh his death in Paul's church-yard, and this I speak of experience, for I myself, when I have been there in some mornings to hear sermons, have felt such an ill-favoured, unwholesome savour, that I was the worse for it a great while after, and I think no less but it is the occasion of much sickness and diseases."*

It was a pity that the impressiveness of such a spot should have been so dearly paid for in its nuisances; for the house of God standing among the graves of men is a beautiful type of his church in a world of death and darkness. The site of Paul's Cross often suggested a striking illustration to a preacher. "The audience of the dead bodies under your feet," cried one, "is as great, and greater—as good, and better than you!"

But whatever may have been its advantages or drawbacks, here was one arena on which the battle of the reformation was fought with no ordinary vigour. The separation of England from Rome was indeed completed by a temporal resistance to temporal claims, but no period can more justly be selected as its commencement than the collision of the civil and ecclesiastical courts in 1515, when Dr. Standish maintained against Abbot Keyderminster, at Paul's Cross, that the clergy ought not to be considered as beyond reach of criminal and civil laws. Gardiner and Tunstall, both superior men, might be heard there on the same topic. We shall wait, however, until the Franciscan and his king had been gathered to their fathers, and the weakness of a minor sovereign gave ample scope to the exhibitions of party, and come to the exciting scene where Boner is preaching by command, and interrupted by a royal mandate to announce a victory over the Devonshire and Norfolk rebels, while Hooper and William Latimer stand by, rejoicing to see him baffled and unable to regain the thread of his discourse when the shouting had subsided, and treasuring up matter for his accusation before the council; or when Hooper himself is occupying the pulpit, pouring out his fervent soul against collective popery, and Boner, his auditor, has risen up in wrath and hurries from the assembly, content, as he said, to leave his bishoprick, but indignant that his alienated flock should be poisoned with such heretical instruction; or Father Latimer delighted the people now by a piece of buffoonery or profaneness, scoffing at the mass and marrow-bones thereof, and then, strong in honesty and age and voluntary poverty, denouncing the tyranny, injustice, and sacrilege of an untoward generation.

The companion of the preachers on the two Sundays of Jane's usurpation, and the two first of Mary, must have witnessed a stirring spectacle; and whether they looked down upon the pavement of

* Latimer's Sermons. 3rd Serm. in Advent, p. 255.

anxious faces beneath, or the selecter places of the mayor and aldermen, and the double balcony at the angle of the church set apart for the monarch and his nobles, or the more distant groups of gentry who, seated upon their mules, listened from the outskirts of the assemblage,* all partook of that strong yet irresolute expression which seems to place an auditory most within the speaker's power.

The partizans of Lady Jane Grey had obtained from many of the London preachers a promise to support her pretensions in their respective pulpits. Paul's Cross was occupied on the first Sunday of her reign by Bishop Ridley, whose conduct has only the excuse of sincerity. Impressed with a conviction that popery would be re-established should Mary succeed to the throne, he fell into an error, the criterion of fanaticism, in supposing that the end would justify the means could she be excluded. If the report of his discourse may be depended upon, (July 9, 1553,) it is the worst blemish on record of his character. He "alleged the incommodities and inconveniences which might rise by receiving her to be their queen, prophesying, as it were, before that which came to pass, that she would bring in foreign power to reign over them," and relating an interview between himself and her, where some may think his temper did not shew to the best advantage; but, alas! where was there a priest on either side during the earlier stages of the reformation—a Laud without his irritability; a Chillingworth without his latitudinarianism; a Baxter without his morbid sensitiveness—who, feeling himself also compassed with infirmity, could compassionate them that were out of the way!

Ridley was a favourite at the Cross; but there was so little sympathy of the people with Lady Jane, whom all regarded as a puppet in the hands of Northumberland, that he might have taken up that nobleman's ominous words: "The people press to us, but not one of them saith God speed you." Rogers, the next Sunday's preacher, was not a likely man to learn prudence from his predecessors; it is therefore but reasonable to believe that he did not coincide with him in opinion. He never touched upon the disputed succession, but "entreated very learnedly upon the gospel of the same day." It was no sermon to curry favour, however, for he adhered not so closely to the exposition as to prevent him in "godly and vehement" wise from "confirming such true doctrine as he and other had there taught in King Edward's days, exhorting the people constantly to remain in the same, and to beware of all pestilent popery, idolatry, and superstition." Rogers probably symbolized in this as in other things with Hooper, whose exertions in behalf of Mary were indefatigable. Both had their reward, verifying the observation of Dyos on Paul's Cross preachers, that they were like Christ sitting in a ship, while the hearers stood on dry land, "for when any sudden storm of persecution ariseth for the gospel on the sea of this world," they would be sure to suffer first.†

* Fox, 1416.

† Serm. at Paul's Cross, 1579. There were damages, however, which impended over hearers too, thus, "A stripling was whipped about London and about Paul's Cross, for speaking against the bishop that preached there the Sunday before."—Stow, B. i. p. 257.

A very different strain was heard when Mary's claims were once acknowledged. On the 13th of August, Gilbert Bourn, a canon of the same church, but widely opposed in sentiment to Rogers, advocated the measures which it was now evident that Mary intended to adopt, and defended the character of Boner, then restored to the bishopric of London. Four years ago, preaching from that spot on the gospel of the day, the very gospel that himself was expounding, his venerable diocesan had uttered those faithful words for which sectarian cruelty had cast him into the dungeons of the Marshalsea. His altered appearance attested the nobleness with which he earned the character of a confessor, and several parts of Boner's defence before the commissioners on that occasion were such as might be expected to tell well on a mixed audience; but the thing was a failure. The crowd stood round in surly silence; then murmurs rose in various parts; the mayor's call for silence was unheeded; women and boys first resorted to violence, but the contagion spread rapidly, and seized the citizens and clergy; caps were thrown up, and stones cast at the preacher. Several persons appear to have been standing, as was customary, in the pulpit with him; among others, John Bradford. Bourn and his brother asked him, for Christ's passion, to stand forward; but while Bradford was in the act of complying with this request, some infuriate zealot threw a dagger at the preacher, which caught the reformer's sleeve. This circumstance gave a turn to the popular ferment; cries arose of Bradford! Bradford! God save thy life! "Mildly, Christianly, and effectuously," he soothed the excited populace, like him who spread the serenity of his own countenance over the troubled waves of Galilee; and finally, in company with Rogers and the Lord Mayor, escorted the obnoxious preacher to St. Paul's school-house, where he remained until the crowd dispersed.

His conduct, however, found favour with neither party. "Men," says Fox, "which yet still remained behind, grieved not a little in their minds to see that so good a man should save the life of such a popish priest. One gentleman said these words, 'Ah, Bradford! Bradford! thou savest him that will help to burn thee! I give thee his life. Were it not for thee I would run him through.' During the following week, precautions were taken for the security of future preachers. Two hundred of the queen's guard were appointed to surround the pulpit. The rector of a city church and a barber were pilloried, and lost their ears for their part in the late disturbance. Apprentices were forbidden to bear arms at the Cross, and principals declared by proclamation responsible for their dependents. Lest these measures should thin the congregation that usually assembled, the mayor and alderman were required to attend. The nobility lent their presence; and Dr. Watson, a chaplain of Gardiner's, pursued the theme of Bourne's interrupted discourse with self-complacency and safety."

Such a companion of the Paul's Cross preacher as has been imagined would, however, seldom encounter risks like these, although when the hearers disliked a sermon, Drant gave it as his experience that "They will dissemble their revenge before the eyes of the world; but when the preacher is gone out of the pulpit they

will set upon him.* Sometimes they vented their indignation by paper missiles—a mode of warfare not endangering life, which, nevertheless may have been sufficiently annoying. There were no magazines and newspapers in those days where a man might be attacked anonymously; the dissatisfied hearer therefore resorted to another mode of assault, by writing down on a slip of paper his opinions upon or his objections to a sermon, and throwing it into the small chamber where the preacher stood. It may be gathered from a notice at the end of Alley's Readings that some of these must have been lengthy as well as virulent, since he apologizes for publishing his lectures without an "answer to certain railing bills cast into the preaching place against him, by certain chattering choughs,"† and expresses his intention of making them the subject of a separate work. This never seems to have appeared to add one more to the controversial books in that weary age of controversy. Occasionally such a person would be favourably placed for seeing objects of considerable curiosity. At the suppression of the monasteries, a few of the more celebrated images were broken up at the Cross, and the preacher lectured on the mechanical contrivances by which some of them were made to go through their evolutions. So ended the rood of grace from Boxley. Hilsey, Bishop of Rochester, preached while the image performed, and as the preacher "waxed warm in his discourse, and the word of God wrought secretly in the hearts of his auditors," the image, which seems to have been for sometime previously exhibited, was thrown among the people, torn to pieces, and committed to the flames. A similar fate was shared by our Lady of Worcester, who, being stripped of her finery, appeared in the form of an ancient bishop. Long afterwards the tokens found upon papists were exhibited in the same place; and in Jewel's sermons there is one passage, during the recitation of which he evidently held up an *Agnus Dei* to the people.

Sometimes again the scene would be purely ridiculous. On the 8th of March, 1556, while a doctor preached at the Cross, a man did penance for transgressing Lent, holding two pigs ready dressed, whereof one was upon his head, having bought them to sell. At others, the penances performed by persons standing before the preacher outside the pulpit, on a platform which enabled him to look over their heads, and be sufficiently near to strike them with a rod, must have called up too mingled feelings to determine which preponderated. Thus, in February, 1556, Mr. Peryn, a black friar, preached at Paul's Cross, at whose sermon a priest named Sir Nicholas Sampson, did penance, standing before the preacher with a sheet about him, and a taper in his hand burning. The man's crime lay in a rather too strenuous and practical protest against clerical celibacy—he had two wives. And thus at a later period seminary priests would read their recantation at the end of the sermon, when the rack or the gibbet overcame their constancy.

* Drant's Sermon at the Spital, 1572.

† Alley's *Poor Man's Library*, fol. 137, vol. ii. Similar papers appear to have been posted against the cross, as also play-bills, pasquinades, and epigrams. Many of these are still in existence.

If men of old had any of the feelings of their fellow mortals in the present day, the pulpit where they would have to discharge such singular offices would not be easily supplied; and about the middle of the fifteenth century there seems to have been considerable difficulty, not only from the reluctance of the preachers, but the contending opinions of those who had power to obtain their appointment.

From the time that John Soule, a Carmelite friar, read on the Epistles of St. Paul, there seems to have been a steadily increasing and improving supply of preachers at the Cross. The London clergy, both regular and secular, thronged to hear him, and he died in 1508, leaving the character of a most pious and religious father.* He therefore was probably in the decline of life when Colet first read on the same subjects at Oxford, and had been dead ten years when Stafford lectured at Cambridge, and with his colleagues, Thixtel and Paynel, founded a new school of divinity. Meanwhile, the preachers attached more rigidly to the standard of Romish orthodoxy, were improving. The calm zeal and dignity of Fisher, and the flowing eloquence of Longland, were approached by many who held almost every shade of opinion between them and the Proto-reformers; and whenever the pulpit was disengaged, some ripe scholar was glad of an invitation from the Bishop of London to supply. The shock which the dissolution of monasteries sent through the whole ecclesiastical system, and the violent oscillations of religious opinion afterwards, made the metropolitan pulpit a post which competent men hesitated to occupy, and weak men disgraced; while none but the most subservient would willingly endure that kind of secular dictation, which extended at times to churchmen of the highest rank, was unscrupulously employed on the inferior clergy.† About 1544, Boner writes to Parker, then Vice-chancellor of Cambridge, in terms of urgent remonstrance, stating that "contrary to the accustomed usage of that university, there had not of late been many at Paul's Cross to preach the word of God to the edifying of the king's subjects and the honour of the said university, beside the exercise of themselves, and the demonstration of their learn-

* Wood's Ath. Oxon.

† In 1548 Gardiner was summoned before the council just before Whitsuntide. He was required not to leave town until he had preached a sermon at the Cross, in defence of Edward's reforms, from notes brought to him by that steady votary of expediency, Cecil, and he was desired to write this discourse, and submit it for inspection previous to delivering it. This indecent demand he would not comply with, but expressed his readiness to speak on most of the subjects indicated. On the subject of the eucharist he was advised, first by the secretary, then commanded in the king's name, not to say a word. His reply, as well as his sermon, does him as much credit as any other passage in his life. "Mr. Cecil, I shall preach the very presence of Christ's most precious body and blood in the sacrament. This is no doubtful matter, nor controverted of any except of a few ignorant men who say they know not what. I must also speak of the mass, upon which I think it important that his majesty should know my sincere opinion. This opinion, therefore, I should certainly utter, even if I knew that I must be hanged for my honest seal immediately upon leaving the pulpit." Men in humbler stations sometimes acted with equal energy.

"If therefore, any man will send for us home and school us beforehand, either in his secret closet, or pleasant orchard, or wide fields, and will teach us either what to speak or how to speak, to please all and displease none, as some have done; we are to signify thus much unto him, that we are not ministers of men's unbridled affection, but of God's most holy will."—Burton's Sermon at Norwich Cathedral.

ing. "I promise you," he continues, "I take it strangely that they have not heretofore more often come; and if they object, the fault unto me not desiring them, I now provoke them by you and these my letters to do the thing which many ways is honourable."*

Ridley found equal difficulty in obtaining good supplies. He also intreated Parker to assist him, and his letter, penned in a rather different style from Boner's, gives a lively picture of his embarrassments. "Sir, I pray you refuse me not a day at the cross. I may have, if I would call without any choice, enough; but in some, alas, I desire more learning, in some a better judgment, in some more virtue and godly conversation, and in some more soberness and discretion."†

It is not hard to guess the sort of answers that may have been returned to such invitations by good and retiring men, who did not look to the church to make their fortunes. Few preachers can have had voice enough for the situation; fewer sufficient self-command to preach without book to people who were evidently using the area beneath them as a lounge, and fewest whose overpowering oratory could still the tumult, and bid—

"fools who came to scoff remain to pray."

"There is no place," says Ant. Anderson, "so egregiously polluted as the church of Paul's, or his word more contemned in any place. What meaneth else that accustomed walking and profane talking in time of the sermon there?‡ Dyos laments how they grudged the preacher his customary hour, and Topsell even thinks that the morals of the people were in an inverse ratio to the sermons they had an opportunity of hearing.

"Look upon those places where the minister hath been of the longest standing and greatest practice, where pastors, according to the Lord's own heart, are planted; where the voice of the word soundeth at least every sabbath day. And you shall find them more ignorant in knowledge, more lewd in living, more obstinate in words, and more disobedient in deeds than other people are."§

How far, however, this difficulty embarrassed the Bishops of London, and how far it was shared by others, it is not easy at present to determine. In Dean Colet's time, the pulpit seems to have been entirely under his management, as he established a sermon every Sunday at the Cross. This, however, may have been exclusive of the Lent sermons, since Cranmer evidently felt himself authorized to appoint any one he pleased on those occasions, and Parker sustained the whole odium of any failures. The practice of the latter archbishop was to obtain from the secretary a list of such preachers as he thought would be agreeable to the queen; a necessary precaution, for if she disliked any she would stay away, and thus cast a slur upon him, which was greatly dreaded. These lists the primate revised, and after altering such names as he considered unfit, either from incompetence or fana-

* *Styrie's Life of Parker*, i. 34.

† *Ibid.* p. 58.

‡ "If he standeth never so little above his hour he doth not edify, but tedify." Burton's Sermon at Norwich.

§ Topsell, p. 7.

ticism, he wrote to the parties in question, sending the appointment, and also, warned by an unfortunate disappointment on one occasion, provided a few supernumeraries who would take a turn in case of any accident. After all, an order from the council seems to have set aside any previous arrangements, so that men penally detained in London for the most factious resistance to their ecclesiastical superiors might be heard preaching at the Cross in the metropolitan's teeth.* The confusion in this important matter was sometimes incredible. While Samson and Humphrey were in London, in 1564, kept in attendance by the council on charges of obstinate irregularity, and on the point of deprivation and imprisonment, their names appeared in the list of Paul's Cross preachers! The queen desired the secretary to strike them off, supposing them to have been nominated by him, but he knew no more about it than the archbishop, but supposed the Bishop of London or the Lord Mayor had put them in. It turned out, however, that none of the four had made any such nomination. They had been appointed by the Earl of Leicester, and, as it was discovered too late to provide substitutes, both made their appearance. The same kind of thing occurred in 1573. Bishop Sandys had appointed Crick, a chaplain of the Bishop of Norwich, who had preached well and soberly the preceding year, who spent his hour in defending Cartwright's book of discipline. Wake, of Christchurch, Oxford, was similarly selected, and having made the bishop's chancellor an ambiguous promise not to defend puritanism, poured forth an invective against the church, and escaping, sheltered himself under the privileges of the university.

Thus it was that these sermons sometimes exhibited such an amount of violence and faction. Preachers could not withstand the irresistible temptation of popular applause. Indeed, Paul's Cross was the Exeter Hall of that day; for as Whitgift justly observed of the puritans in a sermon at Greenwich—

"While the people commend their life and doctrine, whilst they call hypocrisy holiness, arrogancy simplicity, wrath zeal, disobedience conscience, schism unity, words matter, ignorance learning, darkness light, it so puffeth up the minds of their teachers with an opinion of themselves that they dare be bold to propound anything so that it taste of novelty and please the people."

Nor was this all, unless Laurence Barker exaggerates the conditions and feelings of a popular preacher:—

"And if ever that were true, which long since was affirmed in things of civil life, that '*est natura hominum novitatis avida*'—all men from their cradles delight in uncouth novelties—then it is most apparently true for this present age in this kingdom, and especially in this city, for matters of religion, where, amongst other kinds, no doubt, of sundry errors, you shall see men by four means betray their curio-

* He reckoned to have some reflections made upon him in their sermons before her majesty. Str. Parker, ii. 41. The wretches boasted that calmly as he could dine after hearing "even song or prick-song," they could spoil his appetite with their sermons.—See Dialogue between a Soldier of Barwick and an English chaplain.

sity for they must either have new teachers to instruct them, always one man will be stale; they must have choice; or if the same man still teach he must provide them some new doctrine, ordinary dishes will clog their dainty stomachs; or if he do deliver them common lessons, he must not say that he hath them by common means, the least must be by visions or by revelations, they must be far-fetched, things bred at home are forbid; or if he be no new man, nor bring no strange doctrine, nor receive it but by common means, he must confirm it by extraordinary courses; he must be one that is able to do some miracles, and at the least to work great wonders; either the preacher must be new come or new found; either the attaining of his learning must be by revelations, or else otherwise the confirming of it by working miracles, or else if none of these, but that it be 'commune sanctorum,' his auditory will not stick to tell him in these days that they could have said as much themselves as this is, and that if you can acquaint them with no other things than these, they had as live to hear their own cow low. Tell them where they may hear an honourable bishop preach, a reverend prelate, or an ancient, grave divine—tush, they know what these are, temporizing, formalizing, a sort of written doctrine, such as when a man hears their texts he may guess himself what will be all their sermon; but if you can tell them of a trim young man that will not quote the fathers, (and good reason, for his horse never eat a bottle of hay in either of the universities,) that never yet took orders, but had his calling approved by the plain lay elders, (for he was too irregular to be ordered by a bishop,) that will not stick to revile them that were in authority, that his secretaries may cry he is persecuted when he is justly silenced. If ye can give them intelligence of such a man, oh, for God's sake, where teacheth he! To him they will run for haste without their dinners, sit waiting by his church till the door be open; if the place be full, climb up at the windows, pull down the glass to hear him, and fill the church-yard full, send him home everything, one man plate, another hangings, this gentlewoman napery, that good wife money; let him want nothing so long as he is new, though within two years after they leave him on a lee land and never heed him."*

ANTIQUITIES, ETC.

"PERSECUTION IN KENT."

(Continued from vol. xxi. p. 632.)

Eisdem quinto die mensis Maii et loco immediate prædicto, in præsentia supradicta coram eodem Reverendissimo patre pro tribunali

* Sermons begun at Paul's Cross, and continued before an honourable audience, I cannot help subjoining an account of the popular preacher in 1584: "There needeth no more when a man preacheth unto them but a glorious show of learning, a sweet, ringing voice, and matters so strange and strangely handled that they may be brought into a wonderment of that they know not; and Satan hath many chaplains fit for this turn, to serve the vain humour of such people, and to set forth themselves after a pompous sort."—M. G. Gifford.

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L

adhuc sedente judicialiter, comparens personaliter Robertus Hilles de Tenterden, et publice abjuravit et renunciavit omnibus heresibus et damnatis opinionibus suis juxta contenta in quadam scedula abjuratiōis suæ hujusmodi per eum publice recitata tunc ibidem et signo crucis manu sua signata, prestito per eundem Robertum ad sancta dei evangelia per eum corporaliter tacta de perimplendo pœnitentiam sibi ob premissa per eundem Reverendissimum patrem injungendam juramento corporali, cujus scedulæ tenor sequitur, viz. In the name of god, amen. Bifore you the moost Reverend fader in god, Robertus Hilles. my lorde William, Archebissshop of Cannterbury, I Robert Hilles of Tenterden of your diocese of Caunterbury of my pure hert and fre will confesse and knowlege that I in tymes passed bifore this houre that is to witte by the space of xii. yeres and more, have beleved, thought, said, holden, affermed and taught of the sacramentes of the church, and of the articles of the faith, otherwise than the holy church of Rome, and universall church of god techeth, holdeth, and observeth, and many and divers open and damned errours and heresies contrarie to the true and catholik feith, and determination of holy church, I have secretly and openly holden, beleved, affermed, and taught, and specially among other these errours and heresies folowing, that is to witte, ffurst, that in the sacrament of the aulter is not the verey body of Criste, but oonly materiall bred, also that confession of synnes ought not to be made to a preest, also that there is no more power geven by God to a preest than to a layman, also that the solemnisation of matrymony is not necessary nor profitable for the wele of mannys soule, and that the sacrament of extreme unction, called aneylyng, is not profitable nor necessary for mannys soule, also that pilgrimages to holy and devoute places be not necessary neither meritorious for mannys soule, also that images of seyntes be not to be worshipped, and that a man shuld pray to no seynt, but oonly to god, also that holy water and holy brede is not the better after the benediction made by the preest. Wherefore I the forsaid Robert Hilles willing hereafter to beleve in the faith of Crist and of his church and to folowe the true doctryne of holy church with a pure hert forsake and utterly despise my said errours, heresies, and damnable opinions, and confesse theym to be contrariouse and repugnaunt to the feith of Crist and determination of holy church, and therefore the said errours, heresies, and opinions in especiall, and all other errours and heresies, fals doctrynes and damned opinions in generale lykewise contrary and repugnant to the faith off Criste and determination of his church aforesaid, I abjure, forsake, and utterly renounce here bifore youre gracious lordship and all the honourable audience here assembled, and over that I sware by these holy evangelies by me bodely here touched that from hensforth I shall never holde, teche, beleve, or afferme the forsaid errours, heresies, and damnable opinions nor noon other ayenst the feith of Cristes holy church and determination of the same, nor yet I shall by myself or any other persone privatly or apertly defende, maynteyne, socour, favour or support any persone that to my knowlege holdeth, beleveth, affermeth, or techeth any suche errours, heresies, or damned opynions, or any persone that is suspect of the same,

and if I may know hereafter any person of suche errour, heresie, or of any suche fals doctryne, or any opinions, contrary to the common doctrine of the church aforesaid, or if I may knowe any of their fautors, comfortours, concelours, or defensours or any that have suspect bookes or quayers of suche errours, heresies and damnable opinions, I shall withoute delay give knowlege unto your good lordship, or unto your ordinary or ordinaryes of the same persones, or elles unto your and their officers so god me helpe and holydome, and thies holy evangeliess. In wittnes wherof to thies presentes with myn owne hand I have made and subscribed the signe of the holy crosse. ✠

Item tunc ibidem Reverendissimus pater injunxit Johanne Colyn quod posthac neminem celabit quem noverit de heresi suspectum, seu heresim docentem aut tenentem. Et quod non amovebit se ad alia loca morandi causa nisi prius certificabit eundem Reverendissimum patrum aut suos successores de loco ubi manebit. Et quod non comedet carnes aliquo die Mercurii per annum integrum proximum futurum.

Quintodecimo die mensis Maii Anno Domini supradicto in Capella Manerii dicti Reverendissimi patris de Lamethith, præsentibus tunc ibidem magistris Cuthberto Tunstall ejusdem Reverendissimi patris Cancellario, Roberto Wodwarde commissario ejusdem Reverendissimi patris Gabriele Silvester sacræ theologiæ professore, Johanne Estfeld, et notariis superius nominatis ac aliis coram eodem Reverendissimo patri judicialiter sedente comparuerunt personaliter Thomas Harwode de Rollynden Cant. dioc. Johanna Harwode uxor ejusdem, et Philippus Harwode filius eorundem, Johannes Bampton de Boxley ac Stephanus Castelyn de Tenterden ac omnem heresim et erroneas opiniones contra fidem catholicam et ecclesiæ universalis determinationem, quas ibidem se tenuisse confessi sunt publice abjurârunt in forma qua supradicti abjurantes abjurârunt, juxta contenta in scedulis suarum abjuracionum per eos et eorum quemlibet tunc ibidem publice recitatis et manibus suis propriis signo crucis signatis, prestito primitus per eodem ad sancta dei evangelia per eorum singulos corporaliter tacta de perimplendo pœnitentiam eis in hac parte injungendam juramento corporali, quarum scedularum tenores sequuntur, viz.

In the name of god, Amen. Bifore you the
 Thomas Harwode moost Reverend fader in god, my lorde Archebishop
 Johanna Harwode of Caunterbury. We, Thomas Harwode, Johane
 Philippus Harwode. Harwode, and Philipp Harwode of Rowenden, of
 your diocese of Canterbury, of my pure hert, and free will confesse and knowlege that we in tymes passed, bifore this houre, that is to witte by the space of three yeres and more have beleved, thought, said, holden, affirmed, and taught of the sacramentes of the church, and of the articles of the faith otherwise then the holy church of Rome and universall church of god techeth, holdeth and observeth, and many and divers open and damned errours and heresies contrarie to the true and catholik faith and determination of holy church we have bothe secretly and openly holden, beleved, affirmed, and taught, and specially among other these errours and heresies folowing that is to witte, first that the sacrament of the aluter ys not Cristes verey

body, but materiall brede, also that confession of synnes ought not to be made to a preest, and that confession is not profitable for a mannys soule that is made to a preest, for it shuld be made onoly to god in mynde, also that pilgremages to holy and devoute places be not necessary nother meritorious for mannys soule, also that the ymages of the crucifixe, of our lady, and of holy seyntes be not to be worshipped. Wherefore we, the forsaid Thomas, Johane, and Philippe, willing hereafter to beleve in the feith of Criste, and of his church, and to folowe the true doctryne of holy church with a pure hert, forsake, and utterly despise my said errors, heresies, and damnable opinions, and confesse theym to be contrarious and repugnant to the faith of Criste and determination of his holy church, and therefore the said errors, heresies, and opinions in especiall, and all other errors and heresies, fals doctrynes, and damned opinions in generall, likewise contrary and repugnant to the faith of Crist and determination of his church aforesaid, we abjure, forsake, and utterly renounce here bfore your gracious lordship and all the honorable audiance here assembled, and over that I swere by these holy evangelies by us bodely here touched, that from hensforth, we shall never holde, teche, beleve, or afferme the forsaid errors, heresies, and damnable opinions, nor noon other ayenst the faith of Cristes holy church, and determination of the same, nor yet we shall by oure self or any other persone pryvatly or apertly defende, mayntene, favour, socour, or support, any persone that to our knowlege holdeth, beleveth, affermeth or techeth any such error, heresie, or damned opinion, nor any persone that is suspect of the same, and if we may knowe hereafter any persone of suche error, heresie, or of any suche fals doctrynes, or any opinions contrary to the commen doctryne of the church aforesaid, or if we may knowe any of their fautours, comfortours, concelours, or defensours, or any that have suspect bookes or quayers of such errors, heresies, and dampnable opinions, we shall without delaye geve knowlege unto your good lordship or to your successours, or unto the ordinarye or ordinaries of the same persones or elles unto your and their officers, so god me helpe and holydome and thies holy evangelies. In wittnes wherof to these presentes with oure owne handes we have made and subscribed the signe of the holy crosse. Thomas Harwode. ✠ Johane Harwode. ✠ Philipp Harwode. ✠

In the name of god, amen. Bfore you the most Reverend Stephanus fader in god, my lorde William Archebissop of Caunterbury, I Stephyn Cattellyn off Tenterden of your diocese of Caunterbury of my pure hert, and free will confesse and knowlege that I in tymes passed bfore this houre, that is to witte by the space of iiij. yeres and more have beleved, thought, saide, holden, affermed, and taught of the sacramentes of the church, and of the articles of the faith otherwise than the holy church of Rome and universall church of god, holdeth, techeth, and observeth, and many and diverse open and damned errors and heresies contrarie to the true and catholik faith, and determination of holy church, I have both secretly and openly holden, beleved, affermed and taught, and specially among other these errors and heresies folowing, that is to witte, ffirst, that in

the sacrament of thaulter ys not Cristes verey body but materiall brede, also that pilgrynages to holy and devoute places be not necessary nother meritorious for mannys soule, also that images of seyntes be not to be worshipped, also that a prest was not sufficient to here a mannys confession and absoile hym of his synnes, for suche absolution of a prest was nothing profitable for a mannys soule, but that confession was to be made oonly to god by mynde. Wherefore I, the said Stephen Castellyn, willing hereafter to beleve in the faith of Criste and of his church and to folowe the true doctryne of the same with a pure hert, forsake and utterly despise my saide errours, heresies, and damnable opinions, and confesse theym to be contrariouse and repugnaunt to the faith of Criste and determination of his holy church, and therefore the said errours, heresies, and opinions in especiall, and all other errours, heresies, and damned opinions in generall likewise contrary and repugnaunt to the faith of Criste and determination of his church aforseide, I abjure, forsake, and utterly renounce here before your gracious lordship and all the honorable audience here assembled, and over that I swere by thies holy evangelies by me bodily here touched, that from hensforth I shall never holde, teche, beleve, or afferme the forsaid errours heresies and damnable opinions nor noon other ayenst the faith of Cristes holy church and determination of the same, nor yet I shall by myself or any other persone privately or apertly defende, maynteyne, socour, favour or support any persone that to my knowlege holdeth, beleveth, affermeth, or techeth, any suche error, heresie, or damned opinion, nor any persone that is suspecte of the same, and if I may knowe hereafter any persone of such error, heresie, or of any suche fals doctrynes or any opinions contrary to the commyn doctryne of the churche aforseide, or if I may knowe any of their fautours comforters, concelours and defensours, or any that have suspecte bookes or quayers of suche errours, heresies and damnable opinions, I shall without delaye geve knowlege unto your lordship, or to your successours, or unto the ordinare or ordinaries of the same persones, or elles unto your and theyre officers. Soo god me helpe and holydome, and thies holy evangelies. In wittnes whereof to thies presentes with myn owne hand I have made and subscribed my name. the signe of the holy crosse. Steven Castelyn. ✝

Quibus abjuratibz tunc ibidem factis præfatus Reverendissimus pater eidem injunxit—viz., quod die Sabbati proximo ad octo dies apud Cranbrooke tempore quo publicum forum ibidem celebrabitur, gestabunt fasciculum ligneum super humeros suos terna vice circa forum, et abinde transeant ad ecclesiam cum eodem fasciculo, et illud ibidem dimittat, et flexis genibus, ibidem dicent orationem dominicam, Ave Maria, et credo.

Item ulterius injunxit eidem Thomæ, Johannæ, Philippo, et Johanni quod duobus diebus dominicis et festivis proximis post diem sabbati ad octo dies eant nudi pedes et tibias cum fasciculis ligneis super humeris suis more pœnitentium ante processionem in ecclesiis suis parochialibus, et stent per totum tempus missæ cum iisdem fasciculis in medio ecclesiæ ibidem ante ostium chori.

Item, quod non amoveant se a loco ubi jam inhabitant nisi prius certificabunt eundem Reverendissimum patrem seu ejus successores de loco ubi manere intendunt.

Item, quod revelabunt quoscunque noverint de heresi suspectos, aut libros de heresi habentes.

Item, quod frequentabunt suas ecclesias parochiales diebus dominicis et festivis, et ibidem divina audient ut boni Christiani.

Et in super, tunc et ibidem Reverendissimus pater injunxit Stephano Castelyn, quod gestabit fasciculum depictum modo quo superius recitatur super humero suo sinistro publice sine aliqua occultatione durante vita sua nisi aliter fuerit secum dispensatum per eundem Reverendissimum patrem aut suos successores sufficienter et legitime.

Item, quod tribus dominicis festivis, viz. in dominica ad octo dies gestabit fasciculum ligneum ante crucem in processione ecclesiæ suæ parochialis, stando post processionem in medio ecclesiæ ante ostium chori, usque ad finem missæ.

Item, quod non amovebit se a loco ubi jam inhabitat, nisi prius certificabit eundem Reverendissimum patrem, seu ejus successores de loco ubi manere intendit.

Item, quod revelabit dicto Reverendissimo patri quos noverit suspectos, aut libros de heresi habentes, &c.

Item, quod præmissa perimplebit sub poena relapsus.

(To be continued.)

SACRED POETRY.

THE CHURCH BELLS.

THE church bells, with their soothing chime,
Came softly sounding on my ear;
The Sabbath day, till end of time,
'Tis right and meet to hallow here.

While thus I mused, the tolling bell
Sent forth its deep though pleasing sound;
'Twas not the solemn funeral knell
That bade me tread on hallow'd ground,—

No—'twas the warning sound for prayer
In God's own house; where aching hearts,
In earnest supplication there,
May pray to Him who peace imparts!

The lofty spire within my view,
The church stood forth in lovely mien,
And seemed to speak, in metre true,
That it shall be, what it has been,

The house of God—the house of prayer—
 The poor man's shield—the rich man's joy!
 Peace and good will shall yet breathe there,
 And charity without alloy!

The church-yard path, with quiet pace,
 I slowly walked; and pass'd a stone,
 Which told the name, the resting-place,
 Of one I knew; but he is gone,—

Gone—let me hope—to realms of bliss,
 Where pain and sorrow are no more,—
 To everlasting happiness,
 Offered alike to rich and poor.

I enter'd then the gates with thanks,
 Into this sacred court with praise;
 Where all good men, of divers ranks,
 Are wont to chant their pious lays.

The rich and poor sat side by side—
 The rich man knelt and so did I;
 In common both pure joys desried,
 With forward and reverted eye.

The prayer was read, the psalm was sung,
 The people joined with one accord;
 The church with exultations rung,
 In praise of God the glorious Lord

O God! Oh! may thy spirit rest
 On ev'ry soul before thee now;
 May ev'ry humble, longing breast,
 In grateful adoration bow;

And thank thee, for thy holy word,—
 And thank thee, for thy mercies past:
 Through Jesus Christ be thou adored—
 O Lord! we thank thee, first and last.

W. S.

**"BE WATCHFUL, AND STRENGTHEN THE THINGS THAT
 REMAIN."**

REMEMBER all! The past is dear,
 Whate'er that past may be;
 The silent voice we fain would hear,
 The banish'd features see;
 And far away, by life's first springs,
 Will fancy find her native home,
 And body forth from ruin'd things
 A dream of days to come.

Remember all! The blessed prayer
 In early childhood pray'd;
 No vows of penitence were there,—
 Protection, heavenly aid,

Guidance to serve our God aright,
 Was all we ask'd or needed then ;
 'Twere worth long years of manhood's might
 To pray such prayer again.

Yet blessed was the crystal tear
 Before His altar shed,
 When first our faltering steps drew near
 To taste the LIVING BREAD ;
 Still when returns that rite divine,
 Redeeming many a broken vow,
 We eat the bread and drink the wine—
 But ah, we weep not now.

Well ! be it dried, that blissful tear,
 Of holy feelings born,
 Go, strongly act as night draws near,
 E'en as ye felt at morn ;
 Though round malignant spirits lurk,
 Christ shall his many sons inspire
 To zeal and patience in his work,
 And soon shall bring the hire.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

REVIVALISM IN AMERICA—ITS SOURCES AND OPERATION.

MR. EDITOR,—Different nations have different modes of action and thought, and various development of character. National character is, in fact, as various as personal. This will give a far greater variety to the religious operation of a country than is commonly imagined, especially when the character is not completely formed, but in progress. And so it is with the American nation. Our national character has, in a great measure, within the last twenty years, entered into and controlled all the religious operations of the various sects who stand apart from the church—that is to say, the vast mass of all who at the commencement of that period were professors of religion. I do not intend to enter into a disquisition upon our national character ; it is sufficient that in almost all Americans I can discern two elements, and that these two seem to me to be those that make the difference between those in Europe and those men who belong to the various non-episcopal denominations. The first is the practical. It cannot be denied that whatsoever charms the abstracted, or the contemplative, or the poetical, may have for individuals, as far as regards the national mind this great and leading element outstrips all the rest—the practical—the desire to DO and to be DOING. Second only to it comes the desire for excitement or STRONG FEELING. This last, though it may be partially attributed to our political situation, undoubtedly is in a

greater degree constitutional, and owing to climate and the various other influences that operate upon the frame of man. The first characteristic has by some been traced to our Anglo-Saxon descent. But howsoever we may philosophize upon the facts, I think it is undeniable that these two instincts at present are leading ones in the national character, seen as well in every individual as in the general course of action.

Bearing this in mind, and taking it with us through the whole course of this essay, we shall plainly see the origin of revivalism. We shall see that it was a natural direction of these two feelings, from that which was *permanently unreal* to that which for the moment was real. We shall also see, that as those two tendencies are ever in search of the real, they have now so interwoven themselves with the popular religion as to give the greatest hope for the church. That these are the origin of that unwitting movement over all denominations whatsoever, which one may see most plainly to be a movement, perhaps most fervent where they are most unconscious of it, towards the sacerdotal, the sacramental, the authoritative. And though Mr. Caswall may be of another opinion, still I will venture to say, that the secret of the Mormon success rests in the advantage which has been taken of the general working out of all sects towards something that shall give them the realities of a church.

The very notion of sectarianism in opposition to the idea of a church is selection; the choosing out (*hæresis*) of that which fills our mind; the selection by an individual man of a dogma or a practice, which to him is a fundamental, upon which he builds, or from which he deduces, all the other articles of his belief. The very fact that sectarianism originates with individual men secures this result in it, of singleness in fundamentals and secondariness in all other articles.

Yet still there may be, in outward things, many circumstances that can conceal this poverty of fundamentals, that can make men believe that instead of taking one notion, and making it the "key" of the whole "written word," they are taking the whole of scripture truth as it is. There is a tradition, too, of the church he has left, that clings about an heresiarch, and prevents the personal operation upon himself of his own scheme. Even at the time that he is rending away one doctrine from the body, and setting it up as a standard, he cannot become free of the tradition of the others. Their tradition works upon him; his tradition only upon his followers. Heresy is not perfected in the first generation. After a time it becomes so, and its adherents come to stand upon the narrow ground of the one doctrine that is distinctive, which has been the curse of separation. Such is the process that has gone on with all separatists whatsoever, ancient and modern. The originator of a sectarian scheme is generally a man of great energy, possessed of one idea, and in its strength bearing down all before him. But a succession of such men—there lies the difficulty. To master one idea, and to be mastered by it, so that a man's whole life shall be but an exposition of it, this is a gift or a curse of which but few men are capable. Such a state seems to vest the pos-

essor of it with a sort of *authority*, and a power of bearing down other men. But still this peculiar authority, of which we may in history see the strongest exemplification, is not transmissible. A ministry is instituted by the leader, they think that they are his successors; after a few generations it is discovered that they do not possess it. The very condition of sectarianism, as a religious organization with but one fundamental, renders a MINISTRY OF AUTHORITY an impossibility that every day shews itself more impossible. It becomes a ministry of PERSUASION and PERSONAL INFLUENCE.

External pressure will do a great deal to keep such a body as this together, though its unreality as a ministry is evident; antagonism will do a great deal, too, and some dissenters in England are aware that "round abuse and sharp invective against the Establishment" is a good way "to keep up the dissenting interest." Here in America, as all sects stand upon the same ground, such external support fails, though men strive strongly after it. How is the line to be kept up? One step more must be made downward. The ministry of influence must yield to the MINISTRY OF TALENTS. Two ways have they of operating—the way rhetorical, the way impassioned. The latter is a dernier resort, and so they try the first.

Great is the glory of the Gothic races. They first introduced, as the representative of Death the deliverer, a ghastly skeleton, instead of the pale and calm image of youth, which classic fancy imagined to represent the brother of Sleep. In modern times we have transcended these old Goths. "Skeletons" as a representative of "sermons" is a superior invention. The modern Goths outstrip the old ones forty rods. Yet still a skeleton is the foundation of the human frame, and though no living man can clothe it again with flesh, and that which has become a skeleton must remain so, still, in despite of the analogy, many men there are who, with the aid of such an article, succeed Sunday after Sunday in presenting a tolerable image of religious instruction, consisting of Simeon's skeletons, covered with something as much like muscle and sinew as the preachers can command. However, to recapitulate.

When an organization has quitted the church with her succession of doctrine, authority, and sacraments, all which the retiring body must leave behind them, we find that at the first the zeal and ardour of the originators can keep them up abundantly; they have even a superfluity of strength, as insane men always have, and will valourously reject ordinary aids and ordinary support; they boast and brag, as drunken men will do, and desire to shew their spirituality, as these their sobriety, by standing alone. A few generations pass by of the succession from Wesley, or Calvin, or John Knox, or Roger Williams. They find something must be done to counterbalance their want of a church. Rhetoric is the first resort. And to it they go, with "Simeon's Skeletons," "Preachers," "Treatises on Preaching," "Pulpit Assistants," "Homiletics," "Reformed Pastors," "Pastor's Vade Mecum," and an immensity of other engines patented for the manufacture of sunshine from cucumbers, and wheaten flour from bran bread. Preachers

are made as easily as spinning-jennies, and sermons turned off with a rapidity truly astounding. There are in these United States, where this manufacture (*ut nos ipsos laudemus*) has attained the greatest perfection, two miles and a quarter height perpendicular of sermons made annually, the sermons being reckoned as laid flat upon each other, six to an inch. In the course of time, however, when the manufacture has been brought to perfection, though the produce in quantity is quite adequate to the immense demand, still in quality it is found to be rather wersh and insipid. Certain phrases, that would have aroused ancestral congregations into ecstasies, lose the power they had of giving pungency and flavour; and the lineal descendants of the very men that in days of old could listen to "dear holy brother Schwedler, from the borders of Silesia, preaching a six hours' sermon," (*vide Zinzendorff's Life*), or attend upon Sundays Matthew Henry's ministrations for six or eight hours, find it rather difficult to listen for an hour to the "great preacher," Dr. Ironside Slaverem, though he give them all the variations upon the single string—extempore praying, extempore preaching, and singing that ought to be extempore—such sad stuff are modern hymns.*

Men naturally get tired of such preaching; they long for something real. It is in vain that the polish of a style perpetually practised, and the disguise of action and voice, is thrown around the stuff; they taste Simeon through it all, all the deliramenta and blandishments of rhetoric cannot hide the porridge taste. "Everything," quoth the madman, "is so delightful in my palace; mutton, beef, fowl, fish, all of fine flavour, and beautifully cooked and served; but somehow, they all taste awfully of porridge."

They want something that can point them out what to do, and how to FEEL.

Mr. Editor, when we look at the modern Christian or schismatic, and compare him with the primitive Christian, a more ragged and destitute animal we cannot conceive. As regards the Catholic, his being surrounded by the supernatural and the miraculous was a fact that was perpetually forced upon his mind: the authority of the church, the nature of the sacraments, the respect that all men then had for high and holy character, the habit of fasting, the opinion held of almsgiving, in short, every matter of doctrine, discipline, and practice,

* Would it not be a good thing for some of the literary correspondents of the British Magazine, who have a library at their command, to search into our modern hymns, and discover how many of them were originally written to the praise and glory of God, and how many of them have been *lost songs*? wherein the worship by some poet, in these days half forgotten, paid to Delia, Chloris, or Chloe, has been profanely transferred; an introversion of the practice that chops up a miserere or tenebral into quadrilles or waltz-music. One example of such a process I shall give. The hymn that commences,

"How tedious and tasteless the hours,
When Jesus no longer I see;
The woods, and the fields, and the flowers,
Have no more any charms for me,"—

is a version of a beautiful pastoral love-song, to be found in one of the early British Essayists, to a Miss Johanna Bentley, "Jesus" being substituted for "Johanna."

served to impress upon his mind the high nature of things unscen, and therefore real. All this the modern Christian has put aside; the eucharist is bread and wine, nothing more; baptism, a form with no spiritual efficacy; excommunication, merely religious blackballing; church authority is in the congregation; the commission of the preacher depends upon his ability to preach; fasting, to use the words of one of their divines, is "psychologically considered, ridiculous;" no person, no place, no time, holier than another. With this utter negation of all those things that in the primitive church at once suggested and satisfied their spiritual wants, what are men to do? Are they, without DOING, barely to LISTEN?

Societies are a ready way of doing, or seeming to do. Reports from them of the wonders they have effected seem to give the man who has contributed five dollars a share in holy doing; so papers and managers tell him. And upon these grounds has the whole country been covered with societies. I do not at present enter into this matter, though perhaps, at some future time, Mr. Editor, I may give you a slight account of these valuable inventions, which produce the maximum of effect with the minimum of cash, together with the great modern improvement, that the giver of alms is totally freed from all personal trouble, the managers taking that upon themselves, *for a consideration*. In fact, I cannot but look upon "societies" in religion to be as the steam engine in commerce. Think of the immense power generated! Only think of a gentleman in America, by their force jerking a dollar to the antipodes, in the cause of religion! But somehow, the doings of societies fill not the mind. Reports of wonders in foreign lands, *which Christians at home pay for*, are rather monotonous reading after a while; and move as little as the rhetorical preaching was wont to do. It is felt and known to be so *long before the collections begin to run dry*. And so must we turn to the EXCITING. We must have our wonders at home, and red-hot ones, too. Men shall no longer listen to rhetoric; they shall hear the natural feelings of the heart poured out; the days of the apostles and of Pentecost shall be revived; and instead of humdrum preaching, we shall have FEELING and DOING, and every pious man shall have a hand in it. This is revivalism, in fact, neither more nor less than the natural consequence that arises from the natural poverty of religion without a church; a struggle from the domain of the unreal towards reality; an attempt to get away from what Carlyle calls "SHAMS."

Such a thing had been wont in the older societies of New England to occur now and then spontaneously, in the form of a greater desire after religious service, and a renewal of feeling and religious energy. These were called "revivals;" but though they gave the hint, they are not the same with the "revivalism" of this day. The beauty of the latter is, that by a certain course of operation they can produce, at any time, that which in the other was spontaneous. To get up a revival is a part of the "tactics of religion," and an able practitioner was, some eight or ten years ago, highly prized, and in the way of making his fortune, travelling from one village to another, and

working his marvels in a very business-like way. What do you think of one of these gentry employed or hired at so much per head for *each conversion*? This is a fact. They are now rather below par.

However, we shall give a description of the mode of operating. A congregation exists, say in the town of A; the minister thinks a revival of religious feeling therein to be necessary; he invites his brethren of B, C, D, and E. They may be of different sects, but it does not make much matter. All denominations agree, 1st, that we are justified by faith; 2nd, that we cannot be so justified without knowing it; 3rd, that hence there is a turning point between life and death that is discoverable to the consciousness of the individual. To bring individuals to this point is the object of modern revivalism; and so brought, they are said to be "converted," "regenerated," "new born," "passed from life unto death," &c. Therefore the different denominations that hold this belief may unite; and perhaps there may be actively employed some five or six zealous laymen, and one who makes the stirring up of such scenes a trade—an evangelist, they call him; by my own experience of the words and deeds of such gentry, "travelling fire engine" would be the more appropriate name. The operations have all been planned beforehand; lists have been made out of those connected with the congregation that have not "experienced religion;" all has been calculated. And it begins. Sermons are preached five or six times a-day; prayer meetings, inquiry meetings, and other kinds of services, fill up the intermediate time. It is carried on every day thus, till even late at night; and as much variety is given as can be. After the tide has reached its full, and all are freed by the overflow of feeling from any regard to personal or individual rights; then it becomes closer and warmer; individuals are prayed for by name; individuals are assailed by personal entreaties to turn to the Lord. The sermons and the prayers, of themselves the most exciting and denunciatory, are applied by a travel of preachers, and elders, and deacons, through the pews. The lines are strictly drawn between "the Lord's people" and the "devil's." And often to this is added the solicitation of friends and relatives, "Why will ye die?" It would need a heart of iron to resist all this mechanical madness; for truly, if ever there was a scene that realized Horace's fancied impossibility of "madness plotted out beforehand," (*Ut si quis paret insanire, ratione modoque*), it is such a scene as this. Imagine to yourself four or five clergymen, and perhaps laymen as many more, all in the same state of raging enthusiasm, surrounding a nervous and excitable girl, having prayed for her by name, and applied to her in their prayers, *by implication*, all the dreadful denunciations that are used in the Scriptures upon hardened and obdurate sinners! Many have been crazed irrecoverably by these operations.

And then, when the intellect and the sensibilities have been harrowed by these means into a hideous storm of turbid emotion, a state of terror and confusion, that subdues and breaks down into submission both soul and body, then comes the sacrament of the

revival—the sacrament of the ANXIOUS SEATS. Will she or he go upon the ANXIOUS SEATS?

These “anxious seats” are a row of benches in front of the pulpit, for those that are willing to “get religion.” “The struggle between them and the Spirit” is then reckoned at an end, when they are willing to go upon the “anxious seats;” their will has yielded. It is looked upon as the formal deed of surrender; the pulling down, in a manner, of Satan’s flag. When they sit upon these sacramental seats they are prayed over, they are prayed with, they feel a wondrous and heavenly calm; they “are converted,” have “passed from death unto life.” The process is carried on till all that can be gathered in by those fiery reapers are gathered in; the first converts marvellously assisting in the subsequent conversions by their “experiences,” and the exposition of their wondrous “frames and feelings.” They then sign the articles of the church, and in most cases are baptized immediately. In some cases they rage on for three weeks successively. Of course, I tell you only what I know of the way they are carried on in the west, the matters that have come to my own knowledge. They may be more in order in the east, and we must remember that theory is a different thing from practice. Yet I cannot see for my life how these three propositions differ from the Lutheran (peculiarly) doctrine of justification; yet there are some who hold it who would be astonished at such proceedings; and I may be permitted to doubt whether the practice is not a legitimate carrying out of the dogma, at least so far as it denies the instrumentality in man’s salvation of a divinely instituted body, the church.

I shall now introduce to your notice a passage from “Colton on the Religious State of the Country,” a book published about six years ago, by an American minister, who had previously written a book in defence of “revivals,” but who afterwards, when these excitements became “plots for excitement,” and changed their character, united with the episcopal church. You will at once see that when he wrote the passage I am about to extract, he retained his presbyterian theology. You will also see the operations he was a witness to were the same with those I have described, though he is a little less plain spoken than I, and deals a good deal more in generalities.

“I will admit, then, that souls are regenerated, and brought into a spiritual union with Christ by this instrumentality; that scores or even hundreds are; or any number that may be claimed by those who advocate this system, be it more or less; and even, on that ground, I can see abundant reasons for anxiety and regret that such a system, such modes of operation, have prevailed or ever been introduced in our religious world.

“Because I am reasonably convinced, by the widest scope of this question, and by all the relations and bearings of these practices, that they are in the way of the spiritual regeneration and salvation of the greater number of souls. Of course I allude to that system of operations which contrives to get up in any religious community the greatest possible quantity of religious excitement; which sets out upon the principle that it is possible to accomplish this object in the execution

of a given plan ; which goes to work with this view ; which, in instances too many to be a subject of conjecture as to their number, has been known to succeed ; which has a distinct theory by which to control and dictate its measures ; and which, in its progress, is characterized by great violence.

"First. By violence to customary modes of religious operation. However pure, good, and unexceptionable they may have been, it sets them almost entirely aside, and introduces a new system, on the principle that novelty is an essential element of this moral machinery. It is perfectly philosophical for the end in view. It contrives to take the public mind by surprise, and thus gains an opportunity to descend upon it in an overwhelming manner. Every stage of progress is studied and arranged philosophically by considering what man is, individually and socially ; how he is likely to be affected by a given treatment applied to his mind and feelings as a religious and accountable being. All the preachings, addresses, warnings, entreaties, exhortations, prayers, the time, place, number, and continuous succession of all the meetings, are studiously contrived and applied to the great end—excitement. The greater the excitement the better. And when the object of excitement is gained, when public sympathy is sufficiently roused, the most violent measures are employed to urge and press persons to the state of conversion. Great violence is done to ordinary habits of thinking and feeling, though they may be indifferent, or even approvable as to their character. No matter how good and thorough the Christian education of the subjects of this influence may have been, yet they must be startled, shocked ; they must be invaded by some new and unexpected access to their imaginations, fears, hopes, passions ; in short, their minds must be entirely dislodged from accustomed positions, and from all former ground, however good and proper it may have been, and they must be *compelled*, in a moment of the greatest possible excitement, to yield themselves entirely, their intellect, their reason, their imagination, their belief, their feelings, their passions, their whole souls, to a *single and new position that is prescribed them*.

"Now I do not deny that in many, nor do I feel any interest in denying that in most, of these instances the individuals thus *subdued*, as it is commonly called, have *really* been subdued to God, that they are genuine converts. But granting this, which is all that can be claimed by anybody, I must be permitted to express my distinct and deep conviction, that the *mode* of accomplishing this object is ever after injurious to those very minds, injurious to society, religiously considered, and an obstacle in the way of the conversion and salvation of the greatest number of souls.

"It is injurious to their minds. Granting that their *hearts* have been subdued to God, it is no less true, in most instances, that their *minds*, their reasoning powers, have been *broken down* by man ; their intellect has received a shock by this extraordinary and violent treatment which cannot easily be repaired. It is the very plan of this onset to *subject* the mind as well as the heart. The theory of conversion with this class of reformers comprehends this scope, and is not fulfilled till

this intellectual bondage is attained. A narrow circle of thinking and reasoning, in a few set and cant phrases, is prescribed to the converts, from which if they ever venture to depart, they forfeit the proper character of Christians, and are considered as being actuated by abandonment of principle, or by a return to their old ways, or by conformity to the world. The mind reduced to such a bondage can never afterwards be free; cannot be open to general cultivation and improvement. A false theory of Christian character is propounded and adopted; a false conscience is formed and nurtured; the intellect is enslaved; and the entire intellectual and moral character is vitiated, as compared with the highest and most desirable standard. A false theory of conversion is, of course, at the basis of all these defects; it is false in the minds of those who originate and manage these violent excitements; and false as it beomes stereotyped in the minds of their converts," &c. Colton, pp. 176—178.

The author just quoted says, "that a false theory of conversion" is at the bottom of all this. No doubt he is right so far. But still it is a natural growth of that theology that takes for the sole fundamental, justification by faith (or feeling), and isolates it from the church. There is not a branch, a leaf, or a twig, in the full-grown tree of revivalism that had not a clear and determinate existence in the germ as held by Peter Bohler, and from him received by John Wesley. Yet, though, as a churchman, I cannot but feel the full evil of the thing, I must believe that it was a natural revulsion, a desire to be *DOING* and *FEELING*, instead of listening, that arose from the national mind—a protest against the old rhetorical system, a wish for a warranty above reason, for the spiritual state of the individual. And this desire, which I conceive to be natural in the religious mind, rushed in the only direction towards which it could go in the absence of a church. For when these extravagances commenced, the church was small in numbers and influence. The desire for supernatural warranty above alluded to, I conceive, as may be seen in a previous part of this letter, to have been given to the full in the old church by her doctrine, her practice, and her discipline; and more and more in us every day, *by the fact of our position*, will be evolved the means of satisfying it. In the meantime, with regard to the denominations, the common sense of influential men who have seen the practical evils that go forth from the system of revivals, may succeed in putting it down for a season, even when they hold to the very principles in which it originates. But when the memory of its extravagances has passed away,—and the memory of religious enthusiasm is shorter-lived than that of any other outrages whatsoever upon the rights of man,—and when the old rhetorical system of mere preaching has again become utterly wearisome, then will it, in spite of all obstacles, rise and rage as madly as before.

And what has been the effect as regards the church? This you may easily see, from my estimate of the cause that lies at the bottom of revivalism, ought to be great. And it is great in a proportion that admits of no adequate explanation apart from that cause—an increase of numbers beyond all expectation, a current steadily flowing in of the calm, the quiet, the non-excitable. They have seen in us godly peace

and quietness, and have taken refuge in the church as a haven of rest; they know that we alone have been able to resist the torrent of fanaticism that swept away and shattered all beside; and this gives to them a warrant of that divine institution which we claim above the other denominations. And as we work nearer and nearer to the church model of primitive times, and more and more realize our position as standing alone, supported by no strength *save that which is in us*, the more shall this truth be blazoned to the eyes of men. I confess I look forward to that time with great hope, for there is such a thing in all organizations as maturity, the full embodiment of the fundamental idea, and then they are most efficient. The church in America has not yet attained, but is fast speeding towards it. Of this I might point out various indications, but as they are on the one side of the subject, I forbear, and go on to give you, the complement or sequence of what I bear upon. You will recollect that we brought "the converts" to the "anxious seats," to the time when they were "overpowered." The ensuing part of this letter will contain a detail of the method from that point—"the praying over them and with them"—as I saw it myself in a camp meeting. There are some trifling differences in details, which I shall not mention; but the systems are the same.

Camp meetings are held principally by the methodists; in fact, this peculiar form of meeting originates with them. Revivalism, or the system of continuous meeting under the roof of a church edifice, as the other in the open air, in tents, is the rival system of the presbyterian and congregational sects. Yet both have as a foundation the three principles I above laid down, and in both the excitement is carried out to the same issue.

Some three or four years ago, when preparing for the ministry, I was spending the vacation with a friend in one of the eastern states. We became apprized that one of these meetings was going on some forty miles from us; and we concluded to visit the ground—not that we expected to derive any spiritual advantage from such a gathering; and yet I am certain that my motives were not those of mere idle curiosity, still less to laugh at them. Man, when engaged in any sort of worship, may be an object of pity, but never of ridicule or contempt. My motives were solely for the purpose of examining with my own eyes the practical carrying out of a system which my reason told me was faulty. I wished to see the means and appliances that should be brought to bear upon human nature to bring it to the point to which the theory of that system had determined it should be brought. And I must say that the practical operation of the system in the one meeting as in the other is very efficient. Human nature is capable of continuously-working impressions even of the weakest kind. Men in a body, especially when that body is swayed by passion, will take a position which, singly, they would have shrunk from occupying. They will believe that which is brought to their own personal knowledge, on the faith of a multitude of witnesses; and the very marrow of the system consists in the bringing to bear upon men individually a multitude of continuous impressions, all witnessing to the truth of a system.

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M

We proceeded on the railroad to the village of ———. Some little way from it was the camp ground. It was placed on a little eminence, clothed with dark pine. The time was midsummer, and to pass from the dusty road and the hot sun among the solemn green trees was pleasant. Down the side of the eminence a small rivulet of cool water trickled among the trees. The camp ground was a large area upon the top of the hill, cleared of all its trees, save a large maple in the centre. The space around this solitary tree was seated with rude benches of slabs and planks, forming an area capable of accommodating two thousand people; and from a branch of the tree itself swung a rude box, glazed around, as a chandelier for the night meetings; and opposite the chandelier was a rough gallery, about ten feet high, communicating with a shed in the rear. This answered as a retiring room, as the other served for a pulpit, or, as it is called, "stand." Around the seated area, with a broad alley between, were tents, with the front apartment open towards the area—some twenty or more in number. The stand and seated area served as the cathedral for the preachers, the tents around for the prayer-meetings held in the intermediate times.

When we had taken a survey of the ground, we fell in with some persons acquainted with my friend, one of whom, an ardent methodist, informed him that "a great work of God was going on in the ——— tent"—that so many there "had experienced the grace of God"—that at present there was one in that tent "under conviction," of whom there "were great hopes." This was precisely the opportunity I wished. I wished to see the process by which the operation was brought to a close, and for this reason we moved in that direction. He had also informed us that one or two on the ground had already "had the power." To "have the power," in the floating theology of the sect, is a peculiar phrase for a peculiar blessing, which consists in a sort of hysterical condition of nervous weakness, in which the patient loses all strength, and dropping down motionless, remains as dead—a sort of coma that, in the opinion of the more ardent, is taken for the immediate overpowering influence of the Holy Spirit. As we proceeded along, we came to the negro tent. Here they were trying to "get religion," as the set phrase goes; and hard enough they did try in all conscience. The negro is most excitable; and these might be heard half a mile away. One peculiarity of this sort of meeting is, that when men are excessively excited, they pray at the top of their lungs, as loud as they can bawl! And sometimes—not very rarely, either, the flow of ideas ceases while the current of excitement continues, and then the operator utters what may be words and sense, but the intonations are huddled so fast upon one another, that the syllabication is hardly perceptible for the vehemence of the sound. This is technically called "hollering," Anglice, "hallooing." "Brethren," said a preacher in Wisconsin, "I cannot preach so good a sermon as brother H., but I can holler like sixty!" In this delightful and energetic sort of worship the coloured men were employed. I listened to them, trying to make out what they were saying, but there were so many going at once, and the din was so great, that I gave it up in

despair, and proceeded to the tent in which "the great work was going on."

The front division was open, with a pine stick, breast high, as the sole barrier that divided the "meeting" inside from the people. There was a great crowd around it. I edged through them until I got a full view of all inside, leaning upon the barrier. The interior space, I should think, was perhaps twelve or fifteen feet deep, by twenty wide; the area all spread with straw, and seated next to the wall with forms. Close by the mouth was a gigbon, on which were two young women, who, I found, had just experienced "peace." They looked highly excited, now embracing, now shedding tears, now chiding. They were on the left. Towards the right, all along the wall, were seated some twenty who had been the subjects of the same "change." They all had more or less that hot, flushed look about the skin, and especially the eyes, which every physician knows to be an attendant invariable upon cerebral excitement. But my attention was soon called from them to a short, thick-set, bilious-looking individual,—the very model of a Tartuffe with the steam up, who was kneeling upon the straw, and praying with a vehemence that made the sweat stand in beads upon his brow, in a sort of low, energetic tone, each word sounding as it were a thump. The whole of his prayer had a personal application, but being new to this sort of thing, I was at first at a loss to discover who the subject of his prayer was. But after a time I found out. Right before the preacher was a cloak huddled together, which, when I perceived it, I had imagined to cover a bundle of garments left negligently in the way. I was mistaken. This was the woman under conviction, as she had sunk down! Of this I became aware by the faint groans that issued from the heap. By and bye, the exertions of the preacher wearied him out: he became faint, and sank from his kneeling posture, till he sat upon his heels; and the latter part of his prayer, I grieve to say it, was perpetrated in the posture of a tailor at work, and then he gave out. A slight-built man then came forward, and knelt down on the straw, in front of the subject, who still remained in the same posture. His action was too violent to last long; for he literally flung himself forward with outstretched arms, so as touch, or rather thresh the straw, and then sprang backward, till the back of his head touched it on the other side, praying with uncontrollable vehemence during the whole of these furious motions, till, finally, after a longer continuance in his strange gesticulation than I thought possible, he lay stretched at full length, his face buried in the straw, unable to utter a word more. Another man then, remaining where he sat, and assuming no posture of reverence, poured out a prayer with closed eyes, no other part of his body moving save his lips, the words pouring out in one continued stream. Some three or four followed with prayers. The matter of all was the same; that is, addresses to the Almighty, and through him to the individual, pushing upon him the common-place theology as regards the process to be undergone after "conviction." The crowd about the tent, in the meantime, were looking on or chatting about their own matters, the only separation between raging enthusiasm and complete indifference

being the single barrier of a pine-stick. This was a thing not to be borne; and so the old man who had made the last prayer—a very nice, sensible old man—got up to make an address, and a very good one it was, in the evangelical style, and very close. When he came to speak of “scoffers” “laughing at religion,” “careless and prayerless,” “coming on the ground for mere amusement,” &c., the crowd outside began to move off, and gradually I was left alone, the only individual in the old gentleman’s congregation. These things did not touch me, and so I listened with a good deal of pleasure to his oration. Another gentleman then got up. I turned towards him. He was getting along in a big base voice and an oratorical skill. The horn sounded, a signal well known in Massachusetts of dinner, but here of preaching. The orator ceased, and all jumped up to go to hear the sermon; and a large congregation was soon assembled. There were five or six preachers on the stand, one negro with hair as white as snow;—the country being abolitionist, the engineers of the meeting had brought him here. The presiding elder, a sort of methodist arch-deacon, after prayer and singing, introduced him to the people. He preached, and some two or three more. The sermons are unimportant to detail. You can hear the same in City-road, or any place else; and we left the meeting. The time during which this woman was under spiritual manipulation, in my own presence, could not be less than two hours.

Having now a bonâ fide knowledge of the mode of operation, you can see its effects upon society, and upon the individual. You can see how men of well-balanced minds and good common sense will naturally be cast into a sort of moral atheism, seeing all sects walking in the same path. “As for religion, Mr. Tricross,” said one of these men to me, “it begins by making men mad; it ends by making them knaves. I want to have nothing to do with it. It is the same in all churches.” Hence, the class of non-professors, men unbaptized, and unconnected with any sect, is very great in this country, and, I will add, very respectable in morals and character. Then, again, this process cuts away all religious education; being itself esteemed all-in-all, it renders the ordinary ministrations insipid and tasteless; it cuts away, by a manifestly discernible working, that parochial visiting and catechetical instruction which was wont to be an habitual thing forty years ago among the New England presbyterians. In fact, it has struck me again and again that the general result of this, as well as of every other operation of the present day, is to intercept, as far as may be done, *that stream of natural influences by which the links and feelings of the fathers descend upon the children, to destroy, as far as may be, the all-natural tradition, and to fling the present time wholly upon itself for doctrine, practice, and all things else whose natural channel is the institution of a church.*

As regards the effects upon the individual, you have testimony enough. They are, as far as I can see, wholly destructive, and work a change of the most corrupting kind upon the conscience and the will, and all the rest of those dimly-seen faculties and sensibilities by which we apprehend the knowledge of heavenly things when brought to us.

And looking at the means by which this process is brought about, to the condition mental and physical of the persons that undergo it, and their craving for it and feelings afterwards, I cannot but think that the change upon the moral feelings and sensibilities, the conscience, imagination, and will, bears a most hideous and striking analogy to the change that a single departure from virtue is said to effect upon the same powers; and I cannot but think that spiritual whoredom is a name far more suited to the operation of the spirit of revivalism than "spiritual regeneration" or "new birth." Of course, I allude to the system under the distinctions laid down by Mr. Colton, and by no means attach more blame to the ministers of it than to the operators under any other false system. The position of men who are in earnest, and innocent of evil intention, in most cases exonerates them. And I should think that the position of most of the dissenters without a church, and without valid sacraments, naturally pushes them to the creation of excitement, without perhaps a thought of producing a regular system of plotted and planned operations. Still, while I exonerate them in general,—and believe that in the east a revulsion is taking place against it, even in the minds of those who were its most ardent advocates, from a sense of the evil it has done,—I cannot but feel that the strong expression above used is the only full and adequate one to express its *moral and religious* effects. I should perhaps apologize for the repetition of the Scripture terms, with perverted meanings, employed by such people, but it is part of the theology and part of the plan of the sectaries; and the citation of such technicalities *really employed* go farther to shew the nature of the thing than half a page of explanation.

I remain, yours, &c.,

JOHANNES + + + TRICROSS,
Parson in the Wilderness.

MR. FABER ON REGENERATION.

SIR,—In the last number of your Magazine was a notice of Mr. Arnold's Remarks on Mr. Faber's "Primitive Doctrine of Regeneration." That pamphlet contains the following passage:—

"Is there, I may now ask, any trusting to Mr. Faber's quotations without carefully verifying them? My own conviction is, that there is not. Thus in the quotation from St. Athanasius, which immediately precedes this from St. Ambrose, there is a line indicating an omission, and therefore I feel no certainty that the omitted portion does not contain an important modification of the statement made in the quoted portion. As, however, I do not possess St. Athanasius's works, I must pass over the passage with this remark, that even here he only asserts a resemblance, not an equality, between the fountain of tears and the waters of baptism."—p. 44.

This passage induced me to look at the reference in Mr. Faber, given quæst lxxii. op. vol. ii. p. 296. But as no such passage as Mr. Faber quotes occurs in the seventy-second question, nor on the 296th page of the Benedictine edition, (which I believe he intends,) I looked farther, and at page 286, quæst lxxiii., discovered the passage sought for. Now it is very possible that two typographical errors may have

occurred in one reference, but they seldom propagate without passing through more than one pair of hands.

Be that as it may, these were the words quoted to prove that where baptism has failed to regenerate, repentance may. They are thus translated by Mr. Faber:—"To the nature of man God hath given three baptisms, which are capable of purifying from every sin,—the baptism through water, the baptism through a person's own blood in martyrdom, and the baptism through tears . . . Know, then, that in like manner as the fountain of baptism, so moreover the fountain of tears purifieth a man."

The statement this passage of Athanasius is adduced to prove is this—"the possibility and necessity of a post baptismal regeneration, when through unworthiness regeneration had not been received in baptism." A dogma, "harmoniously insisted on by those four great fathers of the eastern and western churches, Athanasius and Ambrose, and Jerome and Augustine."—p. 168.

It would assuredly be very extraordinary if Athanasius had advanced a doctrine so strongly repudiated by the other three. Allow me, therefore, to observe, that what Athanasius is urging is this, that not even sin against the Holy Ghost after baptism is (absolutely) irremissible; that certainly to sin against one person of the Trinity was to sin against all; "for how can any one dishonouring the Son honour the Holy Spirit, for he who despises the Son, it is evident that he denies his baptism." Mr. Arnold saw a note of omission in the middle of the quotation, and suspected the evasion to lie there. The fact is, it lies in the sentence following that at which Mr. Faber leaves off, and forms the conclusion of the response. A sentence alone conclusive as to the rejection of Mr. Faber's view by St. Athanasius: "Hence many who have defiled this holy baptism by their sins, have been purified through tears and received as just;" *διόπερ πολλοὶ διὰ πταισμάτων μολύναντες το ἅγιον βάπτισμα, διὰ δακρύων ἐκαθαρίσθησαν καὶ δίκαιοι ἀπεδείχθησαν.*

You will probably agree with me that Mr. Arnold was not imperatively called on to defer his pamphlet until he could compare Mr. Faber's extract with Athanasius; and think that the man who defiled his baptism by sin must have received it in its purity and power.

PAPAL EXACTIONS IN BRITAIN HISTORICALLY CONSIDERED.

"Image-worship and Relics."

NO. XVIII.

(Continued from p. 48.)

SIR,—In my last paper I gave a portion of an extract from *Aringhi*,* in his "*Roma Subterranea*," respecting the image of *St. Dominic*. I will now finish the quotation,† subjoining the entire passage in the

* "*Aringhi* (Paul) est principalement connu par sa traduction Latine de ses commentaires sur l'ouvrage de Basio intitulé *Rome souterraine*," etc. Rome, 1651, (Biog. Uni.)

† Verum enimvero, ut novissimis hujus nostri seculi exemplis recolendus sacrarum Imaginum cultus adversus earundem insectatores valide comprobetur, novis quidem

original, (from the edition of 1659, p. 237, sec. 13.) "The venerable image of *St. Dominic* is drawn, indeed, but rudely, without the help of art or pencil; sketched out by a celestial hand, with a book in his right, and a lily in his left hand; of a moderate stature, but of a grave and comely aspect, with a robe reaching down to his heels. Those who have written its history assert that the painters, in their attempts to copy it, have not always been able to take similar copies, because it frequently assumes a different air, and rays of light have been seen by some to issue from its countenance; and it has more than once removed itself from one place to another. The worship, therefore, of this picture is become so famous throughout all Christendom, that multitudes of people, to the number of *one hundred thousand and upwards*, flock annually to pay their devotions to it on the festival of the saint; and though it be strange that I have now related, yet what I am going to say is still more strange, that not only *the original picture*, made not by human but by heavenly hands, is celebrated for its daily miracles; but even *the copy* of it, which is piously preserved in this city, in the monastery called *St. Mary's above the Minerva*, is famous also in these our days for its perpetual signs and wonders, as the numberless votive offerings hanging around it, and the bracelets and

quotidie signis, ac portentis, Virginis Deiparæ Imagines in Urbe coruscant; haud multis enim abhinc annis sub quovis. Romano Pontifice sacra aliqua, ex antiquioribus præsertim ejusdem Imaginibus, recens signis conspicua extitit, et, ut cæteros Pontifices, quorum longa subtexi series posset, aileamus, satis notum omnibus est, qui Urbem incolunt, Paulo 6, Gregorio 15, Urbano 8, et demum Innocente 10, Summis Pontificibus, nonnullas Imagines peculiarem sibi apud fideles novorum ostensione signorum, venerationis cultum promeruisse. Sed quorsum hic recolendam *Sancti Dominici* Confessoris, et sacri Prædicatorum Ordinis Patriarchæ imaginem silentio obvolvimus, quæ apud Surrianum in Calabria jugibus nunc miraculis præfulget, ac frequenti totius Christiani populi obsequio, et admiratione suscipitur. *De Culo* quippe, ut pia traditio est, hæc primum sub anno redempti orbis trigesimo supra sesquimillesimum *delata*, validissimum adversus impios Iconomachos in Ecclesia Dei propugnaculum, et nobile illibatæ Christianorum fidei intuentibus monumentum exhibet. Et veneranda Imago satis ruditer ac minus compta, nec pennicillo, sed *superius manu adumbrata*, dextera librum, sinistra liliū præ se fert. Staturæ quidem mediocris, pulchro autem et gravi virum aspectu, habitu ad talos usque protenso contemplandum offert. Eandem haud ab omnibus omnimode ex prototypo excipi, ac delineari posse, multiplicem quoque præ se ferre aspectum, lucis item radios e facie erumpentes a quibusdam conspectos fuisse, et haud semel imaginem ab uno in alium commigrasse locum, qui rem historice pertractant, asserunt. Porro ejusdem cultus in cuncto populo Christiano eum in modum percrebuit, ut festiva recurrente singulis annis *beati Dominici* die, ad centies mille, et amplius hominum multitudo illuc venerationis gratia confluat. Porro etsi magnum est, quod hactenus enarravimus, majus tamen est quod in rem præsentem nunc pio lectori subjicimus; ut quid enim beatissimi viri meritis dignum eloquamur, *haud ejusdem sacra dumtaxat imago prototypus*, nulla artificum manu, ac celitum, ut diximus, ministerio apud Surrianum effectus, signis quotidie illustratur, sed excerptum item ex eo, pictorum studio, exemplar, quod pie nunc in celebri Prædicatorum ordinis Canobio apud *S. Mariam*, vulgo *vapre Minervam* de Urbe, asservatur, assiduis hoc nostro seculo signis, ut innumeras votive appensæ ibidem in gratiarum actionem tabellæ testantur, non secus ac consertis gemmarum monilibus decoratur, et cum in dies reditiva magis tantiviri in toto Christiano orbe merita, et memoria vigeat, illud jugiter intuentium animis ingeritur. *'Se honorabitur, quemcumque voluerit Rex honorare.'* Saneti item Antonii Patavini ord. minor. hoc præcipuo seculo signis, ac miraculis, imagines in Ecclesia Dei illustrantur habentur. Sed ut ad nostra redeamus, jam ad *sacras Cameteriorum imagines* contemplandas progredimur," to which I must refer the curious reader.

jewels which adorn it, clearly testify." After these testimonies in favour of *miraculous images*, testimonies, be it observed, extracted from Romish writers of acknowledged credit, it will not be a matter of surprise that the devotion paid to them was great, nor that the offerings bestowed on them were costly; it cannot likewise be doubted, that the blessings and advantages, both spiritual and temporal, which the worshipper anticipated, were commensurate with the costly character of the devotion paid to these images. In a collegiate church of regular canons, called *St. Mary of Impruneta*, about six miles from Florence, there is a *miraculous picture of the Virgin Mary, painted by St. Luke*, and held in the greatest veneration throughout Tuscany, which, being brought out and carried in procession, has never failed to afford them immediate relief in their greatest difficulties. In testimony of which they produce authentic acts and records, confirmed by public inscriptions, setting forth all *the particular benefits miraculously obtained* from each procession, and *the several offerings made on that account to the sacred image*, for many centuries past, down to the present time. Among the numerous inscriptions of this sort, there is one in the church of Impruneta to this effect—"That the sacred image, being carried with solemn pomp into Florence, when it was visited by a pestilence for three years successively, and received with pious zeal by the great Duke Ferdinand II., and the whole body of the people, who came out to meet it, and having marched about the city for three days in procession, the fierceness of the pestilence began miraculously to abate, and soon after entirely ceased. Upon which the magistrates of health, by a general vow of the citizens, made an offering of *ten thousand ducats of gold*, and placed an inscription as a monument of so signal a benefit, A.D. 1633." During the time of these processions they always inscribe certain hymns, or prayers, or eulogiums of the Virgin, over the doors and other conspicuous places of each church, where the image reposes itself for any time, in order to raise the devotion of the people towards the sacred object before them. The following inscription was placed over the principal gate of one of the great churches at Florence, on the occasion of some grand procession:—*"Janua cœlestis beneficii. Janua Salutis. Ipsam Virginem attendite. Transite ad me omnes qui concupiscitis me. Qui me invenerit inveniet vitam, et hauriet salutem a Domino. Nemo enim est qui salvus fiat D. Sanctissima, nisi per te. Nemo est qui liberetur a malis nisi per te. Nemo est cujus misereatur gratia nisi per te. Maria profecto omnibus misericordiæ sinum aperit, ut de plenitudine ejus accipiant universi; Captivus redemptionem: Æger curationem; Tristis consolationem; Peccator veniam; Justus gratiam; Angelus lætitiā; tota Trinitas gloriam."* (Vid. *Memorie Istoriche della Miracolosa Immagine, &c., in Firen. 1714.*) "I cannot," says Dr. C. Middleton, speaking of this image, "dismiss the story of this wonderful picture without giving the reader some account of its origin, as it is delivered by their own writers; not grounded, as they say, on vulgar fame, but on public records and authentic histories, and confirmed by a perpetual series of miracles." When the inhabitants of Impruneta had resolved to build a church to the Virgin, and were digging the foundations of it with

great zeal, on a spot marked out for that purpose by directions from heaven ; one of the labourers happened to strike his pickaxe against something under ground, from which there presently issued a deep groan. The workmen, being greatly amazed, put a stop to their work for a while, but having recovered their spirits after some pause, they ventured to open the place from which the voice came, and found the *miraculous image !*" (Letter from Rome. Preface, p. 46.) Dr. Middleton, quoting "*Memoires de M. de Marolles*," refers to a conversation related by the Abbot de Marolles, "in which the abbot was once engaged with a capuchin who had been employed in several missions, and a celebrated preacher of France, in the presence of an Hugonot gentleman, for whose sake the abbot took occasion to speak of images in the same moderate strain as Bossuet and others have thought fit to treat them, in order not to alarm the protestant—viz., 'That they were placed in their churches, not for the people to adore, or put their trust in them, but to edify their senses by the representation of holy things ; but the abbot's discourse gave offence both to the friar and the preacher. They insisted on a higher degree of veneration, urged the stories of their *miraculous images*, and the extraordinary devotion that was paid by the pope, the bishops, and the whole church, to some of them which had been known to speak, or were brought down from heaven, or made by the hands of apostles and angels, or had been consecrated on the account of some particular virtues, and were carried for that reason in processions, and worshipped on altars, as well as the sacred relics, whose miracles could not be contested by any but obstinate heretics, who would sooner renounce the testimony of their senses than be convinced of their errors!' And this opinion, after all, maintained by the friar, is the real notion of Image-Worship which prevails at this day in the Romish church, and especially in Italy." (Letter from Rome.) As, however, I am at present treating of the period anterior to the Council of Trent, I must turn to earlier authorities. "I could," says Dr. Brevint,* "tell of hundreds of images adored by papists, which are more regarded and trusted to than ever was the image of Pallas at Troy, or that of Diana at Ephesus, or any one of the greatest pagan gods anywhere else. When Turks prevail on Christians, as when they infested Negro-Pont ; or if Rome herself be sore distressed, as when

* Dr. Dan. Brevint thus writes in his Preface :—"In this unbewelling of Rome, I fear not what papists shall say, and some inexperienced Christians perhaps suspect, as if I made the case worse ; for I make it such as I have seen it, and, not to be mine own witness, such as I find it in their own authors. I might have been as charitable, or as ignorant, in these affairs as those who know little of popery, but what they read in Bellarmine, or what they hear of subtle Jesuits discoursing among raw strangers ; had I not been made wiser, both by the times of the rebellion, that kept me seventeen years abroad among the Romanists themselves, and by the special favour of great persons, who, during nine long years of that banishment, procured me the advantage of being pretty well acquainted with all sorts and degrees of their Roman learned clergy. And to say this also by the way, the undeserved opinion of some of them, and of my friends too, who were pleased to look upon me as a fit man to be employed about the great design then in hand, of reconciling the two religions, gave me such an access into every corner of that church, that it is much my fault if I do not know as well all that which is within its entrails as those men do who make it their great business to disguise and paint its outside."

once Astulphus came to take it, his Holiness' (Paul II., A.D. 1467) best refuge was to supplicate the image of Christ, "*Effigiem Salvatoris*," and to carry it about a church in solemn procession. (Raspon. lib. 4, c. 19, p. 374.) Pope Stephen III. (A.D. 765) shewed himself still more devout in the same way, as being concerned nearer home; for he walked upon his bare feet, and carried the image upon his own shoulders; the covenants which had been broken hanging upon a cross before it, that it or she might better see, and, upon the sight, be more sensible of the wrong done; so by this means the forces of Astulphus were soon routed, and Rome's honour and interest kept safe. (Ibid., p. 375-6.) But if in the most desperate necessity you will apply yourself to both images, there is no surer way, says the same Cardinal Raspon, in the whole world of attaining the peace of heaven and the greatest mercies of God. It would be an endless task to relate the hundredth part of the great blessings, both public and private, that popish images have been, and still are, famous for when devoutly served and adored. It was with carrying images about that Rome, the mother and nurse of images, was once freed from a raging plague,—health and purity of atmosphere visibly following the procession. Witness the pope, who both saw the angel sheathing his sword over the castle of St. Angelo, and heard a troop of other angels applauding the Queen of Heaven, when her image, made by St. Luke, was carried about in procession.* (*Antonin.* 4th pt., t. 15, c. 24.) It was by setting up and worshipping of an image, whereof no notice was taken before, that, in the year 1553, another most fearful plague was suddenly stopped at Padua; the Virgin herself appearing to some holy men at the same time, and assuring them that it should be so. (*Hierascus, in vita Sylv.*) What shall I say of the images at *Bayeux*, (*Chronic. Deip.*, An. 1529,) *Montpellier*, (*Cæsarius Dialog.*, lib. 7, c. 2,) and *Sens*, (*Chron. Deip.*, An. 1529,) which constantly, they say, cure all diseases, and deprive the physicians of all practice? Ask the mass priests of *Lauretta*, *Montserrat*, *Florence*, *St. Denis*, *Compostella*, *Ardiliers*, *Halls*, *Tungres*, and a thousand like places, whether they know any sickness too hard and desperate for their saints when prayed to and adored through their images. No tongue so perfectly cut off, (*Manuus Histor. Rev. Memorat.* c. 86;) no breasts so cruelly run through, († *Tursel. Lauret. Histor.*, lib. 2, c. 18;) no bodies so entirely maimed, (*ibid.*,) but the praying before an image, or even bowing at a distance to a saint which the image stands for, shall restore and make all whole again. But in their wars and great conquests their images shew best what they are. For as images carried about, so that it be with devotion, will in time of need both bring on showers and keep off storms, (*Villan.*‡ lib. 4, c. 6;) so will they now and then defend towns and drive away enemies. (*Ciaccon.*,§ in Paul II.) Wit-

* *St. Antonin*, Archbishop of Florence, A.D. 1446, who wrote an historical summary, &c.

† *Horace Turselin*, a learned Italian Jesuit, was born at Rome in 1545. His "*Historia Lauretana*," or "*History of the House of Loreto*," has been often reprinted, and translated into French, Italian, and Spanish.

‡ *Villan*, a Florentine historian of the fourteenth century.

§ *Alphonsus Ciacconius*, a Spanish Dominican, died in 1599. He wrote the *Lives of the Popes*, and other works.

ness the often-mentioned defeat of the poor English at Poitiers, when the image of our Lady had the keys. (*Chronic. Deip.*, An. 1200.) Witness also the fearful cloud, whence angels broke out against the Tartars, as soon as they had hurt an image. (*Ibid.*, An. 1385.) They say that the Emperor Heraclius, with two images which were carried always before him, defeated once the Persians, whom the Romans could never beat.* (*Bar.*, An. 622.) The Brave Emperor Comnenus, with the same conquering machines, did no less against the Tartars, (*Nicetas, ap. Baron.*, An. 1123, n. 617;) and so he publicly professed what he owed this victory to, when he placed both these images in his triumphal chariot, and walked by them himself on foot. A considerable part of the East Indies is said to have been conquered in the same way. Witness the great island Cuba, where one of their petty kings is thought to have won great battles, because he kept among his captives one who wore about his neck a small image of the Virgin. (*Cartagenat de Mirand Deip.*, sec. 70.) Many hundred years before him, old King Arthur most successfully used the same device, for he had still a shield most curiously painted with the image of the same saint, which revived his spirits and strength whensoever he found himself fainting; and doubtless this is the reason why St. Lewis, when tired with hunting, or otherwise distressed, used to alight, and to hang an image, which he carried continually about him, to the first tree he met with, and there kneeling and praying to it, had presently what he wanted; and it is believed that by this means he recovered his estate, which his children had taken from him when they kept him shut up in a cloister. (*Gononus Chronic.*, An. 640; *ibid.*, An. 815.) Vid. "Saul and Samuel at Endor," pp. 353-6.

If we now turn to *Bellarmino*, we shall find that his opinions perfectly coincide with this view of the subject. In the 12th Ch. "*De Imaginibus Sanctorum*," he advances, "*argumentum quartum a miraculis*," to prove that "*Imagines Christi et Sanctorum recte coli*," and reasons that, "*Deus enim, per imagines Christi et Sanctorum, multa miracula operatur; ex quo intelligimus, placere illi ut Imagines honorentur*." † subjoin his authorities.‡

* "Ista inquam, omnia non humana virtute sunt facta, (nam ferme semper Persis vis Romana succubuit,) sed Christi potentis, ejus veneranda Imago precedebat Romanos exercitus; quod etiam ipsi professi sunt Persæ cum accidit secundum illud Cantici Moyai Deut. c. 23; sed magna cum invidia Iconoclastarum, qui optassent pessundatum potius Romanum Imperium, quam præviâ sanctâ Christi Imagine vincere."—(*Baronius*, an. 622, n. 1.)

† *Johs Carthagens*, a Spanish Jesuit, who wrote at the beginning of the seventeenth century.

‡ "Illustre in primis est, quod Eusebius refert, Lib. 7, Hist. Ca. 14, ubi testatur, ex basi statuum Christi æneæ ab Hæmorrhoidæ positæ apud Panæadem, herbam quamdam, omnibus incognitam, oriri solitam quæ ubi crevisset usque ad fimbriam Imaginis Christi, eamque attingisset, vim haberet omnes morbos depellendi. Addit Sozomenus de eadem Imagine, Lib. 5, Hist. Ca. 20, aliud miraculum,—quod videlicet cum Julianus Apostata statuum Christi inde amovisset et suam in eodem loco posuisset, mox ignis de cælo statuum Juliani disceperit, et caput a reliquo corpore divulsit." Again, *Bellarmino* says—"Miracula per Imagines facta, ideo facta sunt, ut probarent æsancient Imaginum cultum. Nam cur, quæso, ignis cælestis disceperit statuum Juliani, nisi ut vindicaret injuriam factam statui Christi? Et cur ab Imagine a Judeis confusa, sanguis prodiit, qui infirmos plurimos curavit, nisi ut ostenderet se

The same reverence was paid to the images of the saints in our own country, under the sanction of the highest ecclesiastical authority, as that which obtained in those countries immediately under the influence of Rome. Thus we find that Thomas Arundel, Archbishop of Canterbury, in his provincial council held at Oxford, in the year 1408, made this constitution*—"From henceforth let it be taught commonly, and preached by all, that the 'cross, and the image of the crucifix, and the rest of the images of the saints, in memory and honour of them whom they represent, as also their places and relics, ought to be worshipped with processions, bendings of the knee, bowings of the body, incensings, kissings, offerings, lighting of candles, and pilgrimages; together with all other manners and forms whatsoever, as hath been accustomed to be done in our predecessors' time." (*Lyndwood's Provinciale*, lib. 5; *De Hæreticis*, p. 298.)

E. C. HARRINGTON.

St. David's, Exeter, July 1, 1843.

(*To be continued.*)

CHURCH OF STEEPLEHOUSE IN THE WEST.

SIR,—We left off where Mr. Juxon regained the estate which fell for awhile into the hands of the madmen, and at the same time his relations were universally restored to property from which they had been driven away in like manner. In fact, there was a strong reaction in

honore id quod Judæi contumelia afficiebant? Præterea, beneficia, quæ per Imagines a Deo conferuntur, cur illis duntaxat conferuntur, qui Imagines honorant, et qui existimant Deo placere cultum Imaginum? Nam illud miraculum factum Edessæ per Imaginem Christi, ut Evagrius refert, factum est in salute eorum, qui Christi Imaginem venerabantur. Scribit etiam Zonaras, in vita Michaelis Balbi, cum Leo Armenius Imagines persequeretur, filium ejus Sabbatium Constantium, qui mutus erat, accessisse ad statuum Sancti Gregorii Nazianzeni, et sanctum ipsum mente precatum, loquendi usum divino miraculo recipisse. At si cultus Imaginum esset idolatria, Deus certe tunc maxime idolatriæ favere visus fuisset. Scribit Paulus Diaconus,—cum Iconomachus quidam, conspecta Statua Beatæ Virginis, lapides in eam jecisset, eamque comminuisset, per quietam Virginem ipsam ab eo visam, terribiliter his verbis comminantem — '*In caput tuum hoc fecisti,*' deinde paulo post, eundem lapide percussum, atque ita contritum esse, ut ipse statuum comminuerat."—Bellarmine, tom. ii. p. 450.

* "Nullus quoque de articulis determinatis per Ecclesiam, prout in Decretis, Decretalibus, et constitutionibus nostris Provincialibus, sive locorum Synodalibus, continentur, nisi ad habendum verum intellectum eorumdem, publice aut occulte disputare præsumat; aut auctoritatem eorumdem Decretorum, Decretalium, aut constitutionum Provincialium, potestatemve condentis eadem, in dubium revocet, sive contra determinationem eorumdem docent; et præsertim circa adorationem Crucis gloriosæ, Imaginum Sanctorum venerationes, seu peregrinationes ad loca aut Reliquias eorumdem, aut contra Juramenta in utroque Foro, Ecclesiastico videlicet et Temporalis, in casibus consuetis et more solito præstanda; sed ab omnibus deinceps doceatur communiter, atque prædicetur, crucem, et Imaginem Crucifixi, cæteroque Imagines Sanctorum, in ipsorum memoriam et honorem quos figurant, ac ipsorum loca et reliquias, Processionibus, Genuflectionibus, Inclinationibus, Thurificationibus, Deosculationibus, Oblationibus, Luminarium accensionibus, et Peregrinationibus, necnon aliis quibuscunque modis et formis, quibus nostris et Prædecessorum nostrorum temporibus fieri consuevit, venerari debere."—Lynwood's Prov. lib. 5, cap. De Hereticis.

favour of the family throughout England, verifying a remark made by one of them, who was settled at Norwich, who said he thought they never thrived so well as when people used them worst; and while the mob was breaking his windows and beating in his doors, he quietly packed up his odds and ends, and let them take possession, observing, that "they had got an anvil that would wear out many a hammer;" and that reminds me of what his steward once said to a lord lieutenant—"Sir, never make yourself a professed enemy to the churches, for their interest is so complicated with the public, and their calling is so dear to God, that one way or other, one time or other, God and man will be their defender."

In truth, it was well that the family was so large and vigorous, for there was enough to do to keep it going on in credit and respectability. This was sometimes advanced and sometimes impeded by the way in which their affairs had got mixed up with those of their superior lord, who held the castle so that any trouble happening to, or any fancy taking hold upon him, the Priory people either suffered with him or went into his vagaries without improving their own credit, or always satisfying their own consciences. In fact, they were bad men of business, and often made bargains compared with which Moses' gross of green spectacles was an eligible investment.

The foreign family of the Churches had long been equally unpopular with the country people and the Churches of Steeplehouse. Mr. William had been hated by his neighbours because he was thought to have a liking for his old uncle; and though he shook his head, and declared he knew him to be no better than he ought to be, and refused a very handsome hat he sent over, because he did not think it could ever be so altered as to fit him, for one reason, and he did not wish to have any correspondence, for another, still he had a liking for some foreign fashions, and that was the thing that folks laid hold of. But nobody thought this of Mr. Juxon, and as for his successor—that's just what is now to be told.

The lord lieutenant had been much abroad, either travelling for his health, or because he was uncomfortable at home, and had received politeness from, and paid great attention to, the Patriarch. When he came to England, he was always talking what a fine old gentleman he was, and how ill he had been treated, and how folks said that all the Churches of the Priory were base-born, and what a brave place it would be if it could be new furnished in the foreign style. What was worse, he brought home a parcel of lacqueys, in gay liveries, to try the old hoax of being rightful heirs of the Priory, and was always getting bits of land out of the estate for them. At last he began a very disgraceful chicane: he wheedled the lords of the Priory out of manorial rights and privileges which had been held from time immemorial, partly by coaxing and partly because the aforesaid rights were sometimes troublesome to the possessors.

One day when the lord lieutenant and his neighbour were up attending the sessions, the former took the other by the button, and held him in talk after this fashion:—

"Fine day, Gilbert. How do you and the overseers get on—eh? Poor-rates very heavy, arn't they?"

"Yes, rather," said Gilbert; "but you know that I can't pay them, because, twice the Priory would not pay half; but there is no debt on the estate I am more anxious to compound for; and I think the poor know as well as I do that I give them all I can; so that I have no ill will amongst them."

"Ah, that is well," replied the lord lieutenant; "but how have you settled about the taxes: troublesome tenure that of yours, giving it in kind, and having to pay the tax-gatherers yourself, isn't it? 'Pon my word, I think I would rather give up the property than keep it on such terms."

"It is troublesome, and it is expensive," answered the lord of the Priory; but my ancestors have always submitted to it, and there is a sort of pleasure in thinking you are not forced to pay even if in fact you are; and another pleasure in doing it at your own time, in your own way, if it must be done. Besides, I wish to escape no just burthen. I am always ready to give my share."

"Ah, Gilbert," says the other, "that's just how it is; but you don't hear what people say, as I do. There was a man talking to me just now, who said, There's that fellow at the Priory; he never pays half he ought to the county rate; he sends his own man into his own grounds, and picks out the worst of all his stock to send up to the collector, and then takes upon himself for giving anything. It's monstrous. I told him I thought it was a pretty fair load of hay I saw going down the road just now from your farm, only a little blackish and rick-burned inside, but he flew out, that such provender would not have been received if the collector had dared refuse it."

Deeply annoyed was Mr. Gilbert at hearing this; and though a sensible man, what is very odd, he did not see through it. He brooded over it for a few days; he knew the hay was the best, and best got up in all the neighbourhood, and he had made his man put up some extra trusses to shew his good will; and then to meet with such a return! for he did not seem to think that the lord lieutenant was playing him false. At last, one morning he set off to the Castle, and proposed to surrender all right of taxing himself or appointing his own collectors. "I have always," said he, "loved my country, and tried to keep the peace with my own conscience and my neighbours, and I had rather live on bread and cheese than hear them talk as if, because I served by an honourable service, I spared myself."

The lord lieutenant strongly commended his resolution; said it should be all settled at next sessions, and he would see justice done, and done it was with a vengeance, and Gilbert too. The tenure on which he and all the other Churches held their manors was exchanged for another, which had been originally contrived by a party of stonemasons; and as it suited them pretty well, the barbers and tailors got up something of the same sort. When these clubs were registered, the government collector came and looked into their money-box, and the tax was levied upon that as on other estates. In less than a fort-

night, you might see the old collector with a red book in his hand and an ink bottle sticking in his button hole, knocking at the Priory door.

Mr. Gilbert looked at the bill he handed him, and found it very moderate. "Here, Mr. Collector," said he, as he shook out the gold from a pretty well-filled purse, "take it, and thank you. I should have sent half as much again if you had let me send it, as my ancestors used to do." The collector grinned, and wrote a receipt, adding, as he presented it, "I dare say, Sir, we shall take, in good time, as much as you will be willing to part with." The collector was a prophet.

Things, however, went on very well till the next sessions, when the lord of the Priory and some of his relations went up as usual; but then they found themselves very uncomfortable. The country gentlemen before proceeding to business, used always to ask the Church then present how much it would be convenient for him to contribute to the common expenses; and he would say, "I'll pay with the best of you: say what you will give, and be it what it may, I'll give more; but really you must keep the gipsies from breaking my hedges. And there's Farmer Prigland has encroached on such a common. You ought to prevent such injustice; and no steps are taken to stop the poaching I have long complained of." Then they all began to say, "Oh, certainly, sir; it shall be all seen to. Mr. Chairman, you must tell the surveyor to look at Prigland's fence, and we will stop the poaching, and see to the gipsies. Very sorry, sir, you should have been incommoded." So that whether they did anything or not, they owned they ought to do it.

But now what a difference was there! When the lord of the Priory entered, nobody rose to notice him; and when he began to complain of depredations committed on his property, they said they were busy, and could not attend to him. He asked them if that was the answer he was to give to his relations and tenantry, several of whom were waiting in the parlour for a reply. But on this the chairman got up and said, "Really, sir, I cannot think why your relations trouble themselves to come here with you, now they have nothing to do with the rate! I suppose we must tolerate you, but we shall soon stop them." And then all the magistrates and the high constable laughed loud and long, as if it was a capital joke, while one muttered, "Hit him hard; he has no friends." He of the Priory turned indignant on his heel, and told his relations that he had been made a fool of.

It was clear enough now that the lord lieutenant hated the lord of the Priory; and the country gentry did not take his part as they ought to have done, but circumstances soon came round which gave the latter his advantage. He found favour in their eyes, which he did not expect, and could not retain.

The crime of kidnapping was shockingly common in those times. Gentle and simple, lords, commoners and paupers, stole children at their pleasure; coaxing them from schools, or leading them off in the street, and now and then shaving the crown of their heads, so that a parent could hardly know his own child. This last was considered very cruel, especially as it was said some of these children were half starved; and the foreigners were so clever at it—I mean those who lived at

the Castle—that the people sometimes threatened their lives, and never failed to take them before the nearest magistrate when they could detect them hunting after children. Somehow or other, however, they were always shielded, and got off by the lord lieutenant, and the stolen children never returned; and when the people remonstrated, and said it was illegal, he put forth a proclamation, forbidding any prosecution for manstealing. So deeply was the popular feeling violated by this preposterous document, that many practised, and notorious kidnappers joined with the rest in protesting that they would not have the statutes against kidnapping suspended, because then they could not have up the Italian man stealers, and hang them as the law directs.

But to such an extent did the lord-lieutenant push this insane proclamation, that he sent a copy to every member of the Church family in the county, and ordered them all to stick it upon their hall doors.

It was to this effect:—That forasmuch as the happiness of men was very evenly distributed, and children had rights as well as parents, and it was observed that many fine children preferred wandering with hordes of gipsies, or going to popish or methodist meetings, to remaining at schools, where their parents had placed them, or at home, it should no longer be permitted any father to flog the child that should run away from him, nor to visit with any penalty any person inducing such child to run away; and since it was customary, in apprenticing children, to shew that they had been baptized at the parish church, and to take their promise to live orderly, no such pledge hereafter should be given or taken in any future apprenticing. Finally, it promised to maintain all people in quiet possession of their properties, the lords of the Priory and all others, especially those who had stolen any lands from the lords of the Priory.

No sooner had Mr. William of the Priory seen this proclamation than he called some of his relations together, and told them, come what would, he could never set it up. Six of them said the same, and though they felt how much they were in the lord lieutenant's power now that they had given up the rights of their estates, they resolved to face it out. They sent back the bills, and the lord lieutenant immediately sent his sheriff and javelin-men, who dragged them off to the county gaol. They made not the least resistance; but the people, who so often had taken part against them, now began to cry shame. They thronged round the javelin-men, shouting, "Long life to the Churches! Steeplehouse for ever! Hurra for William!" The old man blessed them. Each one who had a ward, an apprentice, or a child, felt that the cause was his own, vowed his constancy to the seven, and resolved to die rather than abandon them in their quarrel.

CHURCH DISCIPLINE—APPOINTMENT OF SUBORDINATE CHURCH OFFICERS.

SIR,—Since noticing in your last Number the injuries to which the church of England is continually liable, from the mode in which churchwardens, sextons, and sometimes parish clerks, are appointed,

another evil connected with the appointment of a different class of her subordinate officers has been found by us to be more generally prevalent than we had supposed. We allude to church ringers.

Many of your readers may not perhaps be aware of the kind of persons of whom these functionaries usually consist, nor of the manner in which they are usually constituted, nor of the duties which they usually conceive to belong to their office. Here, then, we would beg to inform them, as in the case of churchwardens and sextons, that moral and religious qualifications are little regarded. Church ringers are generally selected from amongst those whose faces are best known in the ale-house. Whether they are Christians or infidels, churchmen or dissenters, moral or immoral, seems not to be so much regarded as whether they are jovial characters. We know a parish at this moment in which few of the ringers are ever seen at church for public worship, and in which one of them is an avowed infidel—a railer against the church and clergy—and will not allow his children to be baptized. We know also another parish, in which, though *all* the ringers are not so negligent as those above-mentioned, yet one is notoriously a drunkard and profane swearer, and never enters the church for divine worship. But without entering further into details, it may safely be affirmed that in the generality of parishes some of the most loose and profane characters will be found among the ringers.

But here it may be asked, with whom resides the appointment of church ringers, and why is not more care taken that they be persons of good and respectable character? And this leads us to the second point to which we would invite the attention of those to whom the improvement of our church discipline belongs—viz., the manner in which church ringers are usually appointed. We find, then, that the ringers are usually a self-constituted body, or a body, which, however legally its predecessors may have been once appointed, claims now the power of self-continuation. Thus, in case of the death or removal to a distance of any one of the body, the rest assemble in an ale-house, and deliberate upon the choice of his successor. And if they find one whose jovial qualities commend him to their regard, they do not hold it indispensable that he bear a good moral character, or that he reside in or belong to the parish of which they make him a ringer. Such is the usual constitution of church ringers, who, in whatever manner they may be, or ought to be, appointed, are, in point of fact, a little close corporation, governed by laws peculiarly their own.

Let us now, in the third place, take a glance at the duties which parish ringers usually conceive to belong to their office. It may perhaps be thought that one part of their office at least would be to ring the church bells for prayers on Sundays and holydays. But they would tell you that you laboured under a great mistake if you thought so. This they usually consider to be no part of their business. In fact, they are generally, of all persons, the least accustomed to frequent the common prayers. The ringing of bells for prayer is usually performed by a rabble of idle boys, or others who resort to the belfry for their amusement. What, then, is the business of *the* ringers? They

ring at weddings, at elections, or other occasions in which money is to be got for ringing. They never think of ringing except for practice, or for some immediate payment; and the money thus obtained, a sense of honour leads them always to spend in a public-house.

Although in every parish in which the above-mentioned abuses may be found, the clergyman, or at least the clergyman and churchwardens, have doubtless the remedy in their hands, yet, owing to the general timidity or indifference of the latter, we fear that all the odium of correcting the evil would fall upon the clergyman. And as evils so general and inveterate as the above could not be corrected by any individual without much ill will and disturbance, is it not desirable that the higher authorities should interpose for their correction? Would not the appointment, character, &c., of the ringers, as well as of the curate, clerk, and sexton, form a proper article of inquiry in those annually directed to churchwardens?

Hoping that these, as well as our remarks in your last Number, may meet the eyes of those to whom the care of our church discipline belongs, we remain yours, ever to command,
URBANUS.

THE LAW OF DIVORCE.

SIR,—In the British Magazine for the present month, under the head of "Church Matters," there is an article on Mr. Elphinstone's Marriage Act. Amongst the remarks of the writer of that paper I read the following:—"It cannot therefore be too often repeated that to pretend to divorce a married pair, so that both or either shall have power to marry again before the death of one or the other, is at once a violation of the canons of all Christendom, and of England in particular, and a sin against Almighty God with as great a measure of directness as any sin is capable of bearing."

I may, perhaps, be allowed to say that there is very much that is excellent in the paper in question, and with most of it any orthodox divine would agree; but in the remark which I have just quoted I confess there was much that surprised me; for I had always imagined that when divorce was granted, either of the two persons might marry immediately, and that it was on this account that Henry VIII. applied for a divorce, that he might marry Anne Boleyn. The writer may, perhaps, smile at my ignorance in this matter, of which he is so certain; but I do not make any assertion, nor would I take upon me to contradict what he says, for I confess I am not so versed in canons and councils as to give an opinion. But I hope he will allow me to ask (through your pages) if he will put me on the right track to make his assertion coincide with the following words of Bishop Burnett on the 25th article.

"Both Tertullian,* Basil,† Chrysostom,‡ and Epiphanius§ allow of a divorce in case of adultery, and in those days they had no other notion of a

* Tertull. cont. Marcion, lib. iv. c. 34.

† Basil, ep. ad Amphit. c. 9.

‡ Chrysost. hom. 17 in Matt.

§ Epiph. hæres. 59.

divorce but that it was the dissolution of the bond : the late notion of a separation, the tie continuing, not being known till the canonists brought it in. Such a divorce was allowed by the council of Illiberis.* The council of Arles† did indeed recommend it to the husband whose wife was guilty of adultery not to marry, which did plainly acknowledge that he might do it. It was, and still is, the constant practice of the Greek church, and as both Pope Gregory and Pope Zachary allowed the innocent person to marry, so in a synod held at Rome in the tenth century, it was still allowed. When the Greeks were reconciled to the Latins in the council of Florence,‡ this matter was passed over, and the care of it was only recommended by the pope to the emperor. It is true Eugenius§ put it in his instructions to the Armenians, but though that passes generally for a part of the council of Florence, yet the council was over and up before that was given out.

"This doctrine of the indissolubleness of marriage, even for adultery, was never settled in any council before that of Trent. The canonists and schoolmen had indeed generally gone into that opinion, but not only Erasmus|| but both Cajetan¶ and Catharinus** declared themselves for the lawfulness of it. Cajetan indeed used a salvo in case the church had otherwise defined, which did not then appear to him. So that this is a doctrine very lately settled in the church of Rome. Our Reformers here had prepared a title in the new body of the canon law which they had digested, allowing marriage to the innocent party ; and upon a great occasion then in debate they declared it to be lawful by the law of God."

This passage from Burnet states the opinion which I always had held, and which I imagined was the orthodox tenet of our church. You may judge of my surprise when I found it contradicted so strongly as it is in the passage quoted from the British Magazine ; I should feel obliged, therefore, to the writer of that paper, or any of my readers, if he will prove to me the truth of the matter ; for it is clear one or other must be wrong, and Burnet is no mean authority on a subject which must, from its importance, have occupied the attention of the church so as to be authoritatively settled.

Had I the proper sources of information I would not have troubled you with this long letter. The only passages which I have met with (having very few books) are those from the writings of Chrysostom and Augustine on Matt. v. 32. (August.) "He (Christ) declares the man who marries her that is put away an adulterer." (Chrysost.) "Say not here it is enough her husband has put her away, for even after she is put away she continues the wife of him who put her away." (August.) "The apostle has fixed the limit here, requiring her to abstain from a fresh marriage as long as her husband lives. After his death he allows her to marry."

Here the writer in the British Magazine seems to be borne out. But we must not pin our faith on one or two of the fathers. Highly

* Cath. conc. Illib. c. 65.

† Council, Arles. c. 10.

‡ Conc. Afric. c. 102.

§ Causa 32, 9, 7, in decree Eug. in conc. Flor.

|| Eras. in 1, ep. ad Cor. vii.

¶ Cajet. in Matt. xix. c. 9.

** Cathar. in 1 ep. ad Cor. vii. lib. 1, amot.

as we value them, they are but witnesses, and very good—say, the best—witnesses to the truth. But the authority to which we bow implicitly is the decisions of the catholic church, and especially those councils which have been recognised by the church of England. The writer in the British Magazine says divorce a vinculo is “a violation of the canons of all Christendom, and of England in particular, and a sin against Almighty God.” Burnet says the indissolubleness of marriage was never settled in any council before that of Trent, and our Reformers allowed marriage afterwards, and declared such to be the law of God.” If your correspondent will prove to me which I am to believe he will oblige

A SEARCHER AFTER TRUTH.

[The Editor having been unable to insert this last month, considered that the “Searcher’s” views would be best promoted by forwarding his letter to the writer of the article in question. He has received the following reply:—]

DEAR SIR,—I am very glad that your correspondent, “A Searcher after Truth,” has drawn attention to the subject of “Divorce,” and am obliged to him for his courteous way of noticing my paper in your June (1843) number. He has not read, I presume from his letter, my paper in the May (1843) number, page 586. That paper answers, by anticipation, nearly all his objections. I should not have written the last (June) paper without giving in it those explanations, which he will there find; unless I had myself given them in the same channel before.

I am writing at present without books of reference. But it will be found, I believe, by your correspondent, on consideration, that “Tertullian, Basil, Chrysostom, and Epiphanius,” are speaking of divorce as what we mean by separation, or divorce a mensa et thoro, not of a dissolution of the *vinculum matrimonii*. I cannot offer to make my assertion coincide with Bishop Burnet’s statements. I believe Bishop Burnet to have written, as he not seldom did, in the teeth of antiquity and of truth. And I hope his authority, such as it is, is becoming daily so to be understood in its value, as not to hinder men of more churchmanlike views than he had, from pursuing their inquiries in spite of it. Your correspondent, for example, quotes him here as saying, “the late notion of a separation, the tie continuing, not being known till the canonists brought it in. What Bishop Burnet meant by “the canonists” may be questioned. But his next sentence is “Such a divorce was allowed by the council of Mliberis.” I have quoted that council in my May paper, page 588, where it will be seen that the council did a great deal more than this. Therefore I will not repeat the canon here. Bishop Burnet’s assertion, therefore, that the “doctrine of the indissolubleness of marriage, even for adultery, was never settled in any council before that of Trent,” is simply not true.

But, not to dwell on other and catholic authorities, which are plentiful, and to which, like your correspondent, I bow implicitly, let the provincial arrangements of England only be considered. I went into

these a little in May, and will not repeat myself. I will now only beg him to fix his mind on these two points.

1. That in the English Marriage Office the affianced parties bind themselves "till death us do part;" not until adultery, or fornication, or anything else, but until death. Of course, under no hypothesis would a reason of parting be inserted here. But a power would, without doubt, be reserved, were it to be exercised—as, e. g., "until death or the church, or lawful authority us do part." But no such provision has ever existed.

2. In perfect harmony with this view of indissolubleness, is the practice of the Christian Courts. In them, divorce, as understood in the modern sense of giving licence to marry again, is *unknown*. There is no such thing. And it is precisely where Christianity has placed her limits that the monstrous impiety of later times has called in the aid of the civil and secular arm, to carry on a legislation against God and his church. I do not know that I can make the case stronger, or wish greater strength to any in which I could be interested.

Faithfully yours,

D. P.

PROCEEDINGS AT OXFORD.

SIR,—The remarks in your last number on the "Proceedings at Oxford" require the following additions:—

First. *The six doctors* had nothing to do with the Vice-Chancellor's sentence. They gave their opinions to him, and were thus discharged and dissolved. The Vice-Chancellor said he would *now* read the sermon himself. He did not consult them any further, nor did they (the majority at least) know what he would do until they heard what he had done.

Secondly. Dr. Pusey was authorized by the Vice-Chancellor to state *this*,—"that he had had no hearing *because he* (the Vice-Chancellor) *did not think him entitled to one*."

Thirdly. The statutes *formerly* prescribed a citation, and the practice was to cite, &c., but in *Laud's* time, on account of the long-winded defences of the Puritans, the statute was altered to its present shape.

I believe you will find the above correct, and by giving these particulars publicity, you will promote justice and oblige

AN OLD SUBSCRIBER.

P.S.—What would have been the consequence if the Vice-Chancellor had called upon Dr. Pusey to recant, and Dr. Pusey had refused? How was the Vice-Chancellor to compel? The words of the statute are; "*adiget ad recantandum*." The only way of *driving* him to recant would have been to drive him from the university, and so from his professorship, his canonry, &c., &c. The advocates for a citation should consider this alternative.

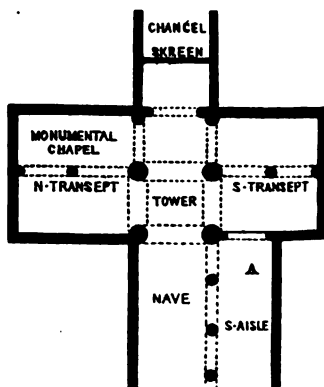
ASHBOURNE CHURCH, DERBYSHIRE.

REV. SIR,—The increasing interest which is felt by the clergy for the study of ecclesiastical architecture, is a sign full of hope for the practical improvement and careful restoration of our churches. Had it been made, as it should have been—an ordinary part of an university education to understand the principles and study the examples of ancient church building, we should not have seen in the present movement for church extension so many edifices erected in defiance of every principle of Christian art; incorrect in form, clumsy in detail, tawdry and unmeaning in decoration. The necessity for a knowledge of correct ecclesiastical arrangement was never more strikingly displayed than in the recent restoration of Ashbourne church, where architectural skill has been expended in perpetuating some of the worst anomalies of modern times.

The church itself is singularly beautiful, of great extent, and exhibits in many of its details, good examples of the early, decorated, and perpendicular English styles. It has a good nave, with clerestory windows on each side; a south aisle, entered from the nave, under a series of arches of admirable details and proportion; and, although the north aisle has never been built, yet, from the clerestory windows in the wall of the nave, and other reasons, it is, I think, evident that the original architects intended that the building should be eventually completed by the erection of a north aisle.

The transepts, which are well developed in lateral dimensions, are peculiar from having two arches along the centre of each, of lofty proportion and graceful form. (*See Plan.*)

Among other advantages, there is afforded by this arrangement that appearance of a continuous and ever recurring succession of arches and varied detail which adds so much to the charm of our larger ecclesiastical structures. When standing in the south aisle at A, the vista is very beautiful. The arches of intersection supporting the tower and spire are immediately before the eye. Beyond these are seen the north transept arches, with windows, both early and decorated English; the chancel, with its early single lighted windows, and the monumental chapel, with some glorious old altar tombs, on whose sides are sculptured figures of angels, bearing emblazoned shields, keeping, as it were, constant vigil over the ashes of the deceased;—all these combined produce an effect which should be seen by those who are at all sceptical as to the magic of our own religious architecture, as developed by the ancient churchman.



PLAN OF ASHBOURNE CHURCH.

The tower and spire, which rises at the intersection of the cross, are admirable, especially the latter, which, in my humble opinion, is not unworthy to be placed side by side with those of Louth or Grantham churches.

The tower shews one story above the roof of the nave, which is pierced on each side with two belfry lights, having deeply sunk mouldings and decorated tracery heads. The spire is built entirely of stone, octangular; ornamented with arched openings at intervals in its height. There are strong supporting piers at the four sides of the octagon, which are surmounted with lofty pinnacles, having crocketed and finialed heads. It is worthy of remark that there are no transverse ties or braces of any sort in the height



of the spire. When standing inside it at its base, the eye follows the sides of the octagon till they converge to a point at a vast altitude; and there is a feeling produced at once of the observer's own insignificance, and wonder at the excellence of that constructive principle by which the masses of masonry support themselves.

Without going into further detail, it will be gathered from what has been already said, that Ashbourne church is a very fine one, replete with the varied beauties of Christian art. It is impossible, indeed, to examine it carefully, and not be struck with the energy, skill, and extraordinary munificence of those by whom it was reared. Church building was then, as Mr. Wilberforce, in his "Parochial System" well expresses it, "a luxury, a passion," not, as is now too often the case, a matter of nice calculation and merciless economy. Fortunate is it for the interests of Christian art that a more healthy tone of church doctrine has been revived amongst us; it has been followed, as might have been expected, by an increasing appreciation of the piety and genius which raised the thousand temples for the worship of the Most High standing throughout the land, and a desire, more or less energetically carried out, of equalling, if not excelling, the architectural glories of former days.

Ashbourne church was built, not at one but at successive periods, and exhibits the features of three distinct styles of ecclesiastical art. There is afforded by this fact, another proof, although none be needed, that the usual practice of ancient churchmen was, not to carry out a building to completion in the style in which it was commenced, but to proceed according to what was then deemed the purest and most perfect style of art; to leave the imperfections of a past, and follow the glories of a present age.*

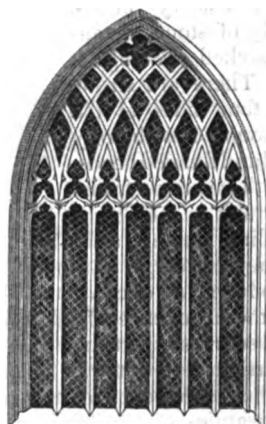
* In Titchfield church, in Hampshire, the arches which divide the south aisle from the nave are early Norman; while those to the north aisle, built subsequently by William of Wykeham, are decorated. The effect is curious, as the same space divided into four arches on the north side is divided into only two on the south.

One word upon the windows, and we proceed to notice the recent restorations. Some of these are very fine; those in the south aisle are perpendicular English and three lighted; there are two large windows in each transept; three in the north and one in the south being decorated, the other a fine example of perpendicular, seven lighted.

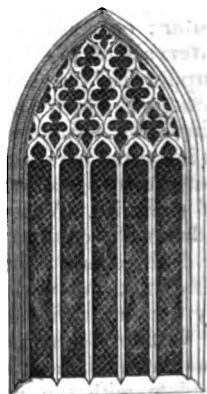
The window over the altar is of similar character to this last. In the eastern wall of the north transept are two three-lighted early English windows with clustered shafts and altogether eminently graceful.



SOUTH AISLE.



SOUTH TRANSEPT.



NORTH TRANSEPT.

And now, Sir, a few words upon the late renovation of this interesting structure. Nearly 4000*l.* has been expended, and while much that has been done deserves the highest commendation, truth requires us to say that there is a great deal highly censurable, both in an ecclesiastical and architectural point of view, and if these defects are but pointed out in a friendly spirit, I cannot but think that some good may be done, if not in this, at least in similar cases.

Besides the substantial repair to the structure, which has been most skilfully managed, it should be mentioned in praise that the whitewash has been entirely scraped off the beautiful columns, capitals, and arches, the beauties of which are, in consequence, after a long interval, once again revealed to view, and the former hideous and unsightly pewing has been replaced by seats much lower, and certainly more regularly placed. In the chancel a new reredos has been added, upon which I have only to say that the absence of the Lord's Prayer, Creed, and Commandments, is against the unvarying practice of the English church. The holy table is miserably meagre, with no covering of any sort upon it, and certainly worse than any gentleman would like to see in his own hall; no part of the service is read from it except on sacramental days. Although the chancel is, I should think, sixty feet deep, yet only about seven feet has been allotted for the enclosed space occupied by the table; and I shall hardly be cre-

dited when I say that these rails are placed eastward of some good sedilia in the southern wall, which are thus rendered entirely useless; added to which, the sedilia themselves are so lifted above the floor of the chancel as to involve a clergyman in the use of a small ladder, should he be desirous of occupying his right position (when not officiating) during divine service.

The floor of the chancel, surely, should have been raised to admit of these ornamental features becoming once more useful; increased beauty would have been thereby given to the chancel, when viewed from the west end, to say nothing of its ecclesiastical propriety. But I regret to say that throughout the chancel has been treated as though it were erected for no special purposes, or demanded its own peculiar and ancient arrangements. A stone screen has been placed about one-third of the depth of the chancel, measuring from the west, which rises about fifteen feet, is glazed with plate glass, and completely shuts off the rest of the chancel from the churoh. From this screen down to the transepts a series of children's seats descend, one below the other, like the benches in a lecture theatre, so arranged that the children turn their backs upon the altar, contrary to every principle of correct ecclesiastical arrangement; ponderous galleries have been erected in the nave and south aisle, parts of which entirely block up arches and capitals of great beauty; and immense ornamental staircases lead up to them, occupying space that might otherwise be most profitably appropriated to open seats: and all this has been done—these galleries erected—this encroachment made upon the chancel—when the external appearance of the church, destitute as it is of a north aisle, naturally pointed out the building of one as the proper method of enlargement, which would have afforded the requisite accommodation, and *involved the parish in no greater outlay*. It is evident that the men who reared the building intended that their successors should extend its area in this way, if enlargement were needed; and it cannot be too strongly regretted that so fine an opportunity has been lost of completing the triple form of the nave.

I have no wish to animadvert further upon the interior of Ashbourne church: that it needs a second restoration is, indeed, evident, but it is a consolation to know that all that has been done to the *architecture* of the church, strictly so called, deserves praise. I would only say, in conclusion, that, in my opinion, a massive stone rood screen, even placed in a correct position, under the chancel arch, is contrary to the spirit of the Anglican church ritual. In our cathedrals they have led to the total disuse of the nave, and the intrusion of the laity into the choir, and present now the most obstinate objection to any return to the ancient practice in this respect. I would say never, of course, destroy them when they already exist, but do not re-introduce them, and by glazing them, as is the case at Ashbourne, effectually shut off the chancel from the rest of the church.

If the chancel arch be not sufficient, as, indeed, I think it is, to mark the distinction between the parts of the church set apart respectively for the clergy and laity, the screen should certainly consist only of light, open wood-work, capable, as it is, of any enrichment, and caus-

ing but little obscuration of the chancel. But, in truth, these skreens may very well be dispensed with. Many of the continental churches present an uninterrupted view from west to east; and the unbroken vista, it will be admitted, adds to the sublimity of the general effect.

I am, Rev. Sir, your obedient humble servant,

AN ECCLESIOLOGIST.

MODERN CHURCHES.

SIR,—In the Times of Wednesday, the 28th of June, Lord Montague is reported to have said in the House of Lords that the sacred edifices now being erected throughout the land are distinguished by "lavish decoration," and consequently involve "needless expense." The observations of his lordship were made in the course of the discussion on the Church Endowment Bill, and certainly are among the most extraordinary it was ever my lot to see made upon this subject; so much so, that I really think his lordship, in the maintenance of such an opinion, must stand among churchmen almost alone.

I have, Sir, heard earnest minded and zealous men lament the absolute meagreness and poverty of the vast majority of the buildings now being erected for the worship of Almighty God; they have spoken bitterly of the humiliation they experience, when the churches reared in this wealthy and luxurious age are placed side by side with those erected centuries ago; and most men will think, in spite of his lordship's opinion, that these laments and self-reproaches are but too strongly and emphatically confirmed by fact.

Costly, indeed, are the decorations, gorgeous the enrichment, which distinguish hundreds of our ancient churches; we see it in the massive towers, the lofty spires, the richly moulded roofs, the elaborate windows, the exquisite detail, with which so many of them abound; evidences there are here of an amount of decoration which stern economists might consider "lavish"—they were the characteristics of an age when, as the Rev. H. Wilberforce well expresses it, church building was a luxury and a passion, and less a matter of nice and measured calculation. I dare say the observations of his lordship, if applied to these, would find some supporters; though, even here, I should demur to the correctness of the terms, and rather look upon these glorious temples as displaying a zeal to which we are strangers, as furnishing an example which we should do well to imitate, and inciting us to an enthusiasm of which it were greatly to be desired we should catch the fire.

But to speak of lavish decorations and needless expense, when referring to the religious edifices of an age, which are certainly more meagre, taking them generally, than any that have been raised since the Reformation; in which, with few exceptions, every conceivable method has been resorted to, to build in the cheapest manner possible—an age in which the usual amount of money spent in erecting a large church varies from 3000*l.* to 5000*l.*; in which cement has been substituted for stone, terra cotta for ornamental detail, and deal for oak; to apply the words to edifices like these implies at once a singular idea

of what decoration is considered to be, and a somewhat limited acquaintance with ancient models. No, Sir, I feel sure I shall carry with me the concurrence of your readers when I say that well nigh all our churches are perfectly free from any decoration that, without the most pungent satire, can be called lavish. Ceiled houses, overlaid with gold, are numerous enough for the comfort, convenience, and luxury of man, and no one ever thinks of animadverting in terms of severity upon their lavish decorations: it is only when God's glory is concerned, in the rearing of temples for his worship, that the discovery is made that any decoration which is not absolutely *useful* is *lavish*, that what would be called *meanness* elsewhere becomes simplicity here; and that needless cost which if expended upon *ourselves* would only be deemed a moderate outlay.

But while we conscientiously think that such arguments have, in great part, their root in selfishness, it is not to be denied that with some persons they originate from more unexceptionable, if mistaken, motives; they see in the principle which would decorate a church merely to increase its beauty, the development of what they deem a popish spirit; they think it impossible to revive the glories of mediæval architecture without encouraging the doctrinal errors of the system under which, we admit, that architecture was fully developed. In the increasing appreciation of ancient models they only see a relaxation of Protestant zeal; and in suggesting any ornament, however modest, by the symbolical meaning of which the arrangement, decoration, and detail of our churches may be made evident, they more than insinuate that we seek to re-introduce the puerilities of an exploded mysticism.

But without going at present into any length on this subject, it may suffice to say that all this is founded upon a misconception. It is not necessary to arrange our churches for the Romish ritual, even while treading in the footsteps of the ancient builders, and endeavouring to catch the spirit which animates their works; but they may and they ought to equal in material beauty the structures of a less wealthy, less cultivated age. The religious system by which we live should at least lead us to equal zeal, equal self-denial, equal fixedness of purpose, in giving to God the holiest and the best of all we have. In rejecting the doctrinal errors of the ancient churchmen we need not fear to imitate and, if possible, emulate their taste. But this can only be, by preserving a deep consciousness of the little we at present accomplish, and the great interval which separates the plainness and economy of the churches now raised with the lavish decorations and costly splendour of those erected in former times, and which, even now, in their aged beauty, mildly, yet emphatically, reprove our marked inferiority. I am, Rev. Sir, yours respectfully,

FREDERICK J. FRANÇOIS.

ROME.

SIR,—Like other Tuscan cities, I conceive that Rome had (1) a temple in the citadel, with three chapels to Jupiter, Juno, and Minerva, the three chief Tuscan deities; (2) that it was dedicated to one of these

three deities under some one of their numerous attributes; and (3) that it was named after the particular attribute of the deity to which it was dedicated. See vol. xxii. p. 400.

With respect to name of Rome and the related terms, the first thing that strikes a philologist is the great fluctuation of the vowel, which is so peculiarly characteristic of the Semitic dialects, and is so foreign to Greek and Latin. The following names are historically connected, and spring from the same Egyptian-Tuscan root ROM: Ramnes, the chief of the three original tribes of Rome; Remus, Roma, Romulus, Jupiter Ruminus, and Rumon, an ancient name of the Tiber. St. Jerome gives two of the leading derivations of Rome: *Roma aut fortitudinis nomen apud Græcos est, aut sublimitatis apud Ebræos*, (Advers. Jovin. lib. ii.) My own idea is, that Rome must necessarily have been named after its tutelary deity, which was probably the one above mentioned. St. Augustine, in explaining several of Jupiter's titles, says, that he was called Tigillus and Ruminus quod tanquam tigillus mundum contineret ac sustineret: quod aleret omnia, quod rumā, id est manum aleret animalia. Unum mandum duos deos esse voluerunt, Jovem atque Janum, quem continere dicunt mundum, et manum dare animalibus; nec tamen propter hæc duo opera tam longè inter se vi et dignitate diversa, duo dii esse compulsi sunt, sed unus Jupiter, propter illud Tigillus, propter hoc Ruminus appellatus est, (De Civ. Dei vii. 11.) With Tigillus I would connect the town Tigulia, (Plin. iii. 5, 7,) and the proper names Tigellius and Tigellinus. Tiglath Pileser (2 Kings, xv. 29) was assuredly named after his gods, but I believe the origin of the Roman Tigillus is to be found in the Syriac *dikla*, a palm tree, which gave name to the tribe Diklah, (Gen. x. 27,) and to the river Diklat, the Tigris. The Hiddekel of Gen. ii. 14, is related to Dikla, as Hophra to Pharaoh. See "Aer."

In the Semitic languages, the term for pomegranate is, Hebrew, RIMON; Arab., RuMAN; Syriac, RUMNA; Ethiop., ReMaN; Coptic, eRMAN. Like *dikla*, this word gave name to a god, a river, a tribe. The Syrian god Rimmon is well known, and he is also called Hadad Rimon, (Zech. xii. 11.) Now I have already found Hadad in Italy, (see "Adad," xviii. 288;) and I believe that Rimmon is the Jupiter Ruminus of St. Augustine. An old name of the Tiber was Rumon: Hæc est Tyberini fluminis proprium, adeo ut ab antiquis Ruman dictus sit, quasi ripas ruminans et erodens: in sacris etiam Serra dicebatur, (Serv. in Æn. viii. 68.) The river Ramon is connected with a pomegranate, as the river Hiddekel, Diklat, or Tigris, is connected with a date tree. The tribe of Diklah is equivalent to Phœnices, from *phœnis palme dactylifera*, a date tree, and supplies an analogy for Romani from *ruman malus Punica*, a pomegranate.

Jupiter Cassius is represented with a pomegranate in his hand as the emblem of productiveness; and I have shewn that Cassius is the same as Cadmus or Hermes, Neph, or Genius, the author of production, &c. Ruminus is only another form of this creative power. In Arabic, besides *ruman malum Punicum*, I find *rumanih* nomen unitatis, a unit, one; and this, according to Macrobius, is the meaning

of the sungod Adad, which may be proved from the Coptic. Hence Adad and Rimmon are merely different titles of the same deity.

The pomegranate was made the emblem of productiveness or abundance, and passed into a proverb : *Repletus est præceptis divinis, sicut malogranatum; Repleti sunt operibus bonis, sicut malum Punicum*, (Buxtorf. *Lex. Rabbin. v. Rimon*.) Jahn thinks that Rimmon may have been the tutelar deity of pomegranates. He was so, and something more. The pomegranate in the hand of Jupiter Cassius was only an emblem : Minerva was not altogether the tutelar goddess of owls. Rimmon and Jupiter Ruminus presided over dissolution, tending to reproduction, and are the same as the Ægypto-Tuscan Tages and Mutinus. As Tages, Takon, or Dagon, signifies *putredo*, and is the *σῆψις* or *λῆξ* of the Phenician cosmogony, the putrescent teeming mud or matrix of all organized beings, (see "*Tages*," xxiii. 298;) so Rimmon and Ruminus are derived from the Semitic root *RoM*, to putrify, to turn into worms. Thus, on the second morning the manna bred worms, but on the Sabbath it did not putrify. See *Exod. xvi. 20, 24*; and compare *Arst. rān* compufruit, *rumān*, *rumim* cariosus, *rimāh* caries, morticinium, (Castell.)

Bedford.

W. B. WINNING.

PUBLIC SCHOOLS—MERCHANT TAYLORS'.

Sir,—I had the honour a few months since to forward you some remarks in connexion with public schools, more particularly that of Merchant Taylors', in reply to a correspondent of yours, inquiring its regulations, &c., and what the men had done, and were in the habit of doing, at the universities. Added to the above was a list for some years of the honours taken at the universities by Merchant Taylor men. I do not consider this latter part of my communication complete without the following list of classes, &c., obtained during the last examinations.

CAMBRIDGE MATHEMATICAL TRIPOS.

1843.

F. H. Cox, Senior Opt.

CLASSICAL TRIPOS.

Classis I.

F. H. Cox.

OXFORD.

1842.

In Literis Humanioribus.

Classis II.

Richard Simpson.

Classis III.

Henry D. Heatly.

Henry Bittleston.

Thomas Spinks.

Classis IV.

Robert T. Mills.

In Disciplinis Math. et Phys.

Classis I.

Henry D. Heatly.

1843.

*Classis I.*Henry L. Mansel.
Paul Parnell.*Classis I.*Henry L. Mansel.
Paul Parnell.*Classis II.*

Leopold J. Bernays.

The above forms a record of splendid success, unparalleled in the history of any school, and unparalleled in the annals of any college at Oxford, save Christ Church, which, it must be recollected, is of about six times the size of that of St. John's.

I do feel an honest pride in calling attention to this success of my old schoolfellows. They have raised the character both of their school and their college to a pitch of eminence which cannot but command the gratitude, esteem, and admiration of all St. John's men as well as old Merchant Taylors'. This, I feel, will be an all-sufficient answer to the query of your correspondent as to what Merchant Taylor men are capable of achieving.

I am, Sir, your obedient servant,

M.S.S.

NOTICES AND REVIEWS.

The Order of Daily Service, the Litany, and Order of the Administration of the Holy Communion, with Plain Tune, according to the United Church of England and Ireland. 4to. Burns.

To the initiated in early church music this title probably describes the work sufficiently, and it is only necessary to allude to the execution of which, it is not too much to say that in the Roxburgh days, when bibliomania was raging, a more beautiful black-letter gem could scarcely have been produced. Every page is enclosed in a dark and varied wood-cut border, with arabesque ornaments, such as recal, and some of them, if the writer mistakes not, are fac-similes of, works of the middle of the sixteenth century. The whole is rubricated, and the red better printed than in any modern books recently published. There are large-paper copies for the accommodation of book epicures, but they must be fastidious who would not sit down contented with the small.

But apart from these exterior considerations the book is both curious and valuable. To the most enthusiastic worshipper of the Reformation, the modification of the ancient service which Cranmer desired and recommended, and Marbeck modelled, cannot but be interesting. The one a martyr in deed, though not in will; the other a martyr in will, though not in deed: of whom Fox writes with great exultation, "That being with the other condemned, but not burned; cast by the law, but by pardon saved; appointed with the rest" (Testwood, Filmer and Person,) "to die, and yet not dead, he liveth, (God be praised!) and yet to this present day singeth merrily and playeth on the organs." Perhaps this same singing and playing saved his life, for it may have been easier in those times to burn Calvinists than find organists.

There is a feature, however, in the "Book of Common Praier, noted, Grafton, 1550," which carries its origin far beyond the days of Marbeck and Tallis. In the spirit which distinguished the best of our reformers nothing was wantonly altered. Marbeck's endeavours seem to have been to adapt the Gregorian tones to English words; and if he made any alteration it was to simplify the elder music, and so distribute it that there should be but one note for a syllable, except in rare instances. Whether the effect of this may not be rather monotonous, and whether our ears may not be too long accustomed to harmonies to bear unisons again or not, the value of a work which gives permanence to very much that has hitherto been retained in our cathedrals or traditionary authority, will not be disputed by any but those who would wish to see the whole system of choral worship subverted.

Scriptural Communion with God. The Holy Bible Arranged in Historical and Chronological Order, &c. Divided into Sections, with Introductions and Prayers, and Notes, for the Student and Inquirer. Rivingtons.

MR. TOWNSEND has laboured with considerable success in the field of Scripture chronology, and we are very glad to meet him writing on a subject which his studies enable him to write upon with benefit to others, and without exposing himself. The plan of this first number of a commentary seems very good; and if it is effectively carried out, it will be a valuable addition to biblical literature. How far this has been done one would hesitate to decide immediately on the appearance of a first part. A prayer suggested by the passage of Scripture, and consecutive on meditation, is what many persons want, especially in reading the Old Testament. Those we have read are clear and distinctly intelligible, while their bearing on the previous passages is forcible. The first introductory note which caught the writer's eye contained a greatly-overstated argument, brought forth in defence of a theory which few calling themselves Christians are daring enough to reject:—"The whole [account of the fall] is allegorical, or the whole is literal. If it be allegorical, then there was no fall;—then there is no redemption, no sacrament, no church, no promise of our immortality, no remedy for evil," &c., (p. 59.) Believing the literal account of the fall as fully as we believe any historical fact in the Old Testament, it is surely doubtful whether all, from Origen to Coleridge, who have taken the opposite view, have so much as hinted at or suspected that any such consequences would follow. A passage in the *Christian Year* seems to include Mr. Keble among these deniers; and sorry as we are that he and Wegscheider should agree in this point, there seems no doubt that the dead and the living witnesses are above the average of mental acuteness. Pages 35, 37, are written in a much better style, and treat the difficult subject of Scripture geology very judiciously. But, in commenting on the Book of Genesis, every man seems to grow inspired; and between Miltonian traditions and his own fancy, he is pretty sure to tell what were the effects of the fall on man, what moral qualities constituted the image of God in him, and much other infor-

mation more curious than convincing. This is not said to depreciate Mr. Townsend's labours; in fact, they are much less presumptuous than Mr. Scott's; but he does not escape from the general—perhaps universal contagion.

Thirteen Tracts. (A Series.) Published by the Society for Promoting the Religious Principles of the Reformation.

THE Editor's attention has been particularly called to these tracts. The first he read appeared to him better in feeling and spirit than most of the previous publications from that quarter which had fallen in his way. But the seventh and following tracts explained this unusual civility. 'Tractarianism'—"The Tractarian Sect"—was the real object of attack. To brand with that odious name both the good and evil of men, who, however dissatisfied with their mother church, adhering to her on principle, from a dread of sectarianism, can never be a sect, may be very clever, but seems somewhat ignorant; and it may be reasonably suspected that none are doing Rome's work more surely than they who excite groundless prejudices against them. Three well-defined classes of men go by the name of Tractarians, Puseyites, &c. Some of high character, and considerable erudition and talent, who have lived a little too much among the Fathers to appreciate their own age, and acquired for them that intense veneration which has acted sometimes unfavourably on their judgment. Their followers are divided into the men who follow them from real admiration of their characters, and see everything with their eyes, and the men who are weak enough to be pleased with the opposition they excite, and vain enough to be gratified by the personal distinction conferred by peculiarity. Much, however, both in action and profession of all these, is right; and yet on their account it is endeavoured to brand the majority of the English clergy with a charge of popery, because they have not been too proud to listen when their brethren pointed out that their duties might be better discharged than they were. Surely it is sad enough when men who would endeavour to fetch home Christ's scattered sheep to their forsaken fold use erroneous arguments or injudicious means. But nothing could be more likely to confirm them in both than the violence with which Satan has stirred up many loud professors of religion to abuse and vilify, under a common title, every rash innovator and every faithful and conscientious clergyman who understands his Bible to command acts and define doctrines which any schismatic chooses to consider popish. These miserable tracts, at a penny each, may rouse the vindictive passions of many a weak brother for whom Christ died, and work out the ends of the destroyer as surely as the worst publications against which they are aimed. The whole controversy is one which few clergymen, and very few laymen indeed, are qualified to enter upon. In popular discussions, the party will be most triumphant which claims least for the governing and most for the governed; republicanism is the policy, independency the creed, of every irreligious man. The arguments of these may be brought down to the capacity of a child. No tyranny, no priestcraft, will always be music in the vulgar ear.

But the rights of kings and bishops could not easily be explained even to honest, uneducated people, brought up with the prejudices of the age in which they received their first impressions. Scarce a glimpse of the drift of the antagonist arguments is caught by the tract writer, who professes to refute them.

A Visit to the East. By the Rev. H. Formby, M.A. 12mo. Burns.

THIS is a very sensible and well-written tour, of which it would be no disagreeable task to say a good deal, especially as it is made the vehicle for many well-digested opinions, besides curious facts. The following quotations, however, will occupy too much room to allow of any further notice. If the former is to be depended upon as generally true of German universities, it is a very deplorable state of matters:—

“But unhappily, although the universities bear a curious testimony to the necessity of some monastic system or other, they are far from being exclusively monastic institutions for the cultivation of science. They are the resort of a lawless, independent body of students, who educate themselves by the instrumentality of their professors, and acknowledge far less lawful restraint than robbers. Four faculties—*theology, jurisprudence, medicine, and philosophy*—maintain their respective professors and proselytes, and within each there is a system of rivalry perpetually at work that is scarcely credible. The professor maintains a crowded audience by his popularity alone; and when this resource fails, his assembly ceases: he has no moral power of control or rebuke whatever, and for the most part knows scarcely so much of his pupils as to be certain that their names are on his list. Now students in philosophy, jurisprudence, and medicine, having a tolerably practical course before them when they enter into life, do either really learn their vocation, or else sink into obscurity; but theology is the refuge city of the very refuse of the whole body. If there is a student whose reckless braggadocio demeanour, stunted cap, and uncommon dress, distinguishes him from others, he is a ‘student in theology.’ None so fond of low haunts, immoral songs, beer-drinking, smoking, and brawling, as the student in theology; and from these elements in due time arises the future professor, whose usual course is to recommend himself by some talent or aptitude of speech to the notice of the government minister. A cautious statesman will be studious to provide proper variety upon so exciting and dangerous a topic as religion. The new professor is therefore chosen expressly for some eminent points of difference in his system of teaching from that of his colleagues; in short, the object specially sought for is variety, with a view to practise the student’s mind in judging for himself. The professor is selected and appointed that he may differ from his colleagues; and unless he does differ, he fails to fulfil the design of his appointment. This, I was told, was highly desirable, in order that the truth might be finally elicited. But time has been silently progressing; and if the truth has ever been uppermost, it has certainly come to the surface without having been recognised; as a drowning man now and then comes up, only to sink at last beyond all recovery. But observe how this affects the imperfect form of church-constitution which still lingers in protestant Germany. The country still maintains something of the ancient ecclesiastical land-division into parishes; and the little country churches, with their rural population, are full of lingering attachment to their old church-associations. Now the only ministry they possess are the progeny of these philosophical divinity-schools; their only service is a long discourse, full perhaps of many undeniable propositions, preceded and followed by a meagre hymn. Jeroboam, it appears, went through some form of priestly ordination, although he chose the lowest of the

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people to be priests. But the protestant preachers have not even a form of ordination; a royal licence empowers them to practise theology, and a patron's presentation opens the way to a cure; and in this manner they enter upon their task of teaching from the pulpit the same philosophic doctrine, whatever this may be, that they have learned from the professor whose lectures pleased them the most.

"The notion of a faith once delivered to the saints, and earnestly to be contended for, is no part of their system; which is really little or nothing more than a periodical task of declamation. And if it be asked to what this sad state of things is originally owing, the answer must needs be, to that stormy period which first introduced the principle of private judgment into faith, and deprived the followers of Martin Luther of the Christian blessing of an apostolic hierarchy. Protestant Germany is, in consequence, now fallen away to a mere battle-place of the wildest theories and most lawless extravagances, which make but a flimsy covering for the gulf of infidelity that lies below them.

"This is a melancholy, but unhappily a true, picture of the spiritual state of Protestant Germany. I went to Berlin with a high idea of German learning; but a short time satisfied me of the entire baselessness of their system. Nothing could be so wearisome and fruitless as their incessant arguings and disputes; no two persons were to be found with the same belief and no two teachers with the same doctrine; their few churches thinly and miserably attended, and even the scanty liturgy they possess, obliged to be imposed by the military power of the late king; and yet such is the indelibly devotional turn of the German character, that, with all this disadvantage, they are far from being either a profane or a trifling people."—pp. 9—11.

The next extract shifts the scene to a steam-boat on the Danube, but is no less interesting and far more beautiful:—

"Wherever a Jew is found in Poland or Russia, or indeed in any country where they have kept themselves tolerably distinct from other people, if he be on a journey in the midst of the most motley assembly, he never omits, morning and evening, to retire into a corner to say his prayers, which are usually repeated in a very audible tone. Though the company jeer and mock at him, he steadily proceeds, and bestows not the least notice upon them until he has completed his duty. If he be of some little rank, he produces his muslin veil with its deep blue border, and, binding his phylactery upon his forehead, he performs his devotions, utterly unconscious of the remarks passed upon him. Those who were now on board seemed in the same manner to pass almost the whole day in reading or chanting parts of the psalms and the prophets, mixed with portions from the works of rabbinical authors, some of which were in manuscript, but for the most part in a kind of quarto-sized print, of either Amsterdam or Venetian type. At different times of the day the seniors would assemble together, and, wearing their veils and phylacteries, commence a kind of wailing chant, not altogether unpleasant to listen to; but throughout the whole day it was scarcely possible to fix upon a time during which some one of their company would not be studying either his Bible or his commentary. I used now and then to go among them and endeavour to speak to them, and uniformly found the readiest disposition, both to converse of their condition at home, their faith, and their prospects in Palestine, where they were going, with a full confidence and trust, I must do them the justice to say, in the power and mercy of the Almighty towards them, that is very rarely to be found in a Christian. The great difficulty of understanding the broken German which they spoke, with their singular pronunciation, was a drawback upon these dialogues, from which a large fund of very useful information might, I am convinced, have been gleaned, relative to their habits and tone of thought; and I am now sorry I did not make better use of the favourable occasion; but

the exceeding dirt of their own persons, and of all their possessions, was such as to make a European really afraid to go amongst them.

"We soon passed the Russian forts at the opening of the chief of the seven mouths of this great river, which the known diplomatic cunning of that power has had the address to secure for itself by one of the late treaties, and came into the Black Sea—really 'black sea;' for though not sufficiently black to change a man into an Ethiopian, if he were to bathe in it, or to serve as ink, it possesses a visible and distinct black hue above all other seas. We continued more than a day on the passage, with an occasional glimpse of the low coast, till we touched at Varna, the scene of a great Russian and Turkish campaign, where we landed, and paid a visit to the pasha, previous to embarking for the great river, as the Bosphorus is here termed, dividing the eastern and western worlds."—pp. 31—33.

Sephardim, or the History of the Jews in Spain and Portugal. By James Finn Esq. Rivingtons.

THE history of the Jewish nation since the dispersion has been too frequently a tale of sorrow and shame—shame lighting rather on the heads of their persecutors than themselves, yet deteriorating their character as it injured their influence—to promise much of interest for the general reader. The present volume is therefore well-timed, as giving a glimpse of that most interesting people in a region where prosperity seems to have attended their labours, and elevated them for awhile into the higher walks of the society in which it was their lot to sojourn. Not that the rank of a man is any criterion of his moral worth, or that the characteristics of one generation are always transmitted to another, but that the Sephardim or Spanish Jews were to have been of more political importance and intellectual attainment than the Ashkenazim or Polish and German Jews.

At present, indeed, the case appears to be reversed; and those who have had good opportunities to form an opinion, say, that high moral character and worth seem to be more frequently met with in Warsaw than Seville. Mr. Finn is the first person by whom we have seen it affirmed that the Jews of Lisbon "are esteemed for integrity." But perhaps no family of the race can shew a more interesting history from their beginnings hitherto than the Sephardim, even if the curious evidence relative to their residence on the coasts of Spain, in the days of Solomon, be rejected, as well as their claims of an abode there during the second temple. The Omeiad Caliphate, indeed, raised up the fortunes of the Israelites, set some in high places of honour, as well as wealth, and gave them leisure to pursue those studies which made them famous in the universities of Christendom, and probably induced Pope Alexander II. to approve the conduct of the Spanish bishops who protected the Jews from the invaders of the Saracens as "those whom divine goodness may have predestined to salvation," and St. Bernard to direct the crusaders neither to persecute nor slaughter them. "For they are dispersed for this purpose, that while they are paying the just penalty of so great a crime, they continue to be witnesses of our redemption," (p. 181)—language very different from that of many councils and the holy inquisition.

To give a sketch of this history from the Mahometan invasion, their

oasis of peace and the wide waste of their sufferings and trials, would exceed the limits that can be assigned it ; but he who would read a lively and pleasant sketch of the people, their literature and arts, brought down quite to the present day, will be well repaid by reading this agreeable volume, of which the following passage may serve as a specimen :—

“The royal treasurer was a Jew, Joseph ben Ephraim, grandson of Abiboset the Levite ; handsome, prudent, skilled in music, and trustworthy : he had sons of nobles for attendants, a chariot with horses, and a guard of fifty. Martin Gonsalo, a warrior, was subordinate to this Joseph, but under the influence of anger and envy, he withdrew, and laboured to prejudice the mind of the youthful king against the Jews. He offered to purchase of the crown the vassalage of Joseph the treasurer, Samuel ben Waker the physician, recently appointed councillor, and ten other principal Jews, with all their families, for a specified sum of money. The king consented, and Joseph was so ill-treated by his new lord, as to die under his sufferings. On hearing this, Alonso was highly indignant, and gave his late favourite an honourable burial at Cordova, attended by a procession of cavalry soldiers ; and he released his family and goods.

“The persecutor then imprisoned Samuel Waker, his two brothers, and his children ; seized his property, tortured him to death, and kept him unburied for a year, until his death was discovered by an *astrologer*.

“The youthful mind of the king was diverted and kept occupied by Gonsalo, whom he raised to the nobility of Alcantara. This favourite pursued his unrelenting project of destroying the Jews, removing at first the principal men from court, one at a time, so as not to alarm the king’s suspicions. Sending for Samuel ben Jehasi, and R. Moses Aboriel, he requested a sum of money as a loan to the crown, too large to be procured, and then offered his mediation to conciliate the king with whatever sum they could afford. But this scheme was frustrated by the Jews carrying their contribution themselves the next day ; and the king was pleased to retain R. Moses as his principal secretary.

“A Moorish war gave a new occasion to Gonsalo for proceeding in his object. He proposed to banish the Jews, and make use of their possessions to meet the exigencies of the army ; offering to purchase the right of making this seizure for a large amount of ready money ; but this proposition the nobles withstood, particularly the Archbishop Giles ; and when R. Moses heard this counsel of their enemy, he sent letters to all the synagogues ; and the congregations wept, fasted, and prayed before God.

“Gonsalo being successful in his expedition, conceived that now the king would refuse him no petition he could make. ‘But he knew not that God’s mighty hand was against him ;’ for the king, aware of his design, and inclined to favour the Jews, sent to apprehend him amidst his army : but he fled to a strong city, and endeavoured to treat with his sovereign, using, with those about him, the most contemptuous epithets against the king. Alonso ordered all his goods to be confiscated, his brothers to be imprisoned, and the strong city to be invested, so as to take him alive. The king’s esquire being slain by the archers on the walls, he had the castle set on fire, and as the rebel attempted to escape, he was taken, slain, and cast into the flames. ‘This was in the month of February, and all Israel sang this song unto God their deliverer : Sing unto God, for he is good, and hath favourably regarded his people for his mercies’ sake : God is a man of war,—he hath fought for us. Thy right hand, O God, is strong, and by thy thunder hast thou cast down all our enemies, and rewarded them for their wickedness.’”—pp. 185—187.

Discourses Addressed to an intelligent and attentive Congregation. By the Rev. J. Grant. Rivingtons.

DISAGREEABLE as is the effect of a compliment to embryo buyers of

a book in its title-page, there appears to be much worthy of approbation in the subsequent pages, and certainly no trace of a mind enfeebled by paralysis and the domestic calamities alluded to in the preface. The sermons (some of them assuredly) are very interesting, and the subjects attractive, while passages occur of considerable eloquence.

The History of Ancient America, anterior to the time of Columbus, proving the Identity of the Aborigines with the Tyrians and Israelites, and the Introduction of Christianity into the Western Hemisphere by the Apostle St. Thomas.
By George Jones, M.R.S.J., F.S.V. Longman.

A BOLD conjecture has often led the way to an important truth. Hence it is not wise to laugh at once at any strange notion a man may take up who has pursued any inquiry with ardour. At the same time, there are certain bounds; and when a curious and interesting conjecture is advanced with a most self-gratulatory flourish of trumpets as the discovery of a fact, and the evidences advanced are not stronger than a person of tolerably well-informed mind and active imagination would probably find for almost any other notion he might choose to advocate, one is disposed to withhold the credit due to its author from a repugnance against being imposed upon.

We will therefore leave Mr. Jones to the proof, and merely narrate the facts of the first peopling of America. In the year before Christ, 332, when the victorious Macedonian entered Tyre, the friendly Sidonians conveyed away in their galleys such Tyrian families as saved themselves by flight from the devastated city. From thence they sailed to Carthage, where the Macedonian agent there resident made no objection to allow their vessels to be freighted for a protracted voyage; which done, they set sail, and passing by the pillars of Hercules, arrived at the Tyrian province, the Canary Islands. Here it might be hoped they would have found a resting-place; but two difficulties presented themselves, one addressing itself to their fears, the other to their honour. An enemy might have watched their course, and the Sidonians might have asked, "Who for the entertainment was to pay?" Accordingly, they discharged the debt by ceding the islands to the Sidonians in exchange for all their ships, save one, and sailed themselves for America in the remainder. Landing at Florida, they took possession of the desert land, and ultimately settling in the southern continent, built Copan, on the altar of which may yet be read the sculptured memorial of their adventures.

It should be observed, that all this was discovered during the study necessary for the composition of "The Historical Israel-Indian Tragedy of Tecumseh, the last of the Shawanos," which, together with sundry other volumes by the same author, will shortly be published.

Test Book of Ecclesiastical History. By J. C. J. Gieseler. Translated from the German, by Francis Cunningham. 3 vols. royal 8vo. Wiley and Putnam.

THIS work, by Gieseler, an English translation of which has been printed in Philadelphia, is now published in London. It is prefaced by five American testimonies to its value, but probably one which is

not quoted there will be considered as important as any of them by those who really use the book for purposes of investigation. Mr. Dowling, in his "Introduction to the Critical Study of Ecclesiastical History," says, "The plan of the work is admirable, and it is exceedingly well executed. Though the author is a Rationalist, he seems more desirous to suppress than to obtrude offensive peculiarities. It has been translated in America, where rationalism is treated with more gentleness than it is in this country, but the translator, Mr. Cunningham, cannot be congratulated on having made a successful version."

This opinion, however, was given in 1838, and referred to an edition of which the present may not be an exact reprint, while the errors he alluded to were not those of bias or affectation, such as disgraced Maclaine, but mistakes which time would bring to light and correct. Not having the former edition within reach, we are unable to compare them. The plan of the work is this—short notices of, first, the leading ecclesiastical events; then, perhaps, the theology, then the polity, &c., of some given period, are arranged in successive chapters, until everything of importance has been touched upon in the text. In the notes, which form the largest proportion of the book, authorities are given for disputed facts, and matters of controversy are handled by references and quotations. Some of these have been interpolated by the translator; but as he has placed his contributions in brackets, he has avoided inflicting on the learned professor the imputation of sending his pupils to Priestley, Milner, Campbell, Erskine, and Echard, for a general knowledge of ecclesiastical history. However, we are so well pleased to see our trans-atlantic neighbours inquiring after the ancient ways, and sending us over such a valuable memento of their diligence, that it is only from a sense of duty one word is said of anything but praise. The English student will consult Gieseler with advantage.

Brief Notes on the Church of Scotland from 1555 to 1842. With a Summary of her Ecclesiastical Government and Discipline, bearing upon the present Controversy. By E. C. Harington, Incumbent of St. David's, Exeter. Rivingtons.

THIS is a fasciculus of papers read at an Exeter Clerical Society on a subject little understood in England, yet one of great importance, especially at the present time. A modest and deprecatory preface assigns this as the cause for giving it publicity, and apologizes for its imperfect and sketchy character. The papers have, however, that merit which is so often characteristic of literary sketches, as compared with entire histories. They seize the most striking and interesting feature of the period on which they treat, and bring into small compass a good many facts and dates not readily to be met with elsewhere. The indifference of this country to the commotions at present going forward in the kirk is, indeed, so profound that perhaps few persons will trouble themselves to understand the veto act; but a spark of sympathy is kindling in various places for the branch of Christ's church which is making such efforts at the present moment in the north, and much which may help to fan it to a flame may be found in Mr. Harington's essays.

Agnes de Tracey, a Tale of the Times of St. Thomas of Canterbury. By the Rev. J. M. Neale. 12mo. Rivingtons.

THIS is a defence of Archbishop Becket thrown into the form of a novel, and a very good one it is. Mr. Neale is a great admirer of his hero, and his work will probably give quite as fair an impression of his character as some who have affected to write history have done, with this advantage, that it will fall into the hands of a different class of readers. The unmitigated abuse to which Becket has been exposed for centuries, rendered it a bold thing in the first man who dared to speak in his favour. Now the tide is turned, and Agnes de Tracey swims pleasantly on its tide. There is a good deal of information, more accurate than such works usually contain, on the details of life in the twelfth century, and the tale is full of movement and interest.

The Remembrance of Christ. A Sermon. By the Rev. J. C. Crothwaite. 12mo. Rivingtons.

It is very seldom we can spare room for a separate notice of a single sermon, but the ability and catholicity with which the subject is handled in this discourse, and the present necessity for clear and comprehensive exhibitions of the doctrine of the eucharist, such as it contains, eminently recommend it as an antidote both to low and superstitious views of the holy communion.

The Life of William Wilberforce. By his Sons. New edition, abridged. 12mo. Seeley.

THE life of Wilberforce will long continue a standard work, as commemorating the most conspicuous man in rank and attainments who appeared during a remarkable aspect of religious society. Many, however, who would really wish to obtain a view of his life and habits on that or on political grounds, and pay a reasonable tribute to his many private and public virtues, would have no time to travel through the larger biography, and will learn more from the present edition than the former. The history of the abolition of the slave trade alone is of such historical importance that if Wilberforce had no other claim than arose from the part he acted in that great measure, his life would be indispensable in every historical library; and for those to whom personal holiness has a special charm, when combined with a position in society which is too often inimical to spirituality of mind, here is a volume which will repay perusal even better than its more elaborate predecessor.

MANY of the following have been sometime published :—"The First Report of the Lichfield Society for the Encouragement of Ecclesiastical Architecture," containing a long and interesting Address by Mr. Gresley, (Walters, Rugby.) "Anti-duel, or a Plan for the Abrogation of Duelling," by J. Dunlop, (Houlston and Stoneman.) His plan is to form an association of persons who pledge themselves neither to send nor accept a challenge. This sentence is worth consideration—"A combination of the whole men of a factory or workshop has not been found

necessary to abolish a drink usage or a series of these ; but the association of ten per hundred of the artisans has been found in a crowd of cases quite sufficient." An able Sermon, preached at Liverpool by the Rev. Cecil Wray, (Burns.) "The Poor and their Guardians," a sermon, by the Rev. J. Hicks—a faithful and useful discourse. "Squire Allworthy and Farmer Blunt," by the Rev. W. Palin, (Rivingtons)—a good tract ; but the tide seems to set strong just now against the excellent measure he advocates—the Weekly Offertory. "The Prayer for the Church Militant, and the Surplice, in Reply to the Quarterly Review." It is almost a wonder that any one should have thought so weak an article worth a reply. "Four Letters to the Bishop of St. Davids," by Cambrensis, (Longmans)—an earnest appeal in behalf of that see for the improvement of its very inadequately endowed livings, at least against the impoverishing an already depressed church by any further alienations. "The Church and the Wesleyans, their Differences shewn to be Essential," (Burns.) A very good tract. "A Memoir of Grace Darling, (Warder Office, Berwick-upon-Tweed)—a desultory but interesting collection of various notices of that heroic girl. "The Traveller's Guide," (Sherwood)—an account of all the means of locomotion supplied by railways and steam-boats. "True Stories, from the History of the Church," by the Rev. T. King, (Haselden,) is a very good child's book, containing an outline of some of the church's most striking incidents, to the death of Julian. "The Parent's High Commission," (Hatchard)—an agreeable little volume, placing an important fact in a striking light. With some children, indeed, it seems to matter very little what their parents think or do. With others, it is everything ; but with all the perpetual instant sense of responsibility on the latter, not only as to their attainments but the cultivation of their feelings—nay, the ministering to their happiness, is a matter that can never be stated too strongly nor too often. The True Position of the Scottish Episcopal Church, by E. B. Ramsay, Dean of Edinburgh. A Sermon Delivered on the Day Appointed by the Diocesan Synod for receiving Congregational Offerings in aid of the Scottish Episcopal Church Society, (Burns)—an excellent discourse, setting forth the claims of the Scottish church on the support of its members. Would that our own could act with the same beautiful correctness, and that our sister were not subjected to the incubus of voluntarism and poverty ! "An Essay on Cathedral Worship," by H. D. Ryder, Canon Residentiary of Lichfield, (Rivingtons), contains some good practical observations on the subject of which it treats. "The Moral Effect of Irregularities in the Ritual of the Church" (Burns) is a valuable paper from the Christian Remembrancer of April, this year. We should be more disposed to temporize with some of the abuses and neglects referred to than the writer. But his argument is unanswerable. "The Anatomy of Pharisaism," (Burns,) a tract for the month of May, seems too nearly to identify the errors and follies of good men with the hypocrisy of bad ones. "The English Journal of Education," (Darton and Clark,) seven numbers of which have now appeared, is a publication which cannot be too strongly recommended to all who are engaged in that most important work. It is conducted with much ability.

MISCELLANEA.

THE BISHOP OF LONDON'S CHARGE—CALCUTTA, ISLINGTON, AND
"RECORD" FAIRNESS.

TO THE EDITOR OF "THE MORNING POST."

SIR,—It will be a satisfaction to me, and also to many others, if you can insert the following letters in an early paper. The reason for sending them to "The Record" was simply this, that many misrepresentations of the Bishop of London's Charge had been circulated in that journal. It appeared to me that such a communication, after all that had been said in "The Record," should not, in common fairness, have been delayed a single day. The letters will explain themselves; and therefore I will only add, that after the receipt of the first, the editor of "The Record" stated that he would look into the matter. It appears to me that no hesitation was necessary.

I am, Sir, your obedient servant, M. A.

TO THE EDITOR OF "THE RECORD."

SIR,—As you have afforded an opportunity to many individuals to give expression to their opinions respecting the Bishop of London's Charge, you will not hesitate to allow me to state the views of the Bishop of Calcutta in the same document.

I have seen a letter from the Bishop of Calcutta, in which he expresses his warmest approval of the course pursued by the Bishop of London. The language of commendation, indeed, is so very strong and decided, that if the words were quoted, many persons would, I am convinced, be astonished at the unmeasured censures which have been cast upon the Bishop of London, in consequence of his Lordship's Charge. The Bishop of Calcutta states that he views the Charge of the Bishop of London as the most important demonstration that has yet been made against the views of "The Tracts for the Times." He even remarks, that he considers it as one of the most important documents since the Reformation. But the fact which I wish more especially to make known to your readers is this:—the Bishop of Calcutta has actually reprinted the Bishop of London's Charge, for the purpose of circulating it among the clergy in India. This is a very important fact, and I cannot but hope that it may tend to moderate the views of some persons on the questions discussed in the Charge. If such a man as the Bishop of Calcutta so far approves of the Charge as to print it for circulation among his Clergy, I cannot but think that some persons in England have been mistaken in the judgment which they have formed on this subject. You will agree with me in opinion, that the Bishop of Calcutta would not have reprinted the Charge if he had not viewed it as a powerful demonstration against the erroneous views and doctrines of "The Tracts for the Times."

From the importance of the subject you will, I trust, give immediate insertion to this letter. When the minds of men have somewhat cooled, probably the course pursued by the Bishop of London will be regarded as the wisest that could have been adopted in the peculiar circumstances of the church at the present moment. Such at least is the view of the Bishop of Calcutta.

I am, Sir, your obedient servant, M. A.

May 31, 1843.

(Second Letter.)

TO THE EDITOR OF "THE RECORD."

SIR,—As you have neither published my letter respecting the Bishop of Calcutta, nor stated the result of your inquiries, I feel bound to address you

again on the same subject. My impression is, that the letter should be printed, in order that the views of the Bishop of Calcutta may be made known. Many persons, feeling incompetent to offer an opinion of their own, are influenced in this matter by the views of others; consequently it is only an act of justice to the Bishop of London to publish the views of the Bishop of Calcutta in the paper which has contained so many animadversions of the Charge.

I beg then to state, in addition to my former letter, that I have seen a second letter from the Bishop of Calcutta, written three months after the former, and after his lordship had become acquainted with what had occurred in England. In this letter he refers especially to the attacks made upon the Bishop of London's Charge, and declares his adherence to the opinions expressed in his former letter respecting its value and importance. He also states that, in his opinion, the Bishop of London acted wisely in dwelling fully on the rubrical directions of the church, after his condemnation of the Tractarian doctrines. The Bishop of Calcutta, moreover, does not hesitate to express his disapproval of the attacks which have been made upon the Charge. He also laments the spirit of opposition which has manifested itself.

My feeling is, that your readers should be made acquainted with the views of the Bishop of Calcutta, especially as you have alluded to influential names on the other side. May I, then, ask for the publication of my two letters? Or, should you decline to insert them, may I ask to be favoured with a notice to that effect in your answers to correspondents, in order that I may publish them in some other way?

I am, Sir, your obedient servant,

M. A.

June 9, 1843.

STATE OF THE NEW SECT IN SCOTLAND.

From "The Witness."

IN our last paper we earnestly called the attention of our readers belonging to friendly churches in other lands, to the financial state and prospects of the "Free Church," and to their great duty of aiding us in our mighty work, before we are overtaken by the storm and inclemency of winter. Our friends everywhere should distinctly understand, that our funds, although very considerable, are not by any means equal to the task before us. What is that task? Just consider its magnitude. We must build 600 churches; we ought, if possible, to build 1000—we must support 500 ministers and their families, and 200 preachers—we must build schools over all Scotland, and support teachers everywhere—we must build or buy a college, and support professors—we must procure a mission-house, and support the whole missionary schemes of the church. All this must be done, and the larger proportion of it must be done immediately. This, of course, implies an immense outlay—an outlay far beyond any means at present at our disposal, or that we are likely to secure from our own people during this summer. This whole demand, besides, has come upon us at once. Unaccustomed as they have been either to build churches, or support ministers, many of our people have manifested the most surprising liberality, but others require very much to learn the duty of Christian benevolence. But even if they were all as able and willing as could possibly be expected, when did ever such an amount of duty devolve at once on any Christian church since the beginning of Christianity? And yet ours is a very small kingdom, and by no means wealthy. The circumstances of our case are altogether new and unexampled; and we are sure that onlooking churches require only to know fully and consider them, to induce them to come promptly and efficiently to our aid. What will be the result if we cannot build our churches before the winter sets in? Many do not realize the fact, that a large proportion of our congregations are at present worshipping in the open air. They have no shelter above them but the canopy of

heaven: We were lately present at a large and most interesting meeting for open-air preaching, and we thought with ourselves—"This is all very well during the heat of summer, but how will it do in the midst of rain, frost, and snow?" And yet multitudes of the most faithful of these people are so poor, that they cannot build churches for themselves, and there is not anything like money enough in the central fund to build churches for them. Aid must, therefore, either be procured immediately, or in a very few months multitudes of these people must be exposed to all the inclemency of a northern winter, in this inhospitable climate, or if they are not steadfast enough for this, they will be forced back under the shelter of the Erastian establishment. We are sure that no friend at a distance can contemplate such results without making an immediate effort to avert them; and one simultaneous effort on the part of all friendly churches would be amply sufficient for this purpose.

THE NEW SECESSION.

THE "Edinburgh Standard" gives the following estimate of the number of the new secession as compared with that of those who still adhere to the establishment. "The number of ministers who have signed and adhered to the protest given into the general assembly on the 18th instant, is stated in the 'Witness' of Tuesday, the 23rd of May, to be about 444. On a careful examination of *all* the names that have been hitherto printed in the 'Witness,' it appears, however, that the number of ministers is only 395, of whom are—

1. Parish ministers	214
2. <i>Quoad sacra</i> ditto	144
3. Professors	3
4. Assistants and successors	14
5. Ordained assistants, missionaries, and others having no cure	20
In all	395
The number of parish ministers in all is	947
Deducting from which, the above	214
There remain	763
The number of ministers of parliamentary churches and chapels of ease is about	246
Deducting from which, the above	144
There remain	102
Making together	835

It thus appears that there are 763 parish ministers, besides 102 ministers of chapels, who have not retired from the establishment."

KIRK OF SCOTLAND.

THE following is given by "The Scotsman" as an estimate of the emoluments surrendered by the ministers who seceded from the Kirk of Scotland:—"The stipend, in the lowest class of livings in our established church, is 158*l.* 6*s.* 8*d.*; and the manse and glebe being valued on an average of 41*l.* 13*s.* 4*d.*, the poorest benefice is worth 200*l.* per annum. Where the teind (tithes) are exhausted and do not yield 158*l.* 6*s.* 8*d.*, the deficiency is supplied from the exchequer. There were 196 out-parishes where the teinds were exhausted, but yielded 255*l.*, including manse and glebe; and 470 parishes, with free teinds,

yielding about 282*l*. The average of 872 livings, paid from teinds and exchequer grants was 257*l*., including manse and glebe. The value of the livings in towns, which are paid from taxes, seat-rents, or burgh funds, may average about 350*l*. per annum. These data being premised, the incomes given up may be estimated as follows :—

267 Parochial ministers, at 270 <i>l</i> . each	£72,090
17 Parliamentary ditto, whose stipend we believe is 120 <i>l</i> .	2040
17 Assistants, say 60 <i>l</i> .	1020
164 <i>Quoad sacra</i> ministers, say 125 <i>l</i> .	20,500
4 Professors, say 400 <i>l</i> .	1600
	<hr/> £97,250

The aggregate of the incomes surrendered may therefore be estimated, in round numbers, at 100,000*l*., which is two-fifths of the whole revenue of the church. The average for each of 469 individuals is 207*l*. Many of the seceding ministers are among the best paid in the establishment."

CHURCH VOLUNTARIYISM.

THE following is a portion of a letter issued to the parishioners of St. Thomas, Newport, in the Isle of Wight. The writer is a clergyman of much experience, who for some years laboured in one of the large parishes of the metropolis :—

" TO THE PARISHIONERS AND CONGREGATION OF SAINT THOMAS', NEWPORT.

" As I have just received a communication from Mr. R. B. S., which renders it necessary to make some fresh arrangement with respect to that part of the provision for the curate of Saint Thomas' which has been derived from the parish, it seems to me that the best course I can pursue is to lay a statement before you of our present position as respects the matter in question, and the plan which I propose to adopt for the future.

" When the curacy was first proposed to me, I was told that it was customary to make a collection every half year for the curate, and that the amount collected each half year averaged from 80*l*. to 85*l*.

" Independently of this, fifty-two guineas had usually been paid to the minister from another fund, raised to defray the expenses of the evening lecture. This lectureship had usually been held by the curate, although the appointment was considered to rest with the parishioners. The wishes and intention of the parishioners on this point will be best gathered from the resolution passed by them at a meeting held in the vestry-room, Sept. 14, 1841.

" At this meeting it was resolved unanimously, that it will be for the benefit of the town that the services of two clergymen should be secured, not only for the duties of the church, but also for the relative parochial duties. That to accomplish this desirable object, it was resolved, that the gentleman who may be appointed successor to the Rev. C. W. be the evening lecturer, on condition that he do appoint some gentleman to assist him, not only in the duties of the church service, but in all the parochial weekly duties which the clergyman is called upon to fulfil."

" The curacy and lectureship being thus united, made the average amount usually contributed by the parish towards the support of their ministers about 220*l*. per annum. I was also told that the management of the collections was in the hands of a committee, who paid over the several amounts from time to time to the minister, without his having anything further to do in the matter. Under this impression I accepted the curacy, and made my arrangements with respect to the fulfilment of the duties attached to it.

"Soon after Easter, 1842, Mr. S. called a meeting of the parishioners of St. Thomas' at the National Schools, to lay before them the state of the fund for the evening lecture, and also of the fund which, since the refusal of the parish to pay church rates, had been raised to defray the ordinary church expenses. It appeared by Mr. S.'s statement, that although the collection for the evening lecture up to Easter, 1842, had been made, there was barely sufficient to make good the customary payment to the minister, and to defray the expenses up to Easter, 1841, leaving a deficiency of upwards of 80*l.*, the amount required for the same purposes from Easter, 1841, to Easter, 1842. The fund for church expenses was in a still worse state, the deficiency here being above 120*l.*, which was principally due to Mr. S. himself and to Mr. W. W. W. for sums which they had advanced from time to time, for carrying on the services of the church.

"Considerable regret was expressed at finding that matters were in so bad a state, but no effort or even proposal was made to make good the deficiency and reimburse these gentlemen the sums they had advanced, or to provide for either the evening lecture, or for church expenses in future. The only result was an understanding, that as these collections had failed to supply the amount required, they should for the future be discontinued.

"Rather than there should be any interruption in the services, I agreed to make collections from time to time in church to pay for lighting the church in the evenings, and for such other expenses as were necessary for the decent performance of divine worship; but I have not myself received anything on account of the evening lecture since I took charge of the parish.

"The case with respect to the collections made for the curate, though not quite so bad, is far from satisfactory. The management of these, as before noticed, was some years back undertaken by a committee who at first divided the parish into districts, and collected in person. Afterwards a collector was appointed, who was told that the full amount collected was to be paid to the minister, and that he should have a per centage for his trouble out of the fund for church expenses.

"On making up the accounts to the time of the Rev. C. W. resigning the curacy, it appeared that nearly 30*l.* was due to the collector for per centage, but as the fund for church expenses was already bankrupt, this sum was advanced by Mr. S., and forms an additional item in the amount due to that gentleman from the parish, which now exceeds 130*l.*

"The whole of what I have received from these collections has been a little more than 80*l.*, (*viz.*, 23*l.* 1*s.* 10*d.*, being the portion due to me of what was collected for the half year ending Christmas, 1841, and 58*l.* 7*s.* the amount of the collection for the half year from Christmas, 1841, to Midsummer, 1842,) and this is in fact nearly the whole of what I have received from the curacy since I have been here, (now above a year and a half;) what I receive from other sources being not much more than sufficient to meet the payment which I make to the Rev. J. M."

[The following letter arrived too late for insertion among the Correspondence.]

LETTER CONCERNING THE CEYLON EPISCOPATE.

MY DEAR FRIEND,—You wished me to state on paper my reasons for taking an active part in endeavouring to procure a bishop for Ceylon. I will endeavour briefly to recite them.

Apart from the intrinsic value of episcopacy as an apostolic, not to say divine, institution, and necessary to the integrity of every branch of the church, I think the course of God's providential dealings indicates that to us as a na-

tion is committed the evangelization of Ceylon and the grafting of it into the olive of our church.

For fifteen centuries the inhabitants of that rich and extensive island were left in heathen darkness. After that lapse of time (A.D. 1505) the Portuguese gained a footing on the coast, and introduced the knowledge of revelation under the form of the Roman-catholic faith. They propagated, however, the "form of godliness without the power thereof," and taught a religion in theory that they themselves knew not how to practise. Lust, violence, and exaction, shewed that the spirit of Christ was not in them.

For a century and a half they held possession of all the coasts of Ceylon, but then came the Dutch, who drove them out, and supplanted them (A.D. 1650). These, with might and main, opposed Romanism,—but experience and Christianity alike teach us that we cannot extend truth by exhausting our strength in opposing *one form of error*. They did, however, extend education, though they did not do much towards the extension of Christianity.*

Thus God's providence for a century and a half tried the experiment of Romanism, and it failed to evangelize Ceylon. For another period, of exactly the same duration, ultra-protestantism was tried, and of the two it was the more signal failure. These, then, having failed as instruments to effect God's purposes, a new machinery was tried, and (A.D. 1796) the Dutch were driven out by us, who held the coasts, as our predecessors had done, *till 1814-15, when the whole island—the almost impregnable interior, as well as the entire coasts—was ceded to Great Britain by solemn treaty.*

Is not this, then, a more solemn deposit to Christian Britain than was ever committed to Romanist Portugal or ultra-protestant Holland? Are we not bound to recognise the will of the Sovereign of the universe, who has given us this desirable portion of his earth in possession, and "preach among the (million and a half of) Gentiles" who dwell there "the unsearchable riches of Christ?"

You will perhaps urge upon me that the same course of argument (generally) would be applicable to the whole of India, but I think I can give you reasons, of considerable practical weight, why Ceylon is pointed out to us more clearly than the Continent. First, Providence has dealt *more definitely* with us in the matter of this island. Secondly, it is a *crown colony*, and not, like India, subject to the East India Company. This more clearly points out our *national* responsibility, and infinitely facilitates any movement of the national church. Thirdly, *caste* is much less regarded in Ceylon than on the Continent, and thus the *chief obstacle* to the reception of Christianity is *removed*. Fourthly, the disposition of the natives is gentle and docile, yet quick of apprehension, so that the soil by nature seems adapted for the planting of the seeds of grace.

Now bear with me a moment longer, while I tell you what appears to me the most simple and effective means of evangelizing this place.

First. Send out a bishop to "set in order the things that are wanting," and concentrate the scattered force of the few clergy whose influence is at present dissipated for want of a governing head; who are, moreover, some representing the S.P.G., some the C.M.S. (as missionaries), and some the government (as chaplains); so that they have the seeds of disunion among them, as being by many unhappily supposed to represent different interests, without a sufficient counteracting bond of unity. *They are only twenty-two in all!*

Next, *let the native Christians be gathered into communities* (towns or villages) and taught *Christian morals* and *Christian discipline*. Thus, and thus only, can Christianity have a fair field of operation against heathenism: *without this, it is considered an eighth caste,—“than the lowest depth a lower deep;” with it,*

* For full particulars see Percival's and Cordiner's History of Ceylon, and one published together with a reprint of Knox's Captivity in the Island, by Philalethes, A.M., Oxon. (Robert Fellowes.)

it would bring its corporate power to bear against the corporate power of error, which it has hitherto only assailed in a desultory manner by the isolated attacks of individuals. *Then* we should see the axiom realized, "*Magna est veritas, et prevalebit!*"

Next, let the bishop form a college, not merely for the purposes of useful literature and religious training, but especially for the education of a *NATIVE CLERGY*,* who alone, under God, can convert in the mass a native population.

Next, let missionaries (native as soon as we can get good and tried men) be sent among the *Malabars*, who come over in great numbers for the pearl-fishery, and for work in the plantations *for months at a time*. Let these migratory people be *carefully imbued with the seeds of Christianity during their occasional residence in the island*. Truth is a living principle, and will germinate in whatever soil it is planted. These men, on their return to the Indian continent, would carry back with them the elements of a system more powerful than that terrible agent of Satan, that iron framework of a "mystery of iniquity," *caste*; (not only among the coloured people, but among the whites, who call themselves Christians, but are they Christians *indeed*, if they despise their fellow-creatures only because it has pleased God to give one a darker skin than the other? A colonial bishop, or rather a bishop for *Indians*, must insist upon, and set the example to abolish this most unchristian conduct. He must be a second Philip;) and these elements growing, perhaps imperceptibly at first, would inevitably in the end prove themselves "mighty to the pulling down of strong holds" and the destruction of the agencies of the devil.

Too long we have been slumbering when we ought to have been vigilant—too long passive when we ought to have been active. *The planting Christianity effectively in Ceylon is the point of the wedge that will dis sever the mighty mass of Buddhism, in India*. Let us awake to our responsibilities before HIM who has given us this island in trust, for his glory, and he will bless our exertions beyond our most sanguine hope. May HE guide us aright with "the spirit of wisdom and of council," and keep us humble with the "fear of the Lord."

Excuse my prolixity. I had intended to be very brief, but could not help myself. I remain, my dear friend, ever affectionately yours,

* * *

DOCUMENTS.

ADDITIONAL COLONIAL BISHOPRICS.—SECOND REPORT.

WE the undersigned archbishops and bishops, forming the committee appointed to act, in concert with her Majesty's government, for the erection and endowment of additional bishoprics in the colonies and dependencies of Great Britain, adopt this means of making publicly known the success with which it has pleased Almighty God to bless our undertaking hitherto, and the further objects which, in reliance on the same Divine aid, we hope to accomplish.

Two of the bishops consecrated for sees newly founded, have now been for some time in their respective spheres of labour.

1. The Bishop of New Zealand has, in a journey of six months by sea and land, completed the first visitation of his extensive diocese; and reports favourably of the progress of religion in those settlements.

2. The Bishop of Gibraltar, having resided some weeks at the metropolis of

* This is already commenced, under the direction of the Rev. Joseph Bailey, at Cottle.

his see, and for a considerably longer period at Malta, and having nominated an archdeacon for the general superintendence of ecclesiastical affairs in each of those places, is now engaged in visiting the several cities in which English congregations have been gathered together in the islands, and on the coasts, of the Mediterranean. Already he has exercised the functions of his office at Athens, Smyrna, and Constantinople, where, though there are considerable congregations in communion with our church, no Anglican bishop had ever before been seen.

3. The Bishop of Tasmania, who sailed for his diocese at the end of February last, undertook to remain for a few days at the Cape of Good Hope, in order to administer the rite of confirmation, so long intermitted, in a colony which urgently requires the care of a resident bishop.

Thus, within comparatively a short period, and, it may be added, by the efforts and offerings of comparatively few, three new bishoprics have been erected, and the ordinances of the church in their full integrity communicated to many thousands of her widely-scattered children.

But demands equal to any which have been met remain still unsatisfied.

1. The important colony of New Brunswick, equal in extent to one-half of England, and rapidly increasing in population, has been too long without a resident chief pastor. The time, however, seems at length to have arrived for the supply of a deficiency so generally felt and acknowledged; and as a proof of the interest excited in New Brunswick, by the proposal of forming that province into a separate bishopric, it may be stated that the governor, Sir William Colebrooke, has officially expressed his opinion in favour of such a measure, while the Chief Justice, the Solicitor-General, and other leading persons in the colony, are exerting themselves to raise a fund towards the endowment.

The Special Committee, to whom was entrusted the duty of soliciting subscriptions on the same behalf in this country, have estimated the necessary income at 1200*l.*; but though we are far from regarding such a provision as too great, we shall be prepared to recommend to her Majesty's government the appointment of a bishop, as soon as a clear revenue of 1000*l.* a-year has been permanently secured.

A capital sum, therefore, of 30,000*l.* will be required. The contributions, which had only commenced in New Brunswick, amounted, at the date of our last dispatches, to 2150*l.*, but a much larger sum was expected; and the Bishop of Nova Scotia had addressed a pastoral letter "to the clergy and lay members of the church," recommending a collection in aid of the endowment fund, in every parish and mission of his diocese.

Having taken these matters into our serious consideration, and looking to the great urgency and importance of the case, we have determined to appropriate a large portion of the fund remaining at our disposal—namely, the sum of 20,000*l.* towards the endowment of a bishopric in New Brunswick. Assuming that 5000*l.* will be collected within the province, it will only remain for the church at home to raise an equal sum, in order to complete this most desirable work. And we cannot refrain from expressing an ardent hope that the public at large, and especially those connected by trade or property with New Brunswick, will make a new effort to provide the required amount.

2. Attention was directed, in our first Report, to the want of a bishop in the rapidly-growing settlement of South Australia; and the offer of land which has been made by a zealous proprietor of that colony renders it especially desirable that no unnecessary delay should occur in completing the organization of that infant church.

3. The Bishop of Australia, though lately relieved from the care of New Zealand and Van Diemen's Land, is still charged with the administration of a diocese vastly too large for his effectual superintendence; and he, therefore, in a recent communication, pleads earnestly for the erection of a distinct bishopric in the thriving settlement of Port Philip.

4. In like manner, and with obvious reason, the Bishop of Calcutta has recommended the subdivision of his own enormous diocese, by the erection of a bishopric for the northern provinces of India.

These claims are all strong and undeniable; and, in commending them to the Christian liberality, not yet, we trust, exhausted, of the mother church, we must not omit to put again prominently forward the not less pressing, and certainly more ancient claims, of the Cape of Good Hope and of Ceylon.

We propose, then, first of all, to recommend to her Majesty's government, as soon as the adequate endowment has been secured, the erection of a separate bishopric for the province of New Brunswick.

We shall afterwards direct our attention to the important colonial settlements above-mentioned, in the order suggested by the joint considerations of their intrinsic claims, the offers of assistance, and the probability of success.

We must not conclude this statement of our proceedings and plans without expressing our thankfulness to Almighty God for the success which he has been graciously pleased thus far to vouchsafe to this first systematic endeavour to impart the full blessings of our church to the colonies of this great empire, and beseeching him to dispose the hearts of his people to carry on to its full completion a work undertaken for the furtherance of his glory, in the extension of the kingdom of his ever blessed Son.

W. CANTUAR.

E. EBOR.

JOHN G. ARMAGH.

RD. DUBLIN.

C. J. LONDON.

C. WINTON.

E. DUNELM.

J. LINCOLN.

G. ROCHESTER.

Pall Mall, June 23, 1843.

THE ECCLESIASTICAL COMMISSION.

IN conformity with the recommendation of the Ecclesiastical Commission, an order in Council has been issued, dated June 10, 1843, further carrying out the order of April 27 and August 27, 1842, and by which it is directed that out of the funds placed at the Commissioners' disposal, payment shall be annually made to the incumbents of certain benefices and churches with cure of souls, either in augmentation of their incomes, or towards providing residences for them, according to the following classification:—

1. To benefices or churches in public patronage, unconditionally, having a population of 2000 at the least, and an average net income below 150*l.*, with the view of raising such income as nearly as may be to that amount.

2. To benefices or churches, whether in public or private patronage, upon condition of such grants being met by benefactions from other sources, in cases where there is a like amount of population with those coming under the first class, and an average net income below 200*l.*

3. To benefices or churches, in consideration of their being situate within the places in which any of the tithes vested in the commission now arise, or have heretofore arisen, on condition that such grants shall in no case exceed the actual value of the tithes in respect of which the same shall have been made.

4. Schedule D. contains five places, to each of which the Commissioners recommend annual grants, in consequence of diminution of income arising from the assignment of districts for new churches.

SCHEDULE A. 1.

Population of 2000 and upward, income raised to 150*l.* per annum.

<i>Names of Benefice or Clergy.</i>	<i>Quality.</i>	<i>Diocese.</i>	<i>County.</i>	<i>An. Grt.</i>
Barrowford (in Whalley)	Dist. Ch.	Chester	Lancaster	£129
Bedford, St. Thomas (in Leigh)	Dist. Ch.	Chester	Lancaster	102

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<i>Name of Benefice or Church.</i>	<i>Quality.</i>	<i>Diocese.</i>	<i>County.</i>	<i>Am. Grt.</i>
Bethnal Green—				
St. Andrew	Dist. Ch.	London	Middlesex	160
St. James	Dist. Ch.	London	Middlesex	150
St. Peter	Dist. Ch.	London	Middlesex	150
St. Philip	Dist. Ch.	London	Middlesex	150
Birch, St. Mary (in Middleton)	Perp. Cur.	Chester	Lancaster	120
Bradford, Christ Church	Dist. Ch.	Salisbury	Wilts	80
Bradshaw, St. John Ovenden (in Halifax)	Dist. Ch.	Ripon	York	145
Briercliffe, St. James (in Whalley)	Dist. Ch.	Chester	Lancaster	140
Brierley Hill (in King's-winsford)	Dist. Ch.	Lichfield	Stafford	34
Brighouse (in Halifax)	Dist. Ch.	Ripon	York	105
Buttershaw, St. Paul (in Bradford)	Perp. Cur.	Ripon	York	100
Chalford, Christ Church	Dist. Ch.	Glou. & Brist.	Gloucester	80
Charter-house, St. Thomas (in Old-street)	Dist. Ch.	London	Middlesex	140
Chichester, St. Paul	Dist. Ch.	Chichester	Sussex	40
Collierley (in Lancashire)	Dist. Ch.	Durham	Durham	80
Coventry, St. Peter	Dist. Ch.	Worcester	Warwick	50
Croston, South, Holy Trinity (in Almond- bury)	Perp. Cur.	Ripon	York	100
Darlington, Trinity	Perp. Cur.	Durham	Durham	49
Dakinsfield, St. John the Evangelist (in Stockport)	Dist. Ch.	Chester	Chester	126
Edinfield (in Bury)	Perp. Cur.	Chester	Lancaster	48
Farrington, St. Paul (in Penwortham)	Dist. Ch.	Chester	Lancaster	83
Fenton, Christ Church (in Stoke upon Trent)	Perp. Cur.	Lichfield	Stafford	20
Gloucester, St. James	Dist. Ch.	Glou. & Brist.	Gloucester	67
Golcar, St. John (in Huddersfield)	Perp. Cur.	Ripon	York	81
Heage (in Duffield)	Perp. Cur.	Lichfield	Derby	70
Holmbridge, St. David (in Almondbury)	Perp. Cur.	Ripon	York	135
Holy Trinity	Rectory	Winchester	Isle of Jersey	33
Lindley, St. Stephen (in Huddersfield)	Perp. Cur.	Ripon	York	117
Linthwaite (in Almondbury)	Dist. Ch.	Ripon	York	137
Liverpool (St. Matthias)	Dist. Ch.	Chester	Lancaster	94
— St. Stephen	Dist. Ch.	Chester	Lancaster	135
Lockwood, Immanuel (in Almondbury)	Perp. Cur.	Ripon	York	82
Longwood, St. Mark (in Huddersfield)	Perp. Cur.	Ripon	York	75
Malins Lee (in Dawley)	Perp. Cur.	Lichfield	Salop	74
Middlewich	Vicarage	Chester	Chester	25
Monk Bretton (in Royston)	Dist. Ch.	York	York	125
Netherthong (in Almondbury)	Dist. Ch.	Ripon	York	95
Newcastle-upon-Tyne—				
St. Anne	Dist. Ch.	Durham	Northumberland	140
St. James, Benwell	Dist. Ch.	Durham	Northumberland	130
Newport, St. Paul (in St. Woolles)	Dist. Ch.	Llandaff	Monmouth	30
Norwich, St. James	Perp. Cur.	Norwich	Norfolk	83
— St. Paul	Perp. Cur.	Norwich	Norfolk	83
Paddock, All Saints (in Huddersfield)	Perp. Cur.	Ripon	York	121
St. Breilda	Rectory	Winchester	Isle of Jersey	72
St. Owen	Rectory	Winchester	Isle of Jersey	64
Sandall Magna	Vicarage	Ripon	York	38
Sowerby, St. George (in Halifax)	Dist. Ch.	Ripon	York	110
Stainland, St. Andrew (in Halifax)	Dist. Ch.	Ripon	York	91
Stamington, Christ Church (in Ecclefield)	Dist. Ch.	York	York	129
Trowbridge, Trinity	Dist. Ch.	Salisbury	Wilts	80
Wheelock, Christchurch (in Sandbach)	Dist. Ch.	Chester	Chester	123
Wigan, St. George	Perp. Cur.	Chester	Lancaster	30
Witton, St. Mark (in Blackburn)	Perp. Cur.	Chester	Lancaster	114
York—				
St. Denis and St. George	Rectory	York	York	102
St. Michael le Belfrey	Perp. Cur.	York	York	34

SCHEDULE A 2.

Population 1000, and below 2000. Income raised to 120% per annum.

Bewcastle	Rectory	Carlisle	Cumberland	13
Bretherton, St. John the Baptist (in Croston)	Dist. Ch.	Chester	Lancaster	114
Bromley, Trinity	Dist. Ch.	Rocheater	Kent	50
Canterbury, St. Dunstan	Vicarage	Canterbury	Kent	40
Chadkirk (in Stockport)	Perp. Cur.	Chester	Chester	10
Chipping	Vicarage	Chester	Lancaster	30
Church Hulme (in Sandbach)	Perp. Cur.	Chester	Chester	47
Coleford (in Kilmersdon)	Perp. Cur.	Bath & Wells	Somerset	60
Coppull (in Standish)	Perp. Cur.	Chester	Lancaster	23
Cowes, East, St. James	Dist. Ch.	Winchester	Hants	50
Crickhowell	Vicarage	St. David's	Brecon	35
Deere	Vicarage	Carlisle	Cumberland	40
Donisthorpe, St. John	Dist. Ch.	Lichfield	Derby	80
Douglas (in Ecclestone)	Perp. Cur.	Chester	Lancaster	45
Funtington	Perp. Cur.	Chichester	Sussex	10

<i>Name of Benefice or Church.</i>	<i>Quality.</i>	<i>Diocese.</i>	<i>County.</i>	<i>An. Grt.</i>
Gibson's (in Battley)	Dist. Ch.	Ripon	York	32
Hadow Down, St. Mark (in Buxted)	Perp. Cur.	Chichester	Sussex	23
Holmwood (in Dorking)	Perp. Cur.	Winchester	Surrey	88
Kidwelly	Vicarage	St. David's	Carmarthen	10
Kingsbury	Vicarage	Worcester	Warwick	22
Kirkby Ravensworth	Perp. Cur.	Ripon	York	21
Mawdesley, St. Peter (in Croston)	Dist. Ch.	Chester	Lancaster	108
Milton	Perp. Cur.	Winchester	Hants	26
Myrdin-w-llanvihal, Abercwin	Vicarage	St. David's	Carmarthen	26
Norwich, St. Gregory	Perp. Cur.	Norwich	Norfolk	20
St. John the Baptist, Timberhill	Perp. Cur.	Norwich	Norfolk	64
Osmotherley	Vicarage	York	York	17
Oxford, St. Clement	Rectory	Oxford	Oxford	30
Poulton-le-Sands, Trinity (in Lancaster)	Perp. Cur.	Chester	Lancaster	37
Rainow (in Prestbury)	Perp. Cur.	Chester	Chester	17
Saint Ann	Perp. Cur.	Winchester	Iale of Alderney	10
Saint Clement	Rectory	Winchester	Iale of Jersey	32
Saint John	Rectory	Winchester	Iale of Jersey	36
Saint Mary	Rectory	Winchester	Iale of Jersey	14
Salters-street (in Tanworth)	Dist. Ch.	Worcester	Warwick	90
Sandiacre	Perp. Cur.	Lichfield	Derby	20
Salisbury, St. Paul (in Tichfield)	Perp. Cur.	Winchester	Hants	49
Skipton, Christ Church	Perp. Cur.	Ripon	York	44
Stapleford	Perp. Cur.	Lincoln	Nottingham	53
Starcross (in Kenton)	Perp. Cur.	Exeter	Devon	28
Stoke, St. Gregory	Perp. Cur.	Bath & Wells	Somerset	80
Uxbridge Moor, St. John the Evangelist (in Hillingdon)	Dist. Ch.	London	Middlesex	95
Warrington, Christ Church	Perp. Cur.	Chester	Lancaster	53
Westward	Perp. Cur.	Carlisle	Cumberland	22
Whetstone, St. John (in Finchley)	Perp. Cur.	London	Middlesex	16
Whitwick, St. George	Perp. Cur.	Peterborough	Leicester	70
Withnell (in Leyland)	Perp. Cur.	Chester	Lancaster	92
Wood Plumptre (in St. Michael on Wyre)	Perp. Cur.	Chester	Lancaster	14
York, St. Mary, Castle-gate	Rectory	York	York	48

SCHEDULE B.

<i>Name of Benefice or Church.*</i>	<i>Quality.</i>	<i>Diocese.</i>	<i>Patronage.</i>	<i>An. Grt.</i>
Alveley	Perp. Cur.	Lichfield	Private	17
Darfield	Vicarage	York	Private	50
Donisthorpe, St. John	Dist. Ch.	Lichfield	Public	18
Earl's Heaton, St. Peter (in Dewsbury)	Perp. Cur.	Ripon	Public	14
Guisborough	Perp. Cur.	York	Public	26
Huddersfield, Holy Trinity (in Prestbury)	Perp. Cur.	Chester	Private	16
Ovingham	Perp. Cur.	Durham	Private	14
Preston, St. Thomas	Dist. Ch.	Chester	Private	6
Stamford Baron, St. Martin	Vicarage	Peterborough	Private	106
Stapleton	Perp. Cur.	Glouc. & Brist.	Private	86
Uxbridge, St. Margaret	Dist. Ch.	London	Private	37

SCHEDULE C.

<i>Name of Benefice or Church.</i>	<i>Quality.</i>	<i>Diocese.</i>	<i>Situation of Property.</i>	<i>An. Grt.</i>
Croftwell Bishop	Vicarage	Lincoln	Croftwell Bishop	23
Llangadock Vawr	Vicarage	St. David's	Llangadock	17
Ufton	Perp. Cur.	Worcester	Ufton	24

* The following are the amounts and sources of benefactions for the respective places under this schedule:—

Alveley: Incumbent and landowners of Alveley and its vicinity, and others, 200*l.*; Rev. Dr. Jenkyns, of Balliol College, Oxford, 100*l.*; total, 300*l.* Darfield: Trinity College, Cambridge, 600*l.*; incumbent, 800*l.*; total, 900*l.* Donisthorpe, St. John: Rev. Joseph Christian Moore, land worth 13*l.* per annum. Earl's Heaton, St. Peter (in Dewsbury): Ripon Diocesan Church Building Society, 200*l.* Guisborough: Archbishop of York, incumbent, and parishioners, 380*l.* Huddersfield, Holy Trinity (in Prestbury): A friend, 150*l.*; Professor W. Smyth, of Cambridge, 100*l.*; Sir Edward Stracey, Bart., 23*l.*; incumbent, 12*l.*; total, 285*l.* Ovingham: C. W. Brigge, Esq., 21*l.* per annum. Preston, St. Thomas: incumbent, 50*l.*; a friend, 50*l.*; total, 100*l.* Stamford Baron, St. Martin: Marquis of Exeter, 1800*l.* Stapleton: Sir John Smyth, Bart., 1000*l.* Uxbridge, St. Margaret: Minister and inhabitants of Uxbridge and its vicinity, and others, 660*l.*

SCHEDULE D.

Name of Church.	Quality.	Diocese.	County.	An. Grt.
Almondbury.. .. .	Vicarage	Ripon	York	30
Bromley	Vicarage	Rochester	Kent	25
Darlington	Perp. Cur.	Durham	Durham	25
Dawley	Perp. Cur.	Lichfield	Salop	26
Leigh	Vicarage	Chester	Lancaster	8

PRESBYTERIANISM.—ESTABLISHMENT OF SCOTCH BENEFICES.

ABSTRACT OF LORD ABERDEEN'S BILL, AS AMENDED IN
COMMITTEE AND ON RECOMMITMENT.

A Bill entitled "An Act to remove Doubts respecting the Admission of Ministers to Benefices in that part of the United Kingdom called Scotland."

PREAMBLE.—Whereas certain acts of the parliament of Scotland and of the united kingdom of Great Britain, have declared that the right of collation in regard to the settlement of ministers in the parishes to which they may be presented belongs to the church established by law in that part of the united kingdom called Scotland; and whereas provision has been made by these statutes for securing to the church the exclusive right of examining and admitting any person who may be presented to a benefice having cure by the patron of such benefice; and in particular, by an act passed in the parliament of Scotland in 1567, c. 7, entitled "Admission of Ministers; of laick patronages, it is statute and ordained, that the examination and admission of ministers within this realm be only in the power of the kirk, now openlie and publicly professed within the samin, the presentation of laick patronage alwaies reserved to the just and auncient patrones;" and by an act passed in the parliament of Scotland in 1592, c. 114, entitled "Ratification of the Liberty of the trew kirk," the government of the church by presbyteries, synods, and general assemblies, was ratified and established, and it was ordained that all presentations to benefices be direct to the particular presbyteries in all time cumming, with full power to give collation thereupon, and to put ourdour to all maters and causes ecclesiastical within their boundes, according to the discipline of the Kirk; providing the foresaids presbyteries be bound and astricted to receive, and admitt whatsumever qualified minister presented by his majesty or laick patrones: and by an act of the parliament of Great Britain, passed in the 10th of Anne, c. 12, entitled "An act to restore the patrones to their ancient Rights of presenting Ministers to the Churches," vacant in that part of Great Britain called Scotland, the right of the church to receive and admit persons presented to benefices was again recognised and secured; and by an act of the parliament of Great Britain, passed in the 5th of George I., c. 29, entitled "An act for making more effectual the Laws appointing the Oaths for Security of the Government to be taken by Ministers and Preachers in Churches in Scotland, providing that certain oaths should be taken by Ministers and Preachers of the Church of Scotland, and for preventing delays in the supplying or filling up of vacant Churches in Scotland," it is also declared and enacted, that nothing herein contained shall prejudice or diminish the rights of the church, as the same now stands by law established, as to the trying of the qualities of any person presented to any church or benefice:

And whereas it is expedient to remove any doubt which may exist as to the powers and jurisdiction of the church as by law established in Scotland in the matter of collation, and as to the right of the church to decide that no person be settled in any parish or benefice having cure, against whom or whose settlement in such parish or benefice there exists any just cause of exception, &c.

1. This clause provides that the presbytery may require the person presented to preach in the parish church, providing that, after the presentee shall

have preached in the parish church, according to the directions of the presbytery, the presbytery, or a committee of their number, shall meet after due notice, at the said church, and shall intimate that if any one or more parishioners, being members of the congregation, have any objection to the individual so presented, in respect to his ministerial gifts and qualities, either in general or with reference to that particular parish, or any reason to state against his settlement in that parish, and which objections or reasons do not infer matter of charge against the presentee to be prosecuted and followed out according to the forms and discipline of the church, the presbytery are ready, either then or at their next meeting, to receive the same in writing, or to write down the same in their minutes in the form and manner which such parishioners may desire; which objections or reasons shall be fully considered and disposed of by the presbytery by whom they are to be cognosced and determined on judicially, or shall be referred by the presbytery to the superior judicatory of the church for decision, as the presbytery may see cause, the presentee and all parties having interest being heard in either case on the same.

2. That the presbytery or other judicatory of the church to whom the said objections or reasons shall be stated or referred as aforesaid, shall, in cognoscing and determining on the same judicially, have regard only to such objections and reasons so stated as are personal to the presentee in regard to his ministerial gifts and qualities, either in general or with respect to that particular parish, but shall be entitled to have regard to the whole circumstances and condition of the parish, to the spiritual welfare and edification of the people, and to the character and number of the persons by whom the said objections or reasons shall be preferred; and if the presbytery or other judicatory of the church shall come to the conclusion, as their judgment on the whole matter, that the said objections or reasons, or any of them, are well founded, and that in respect thereof the individual presented is not a qualified and suitable person for the functions of the ministry in that particular parish, and ought not to be settled in the same, they shall pronounce a deliverance to that effect, and shall set forth and specify in such deliverance the special ground or grounds on which it is founded, and in respect of which they find that the presentee is not qualified for that charge, in which event they shall intimate their deliverance respecting the presentee to the patron, who shall thereupon have power to issue another presentation within the period of six calendar months after the date of such deliverance, if no appeal shall be taken to a superior judicatory of the church; or in the event of an appeal being taken to a superior judicatory of the church, then within six months after the date of the judgment of the superior judicatory of the church affirming the deliverance of the inferior judicatory of the church, or dismissing the appeal.

3. Enacts that, if there be no good objections against the presentee, presbytery shall (subject to appeal) proceed to further trial, and admit him if qualified.

4. No presentee to be rejected unless dissent or dislike be founded upon objections to be judged of by presbytery &c.

5. Presentee &c. may appeal to the superior judicatory of the church from deliverance of presbytery.

6. And whereas by an act of the General Assembly of the church of Scotland, of the date of the 29th of May, 1835, it was made an instruction to presbyteries that if at the moderating in a call to a vacant parish the major part of the male heads of families, members of the vacant congregation, and in full communion with the church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and that he shall be rejected accordingly; and certain regulations were passed for carrying the said instructions into effect; and whereas it has been found by final judgment of the Court of Session, affirmed by the House of Lords, that a presbytery, acting in pursuance of said act of assembly, and regulations, refusing to take

trial of the qualifications of a presentee, and rejecting him on the sole ground that a majority of the heads of families, communicants in the said parish, have dissented, without any reasons assigned, from his admission as a minister, acted illegally and in violation of their duty and contrary to the provisions of certain statutes of the realm, and particularly the statute of the 10th year of Queen Anne, c. 12, entitled "An Act to restore Patrons to their Ancient Rights of presenting Ministers to the churches vacant in that part of Great Britain called Scotland;" and whereas in some instances a presentee has, in pursuance of the said act of assembly, and regulations relative thereto, been rejected by a presbytery, because of the dissents of male heads of families communicants, and a presentation has thereafter been issued in favour of a second or subsequent presentee, who has been settled in the same benefice, and whose settlement therein and right thereto have not been questioned in any court of law; and whereas it is expedient that such settlement in and right to the benefice should be secured and protected from future challenge on the ground of the incompetency of the rejection of the first or prior presentee—be it enacted, that it shall not be competent to challenge the settlement or right to the benefice of any such second or subsequent presentee, or to maintain any proceedings at law against the presbytery or ministers thereof, or other parties, on account of such rejection, unless such challenge or proceedings shall have been instituted by action raised in a court of law before the 1st day of May last.

SCHEME OF CHURCH ENDOWMENT.

THE following memorandum was laid on the table of the House of Lords, to accompany the bill "To make better Provision for the Cure of Souls in Populous Parishes:—"

"In order to supply an immediate fund 'to make better provision for the spiritual care of populous parishes,' this bill enacts, that the governors of Queen Anne's Bounty may forthwith transfer the sum of 600,000*l.* of their Parliamentary Grants Fund, to the Ecclesiastical Commissioners for England, and that this capital stock may be used by the commissioners as income, under the schemes and Orders in Council, the intention being thus to create immediate permanent endowments or augmentations to the extent of 30,000*l.* sterling per annum.

"To meet the clergy payments, now annually made by the Bounty Board by means of the dividends of this stock, the commissioners are to pay to them the amount of those dividends half-yearly, being relieved (so long as the dividends are paid) from replacing the principal stock, unless required to do so after thirty years.

"Power is given to the Bounty Board to lend, if they see fit, and to the commissioners to borrow, further sums of the same stock, upon the same terms.

"As the security for the due payment of the dividends, and for a return of the principal, upon a requisition after thirty years, or at any previous time if the dividends are not regularly paid, the bill creates a mortgage upon the whole of the property vested and to be vested in the commissioners, with a simple mode of legal remedy; and to render this security incapable of being materially reduced in value, it guards the commissioners' powers of leasing and alienation, by enacting that all fines and all purchase monies received by them shall, unless applied in replacing the stock, be treated as capital, and be, as soon as convenient, re-invested in land.

"In order to justify the proposed arrangement, it has been shewn by careful and elaborate calculations made by Mr. Morgan, that the revenues of the commissioners will be sufficient, not only to redeem all the pledges already

given by their own published resolutions, and moreover to provide for the due payment of the dividends upon the borrowed stock, but also to take upon themselves, when that stock shall be exhausted, the whole newly-created perpetual annuity of 30,000*l*.

"It has been estimated, that in 1860, the probable value of the estates already vested in the commissioners will be above 900,000*l*.; which will purchase (assuming 90*l*. as the medium price of Three per Cent. Stock) the required perpetual annuity of 30,000*l*.

"The pledges already given by the commissioners may be stated as within 30,000*l*., but say 32,000*l*. per annum; and if to this be added the 18,000*l*. dividends upon the stock borrowed, the total additional amount of charge, accruing by uncertain increments as to the 32,000*l*., and by increments of 1000*l*. per annum as to the 18,000*l*., will be 50,000*l*.

"Now, a calculation has also been made of the probable rate at which the revenues arising to the commissioners from corporate chapter property by reason of the suspension of canonries will increase; and the result is, that an income may be safely expected from this source, amounting, in 1860, to 42,000*l*. per annum, and reaching that point by considerable, though, of course, uncertain increments.

"It only therefore remains to provide at that date 8000*l*. per annum more from other sources, and to shew that the increments by which the whole 50,000*l*. per annum will accrue, will meet the intermediate demand.

"The estates now vested in the commissioners are about one-third part in the number of the whole; and this proportion has fallen in eight years—viz., since the passing of the first Suspension Act, in 1834.

"All the appointments to prebends, &c., by the vacancy of which these estates fall in, having, of course, been made prior to that date, it may not unreasonably be expected that at least another third part, probably a much larger proportion, will fall during the interval between this time and 1860.

"To this it may be added, that although about one-third part in number, the estates fallen do not amount to that proportion in value; and moreover, that besides those upon lease, which alone form the subject of Mr. Morgan's calculation, there are some estates actually in hand, and already producing 3400*l*. per annum.

"And again, the proceeds of sinecure rectories, already amounting to 2400*l*. per annum, and ultimately estimated at above 14,000*l*., should be taken into account.

"It may be urged, with reference to the computed value of the estates at a given date, being an estimate of their value in reversion, it does not necessarily prove the then amount of available income.

"It might be deemed a sufficient answer to this possible objection, to say, that it is enough, for the present purpose, to shew such a value of the property at the given date, designating as it does the market price of the reversion, as would enable the commissioners, if their actual available income from general sources should not then amount to the required sum, to raise, by mortgage, whatever may be wanted within the extent of the computed value; but it is not necessary to rest solely on this answer, if the following further observations be well-founded.

"It is hoped that the commissioners, in dealing with all the property vested in them, will feel the advantage of leaving the question of tenure and management entirely open, and unfettered by any strict rules. There will be under such a course of proceeding various modes by which, especially by their combined use, the reversionary value may in reasonable time be converted into an available income, without any improvident alienation or waste of church property, and without forcibly disturbing the present system of the tenures, or violating the just claims of the leasees.

"It may sometimes be for the convenience of a lessee, to purchase the reversion; and if a sufficient offer be made it might be deemed right to accept

it, under the restriction of treating the purchase money as capital; its re-investment in land at rack-rent, and in stock *ad interim*, will thus at once produce income proportionate to the full amount of the value of the reversionary interest sold. Or a similar result might be arrived at, by the lessee joining with the commissioners in a sale to some third party desirous of possessing the property as contiguous to his own, or for some other reason; the purchase money being apportioned, and the share of the commissioners being in like manner invested as capital.

"Again, a lessee may be willing to part with his interest at a fair price; and in such a case the money received for the reversionary interest of estate A (subject to a lease terminable at a remote and uncertain period), might be paid for the leasehold interest in estate B (perhaps similarly situated), which would thus be brought into possession, and might be lent at rack rent.

"Virtually the same result, namely, converting the reversionary interest into annual income, would be obtained by renewing the lease, and investing the fine.

"Although, therefore, the estimate has been founded upon the calculated value of the reversion at a given date, it is obvious that, assuming a free but well-regulated and judicious system of management, that value does represent what at the same date would be, or may have been made, the produce of the property in proportionate annual income.

"There will be some diminution of the computed value, in 1860, of the estates which have formed the subject of Mr. Morgan's calculation, by the use of their proceeds, whether in rents of lands, or dividends upon stock, in the meantime; and, if these estates were the only security for the loan, it might be necessary to compel the re-investment of those proceeds, or to limit their use to the purposes of this particular bill. Some allowance, also, must be made for certain local claims upon property, recognised by the cathedral acts. The great disproportion, however, of the whole property of the commissioners, to the amount of the loan, amply provides for both these disturbing causes.

"The general expediency of the arrangement seems to be unquestionable. By the convertible use of two kinds of property—viz., the stock in the hands of the Bounty Board and the estates in the hands of the commissioners, and by resorting to the capital in money as present income, substituting for it the capital in land, which will produce future income, the great object of meeting present urgent wants is answered; the strict pecuniary result to the church being precisely the same, because, to whatever extent her annual income may hereafter be reduced, she will have profited to the same extent, in the intermediate use of money, to meet a crying exigency; and, so far as the clergy are concerned, whose augmentations are charged by the Bounty Board upon the borrowed stock, their security will be improving every year, as it gradually becomes converted from stock into land.

"June 26."

THE REV. DR. IRVINE.

THE following memorials have been presented to the Lord Bishop of Gloucester and Bristol. The first was signed by 1074 male parishioners, above 21 years of age, with their addressees, including the churchwardens and vestry; and a deputation, consisting of Messrs. Proctor and Farley, churchwardens, Mr. Samuel Lucas, and Mr. Westcott, waited with it on his lordship, by appointment, at one o'clock on Saturday last, at the Cloisters, Westminster. The second is the testimonial of the magistrates, whose signatures are attached:—

"To the Right Reverend James Henry, by Divine permission Lord Bishop of Gloucester and Bristol.

"May it please your lordship,

"We, the undersigned, being the churchwardens, vestry, and parishioners

of St. Mary Redcliffe, in the city of Bristol, approach your lordship with profound respect and veneration, and in the fullest confidence that your lordship will pardon our importunity, assuring your lordship that we are influenced by no other feeling than a deep anxiety to promote the interest of religion in general, and particularly in the very large and populous parish in which we reside.

"We venture to express our deep sorrow that any circumstance should have arisen to call for even the slightest mark of your lordship's displeasure towards our respected curate, Dr. Irvine, but more especially for the heavy punishment which your lordship has felt it necessary to inflict upon him.

"In presuming to refer to the offence established against Dr. Irvine, we do so only for the purpose of stating to your lordship that we firmly and conscientiously believe that he was not actuated by any improper motive in that transaction, but that it was an error in judgment; and considering the difficult and embarrassing situation in which Dr. Irvine was placed, we implore your lordship's favourable consideration in his behalf, which we the more earnestly solicit on account of his able, zealous, and indefatigable exertions in his ministry, and the regret we feel at the loss of those services through this lamentable occurrence.

"We therefore most humbly pray that your lordship will be pleased to restore the Rev. Dr. Irvine to his ministerial duties and usefulness amongst us. And we beg leave to subscribe ourselves,

"Your lordship's faithful and most obedient servants."

COPY OF THE BISHOP'S REPLY TO THE DEPUTATION.

"Gentlemen,—I receive this memorial from the parish of St. Mary Redcliffe, Bristol, with assurances of my great respect for yourselves, and my conviction of the goodness of the motives which have actuated the numerous persons who have signed it, as well as with a grateful acknowledgment of its kind expressions towards myself.

"In regard to the prayer of the memorial, that I should reverse the sentence, or any part of the sentence, recently passed upon the curate of St. Mary Redcliffe, I must first express a great doubt whether I possess the power of annulling a judicial act, duly pronounced and recorded. But, waiving that question, I think it right to inform you, that, had I such authority, it would be inconsistent with my sense of duty to lighten the very mitigated punishment inflicted upon his offence.

"I concur with you in deeply lamenting the occurrence. It has been to me most particularly painful, since the proceedings have, by the submission of the parties, forced upon me a duty which is very abhorrent to my feelings—the exercise of penal discipline upon an offending brother. But I regret to say, that in regard to the merits of the case, I differ from you almost as widely as possible.

"It would occasion me great concern that any clergyman should be punished for an error in judgment, or even for oversight and negligence, unless it were wilful and repeated; but the offence proved against the Reverend Gorges Marcus D'Arcy Irvine is of a totally different character. It is, that he *wilfully* celebrated a marriage, which, on two distinct grounds, he knew to be illegal. Of the two facts, that both parties were residents, not in his parish, but in that of Nailsea, and that the woman was sister of the man's late wife, he had been distinctly apprized at least ten days before, from the most respectable source, the curate of their parish; nor was there the least reason for doubting the truth of the information. If, however, he had doubted, his duty was to institute an inquiry; and if, after having so done, he was still in uncertainty as to his course of conduct, he knew that he ought to have asked advice and direction from the bishop. But he did nothing of the kind. Had there been any doubt upon his mind, the slightest inquiry would have satisfied him that both parties were living at Nailsea, and that the woman was sister

to the man's wife, who had been dead only a few weeks. But it does not appear that he entertained any doubt; the manner in which he received the information, for which he ought to have felt grateful, argued from the first a determination to disregard it; and he proceeded in publishing the bans, without even questioning the clerk, who seems to be the only authority in your parish upon such subjects, and in whom the clergyman reposes his implicit confidence.

"When the judgment of this case was submitted to myself, I carefully reviewed and weighed all the evidence, as well as all circumstances which were or could be urged in favour of the culprit, with an anxious desire to mitigate the punishment as far as my duty to my diocese and a sense of justice would permit. I am sorry to say, that most of those circumstances tended rather to aggravate than extenuate the fault. The defence, that the same course had been adopted as in other cases, shewed a scene of habitual negligence, which would have been almost incredible upon any testimony but that of the agent himself. To this individual, the parish clerk, the duty of receiving the names of persons desiring their bans to be published was devolved; and it appears that he carefully avoided demanding that information about houses and period of residence, without which no clergyman is bound to publish bans. No memorandum of any kind was made; even the name and residence of the party who brought the notice were not required; in short, the system seemed framed for the purpose of giving all imaginable facility to clandestine and illegal marriages.

"The pretence of surprise, and of ignorance of the law, is refuted by the fact, that at the last visitation of the archdeacon, the evils of neglecting due precaution in such matters had been prominently brought under Dr. Irvine's notice, and the penal consequences to the clergyman who disregarded the law were explicitly declared.

"It is true that there appears at first sight to have been no motive for the conduct of the late curate; the fees were received, not by him, but by the vicar; and it seems strange that the officiating minister of a populous parish, whose whole time is sufficiently employed, should be bent upon increasing his labours by performing marriage services which do not belong to him. But it is only too plain, that from first to last he exhibited a contempt for the laws of his profession, and the authorities to which, by his ordination vow, he had promised obedience. This disrespect for ecclesiastical authority shewed itself in an extraordinary degree in the whole of Dr. Irvine's behaviour during the investigation before the commissioners. His contentious and violent demeanour, unsuitable to so solemn an occasion, and ill befitting the character of a Christian pastor, and his endeavour to raise a clamour by attributing unworthy and improbable motives to the complainants, were serious aggravations of his offence; but I considered that they had brought their just punishment along with them, in the scandal and disgust which they could not fail to excite in every pious and religious mind.

"One circumstance, and one only, could have any weight in the curate's favour. He acted, as he asserts, in compliance with the injunction of the vicar. Had this been proved, it would have deservedly brought upon the superior a much heavier penalty; but though the evidence failed to establish it, yet I am disposed to believe that such was the real fact. It is true, that the injunction or advice of another never can be urged as a justification or apology for a wilful violation of the laws of God and man; but when I found myself invested with a discretionary power, I did consider that circumstance to be a ground for mitigation of punishment; and wishing '*so to minister discipline as not to forget mercy*,' I abated the penalty of suspension from three years (which must have been inflicted had the cause proceeded) to suspension for one year.

"I assure you that I am not insensible to the testimony which you bear as to the zealous and laborious parochial services of the Rev. G. M. D. Irvine,

and I regret that his misconduct should have interrupted the power of usefulness, and the exercise of considerable abilities, with which he is endowed. As far as I am concerned, he shall always have the benefit of this testimony in his favour, whenever it can render him service. But I must altogether differ from you in opinion, that it is expedient for him to be again employed in that city in which his late conduct has occasioned such grievous scandal, particularly to every respectable and right-minded clergyman.

"I have the honour to be, Gentlemen, with much respect,

"Your very faithful servant,

(Signed) "J. H. GLOUCESTER AND BRISTOL.

"June 24th, 1843."

The deputations were received by the bishop with the greatest urbanity and kindness; and after reading to them the above reply, expressed his willingness to hear all their observations upon it, to which his lordship paid every attention, but concluded by saying he was sorry he had heard nothing from them which could induce him to alter his opinion as expressed in his written reply.

THE MEMORIAL OF THE VISITING MAGISTRATES.

"To the Right Reverend James Henry, Lord Bishop of Gloucester and Bristol.

"May it please your lordship,

"We, the undersigned, being the visiting justices and magistrates of the city and county of Bristol, beg leave respectfully to address your lordship in reference to the case of the Rev. Dr. Irvine, who has just been suspended by your lordship from exercising his spiritual functions in this diocese, in consequence of having performed the ceremony of matrimony, in St. Mary Redcliffe church, between two persons being non-parishioners, and within the prohibited degrees of affinity.

"We assure your lordship, that in the office of chaplain to the bridewell of this city, in which we have had the greater opportunity of witnessing his services, they have been of the most unwearied and exemplary kind, and that we have never had the least cause of complaint against him; and therefore we humbly but earnestly pray your lordship to restore the Rev. Dr. Irvine to his ministerial duties in our city and county of Bristol House of Correction.

"And we have the honour to be,

"Your lordship's most obedient servants,

"GEO. E. SANDERS, } Visiting Justices.
"JOHN HOWELL, }

"Bristol, June 23, 1843."

"Cloisters, Westminster, June 26, 1843,

"Gentlemen,—I have the honour of acknowledging your letter, in which you express your wish, that in consideration of the Rev. G. M. D. Irvine's attentive services as chaplain of the bridewell at Bristol, I will reverse the sentence of suspension which his late misconduct has incurred. In reply, I must express my doubt whether I possess the power of doing what you request; but if I had such power, it would not be, in my opinion, consistent with my duties to diminish any further the very mitigated punishment which has been inflicted upon a serious and aggravated offence.

"I have the honour to be, gentlemen,

"Your very faithful and humble servant,

"J. H. GLOUCESTER AND BRISTOL.

"Geo. E. Sanders, Esq., } Visiting Magistrates."
"John Howell, Esq., }

THE BISHOP OF EXETER'S REPLY TO A MEMORIAL ADDRESSED
TO HIS LORDSHIP BY A PORTION OF THE INHABITANTS OF
FALMOUTH.

" Bishopstowe, Torquay, June 30, 1843.

" Gentlemen,—I yesterday received a packet, containing a letter from you, a copy of resolutions passed at a meeting convened by you, and a memorial numerously signed by persons calling themselves 'The congregation of the parish church of Falmouth,' which memorial states that 'within the last twelve months various alterations have been introduced in the mode of celebrating service in their church, which, in their opinion, in a great measure destroy the beautiful simplicity and spiritual character of the reformed religion, and assimilate the ceremonies of our church to those of the Romish hierarchy.' The memorialists, therefore, 'pray that I will examine into those recent changes, and issue such directions as shall induce the rector to restore the services to what they were before he commenced his ministry among them.'

" The memorial states no particulars of the charges into which it prays me to examine. But the resolutions enumerate certain matters, designating them as 'grievances,' into which I proceed, as requested, 'to examine.'

" They are as follows:—

" '1. The chanting of Amen—of the Psalter—of the Creeds.'

" '2. The repeated bowings to the altar.'

" '3. The display of sacramental plate thereon.'

" Of the first of these things, the chanting, one of the resolutions states, that it 'has rendered the Psalter and the Creeds almost unintelligible to the congregation,' that is, to the memorialists, 'and especially to the poorer and juvenile members thereof.'

" Now this is to me, I frankly avow, very surprising. Psalms are spiritual songs, and therefore it surely is fit that they be *sung* or chanted, which I need not say is only a simpler mode of singing, and in which even those who have no skill in music may join. The psalm which precedes the rest in morning prayer, commences, as the memorialists well know, with the words, 'O come let us *sing* unto the Lord.' The Apostle Paul had no apprehension that singing made the matter sung *unintelligible*, for, after saying to the Colossians, 'Let the word of Christ dwell in you richly in all wisdom,' he immediately adds, as a mode of effecting this, '*teaching and admonishing* one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.' Accordingly, the Church of Christ, in the earliest and purest ages, was in the habit of doing what the apostle enjoined; the singing of psalms, especially the Psalms of David and the other inspired psalmists, was always a large portion of the worship of God. Our own church, at the Reformation, followed the course presented in Holy Scripture, and pursued by the primitive church, without being afraid of doing this because it was also done at Rome. Nor did the apprehension of thus making 'this part of the service unintelligible' even occur to them. For, in prefixing the rubrical directions for the performance of this part, they expressly say, 'these shall be said or sung.' Now, what Cranmer, Ridley, and other martyred fathers of the Reformation who composed our Liturgy permitted in plain terms, and sanctioned by their practice, I can hardly be expected to forbid, as rendering the service 'unintelligible.' If, indeed, the congregation at Falmouth differ herein from the congregations in other towns, not superior to it in intellectual advancement or general refinement, and happens, from whatever cause, to dislike chanting, and will be content to ask their rector to gratify them by discontinuing it, and shall do this in a tone of ordinary courtesy and kindness, I cannot doubt that he will most readily comply. If he will not (which I do not anticipate as possible) they may then very reasonably call on me to interpose.

"Under this head of *chanting*, I had almost forgotten to notice *creeds*, (I do not forget, but absolutely refuse to notice the *amen*.) Now, the creeds are already fully understood, or supposed to be understood, by those who recite them, whether they be said or sung. The chanting of creeds, therefore, cannot reasonably be an objection as 'rendering that part of the service unintelligible.' I turn to other matters.

"2. The next is the frequent '*bowings* to the altar.' These bowings may or may not be proper; and you give me no intimation whatever which may assist me in discovering in which description they are to be placed.

"They may be merely those bowings which are commanded by the 18th canon of 1603, which command, with the annexed reason, I here subjoin for the edification of yourselves and of the other memorialists.

"When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done *by all persons* present, *as it hath been accustomed*; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and our acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only saviour of the world; in whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come, are fully and wholly comprised.

"That the reverence here enjoined was indeed accustomed is manifest from the 52d of the injunctions of Queen Elizabeth in the first year of her reign, (which injunctions were subsequently recognised in an act of parliament,) 'That whosoever *the name of Jesus* shall be in any lesson, sermon, or otherwise, in the church pronounced, *due reverence* be made of all persons, young and old, *with lowness of courtesy as thereunto doth necessarily belong*, and hereunto hath been accustomed.'

"Need I remind you of a higher authority than kings and queens, acts of parliament, or canons of synods, the hallowed usage of even the word of God itself? 'He became obedient unto death, even the death of the cross. Whereunto God hath highly exalted Him, and given Him a name which is above every name; that *at the name of Jesus every knee shall bow*, of things in heaven, and things in earth, and things under the earth.' Now, if such be the '*bowings*' of which the memorialists complain, as destroying the beautiful simplicity and spiritual character of the reformed religion, and assimilating our services to those of Rome, I, as their bishop, am bound to deplore and to endeavour to remove their unhappy blindness.

"Again, '*the bowings to the altar*' may be the bowings recommended in the seventh canon of the synod of 1640, which says that, 'whereas the church is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His divine majesty; certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly in our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well affected people, members of this church, that they be ready to tender unto the Lord the said acknowledgment, *by doing reverence and obeisance*, both at the coming in and going out of the said churches, according to the most ancient custom of the primitive church in the present time, and of this church also for many years of the reign of Queen Elizabeth. The reviving, therefore, of this ancient and laudable custom we heartily commend to the serious consideration of all people; not with any intention to exhibit any religious worship to the communion table, the east, or the church, or anything therein contained, in so doing, but only for the advancement of God's majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise.'

"Now, if 'the bowings to the altar, enumerated among your '*grievances*,' be of this kind, I must decline issuing any directions to the rector which may induce him to discontinue them. I do not understand that he attempts to impose them as duties on his people. He performs them, it seems, himself,

thereby exercising his Christian liberty, with which I have no right nor inclination to interfere. I do not, indeed, practise this obeisance myself 'in coming in and going out of church,' but I respect the freedom of others, and I from my heart subscribe to the wise and charitable language with which the canon last cited by me concludes—'in the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite despise not them which use it not; and *that they who use it not condemn not those who use it.*' I have thus noticed the only 'bowing to the altar,' of which I have ever heard as practised by any minister or member of our church; of these, one it is the duty of your rector to perform, the other is recommended to him by one of the canons. If he practise any others, and if you offer any proof that they are of an improper character, I shall give to that proof my best attention. But, in the absence of all testimony, and even of direct allegation, that your rector's 'bowings' are thus improper, I must decline calling on him even to explain them.

"3. There remains the third and last of your 'grievances'—of the matters which you, and the other persons who passed the resolutions which you have transmitted to me, have the confidence to characterize as 'contrary to the principles of our reformed religion, and distressing to the consciences of the congregation.'

"It is, 'the display of the sacramental plate' on the Lord's table, at times, (I suppose, though you do not state it,) when the Holy Communion is not celebrated.

"If this harmless, customary, and in my opinion, seemly usage; the exhibition of the sacramental plate to decorate the table of the Lord, and to testify man's wish to honour God's service with the choicest of his substance, had been *deliberately* thus characterized by some hundreds of persons, it would be most painful to contemplate. But I am not so unjust, so uncharitable, or so blind, as to believe that words so palpably extravagant, and even inapplicable, have been deliberately adopted by the *great majority* of those who voted for the resolutions, or subscribed to the memorial. I would willingly hope, if it were possible, that they had been deliberately used by *none*, that they were hastily and thoughtlessly perused as well as subscribed. But glaring facts forbid me to entertain this hope. The bustle of long preparation, the parading of the whole procedure in requisitions, placards, and newspapers, force upon me the painful conviction, that there are at Falmouth persons so dead to the feelings which ought to warm and soften the heart of every one that 'nameth the name of Christ,' as to labour to call down public obloquy on a minister of God—their own minister—by the use of words which charity itself cannot believe them sincere in using on the occasion to which they applied them. 'The display of the sacramental plate' on the Lord's table—a display which is made almost in every church where the plate is worthy of being displayed—may, it seems, be described at Falmouth as 'contrary to the principles of our reformed religion, and distressing to the consciences of the congregation.' Certain of the professing Christians and members of the church in that town have, after much premeditation, solemnly declared this; and hundreds of others have, ignorantly or heedlessly, subscribed to it.

"As their Bishop, I dare not forbear telling them *all* that they have *all* grievously sinned, although doubtless in different measures; in what they have thus done. Heedlessness can little extenuate in so plain a case, though malignity may have much aggravated the sinfulness which belongs to the proceeding itself. May God give them grace to see and to deplore their sin! Of one thing they may be sure, that they will not have seen—much less deplored and repented it, as they ought—till they recognise the sacred tie which binds them to their minister. If there be truth in God's Word, 'The Holy Ghost hath made him an overseer over them to feed the Church of God.' Acts xxii. 28; they are bound to 'know him as over them in the Lord, and to esteem him

very highly in love for His work's sake,' *Thess. xii. 13.* He may have, and doubtless he has, as every one of us has, many faults. He may have acted on several occasions, as every one of us is liable to act, with imprudence, rashness, want of due consideration for the feelings or prejudices of others. He may even have exhibited these qualities in a more than ordinary degree, (I know not that he has; certainly nothing brought to my notice on this occasion proves to me that he has.) But he cannot have so conducted himself as to justify or to excuse the conduct which he has experienced, from those who have borne any part in the transaction which I have been compelled thus to deal with. He is on the point of quitting his house and his parish, in search of bodily health to her who is most dear to him. For God's sake, for Christ's sake, for your own souls' sake—if you know what Christian love is—let not the pain of his absence for so afflicting a cause be embittered by the recollection that in his last lingering sojourn at Falmouth he was insulted, cruelly persecuted, foully maligned by those who ought to honour him as a father, while they mourn for him as a brother.

"I will say no more; I have said enough to those who have hearts to feel, or consciences to bleed. May God, in His mercy pardon and finally accept us all, for His dear Son's sake! May He hear and grant this, the humble and fervent prayer of one who is too conscious of his own manifold unworthiness, to dwell unnecessarily on the faults of others.—I am, gentlemen, with the sincerest wishes for the spiritual and temporal good of yourselves, and of all who joined you in addressing me, your faithful friend and servant,

"H. EXETER.

"The Churchwardens of Falmouth."

DISSENTERS' MARRIAGES.

HOUSE OF LORDS, JULY 7.

The Queen v. Mills.—The Queen v. Carroll.

Writs of Error.

THIS being the day appointed for hearing the opinion of the Judges upon the law of marriage, with reference to the case of dissenters in Ireland,

Lord Chief Justice Tindal, on behalf of his brother Judges, read to the House the conclusions at which they had, in common with himself, unanimously arrived, upon the questions proposed for their consideration, and the arguments upon which, in the judgment of the majority of them, those conclusions were based. The questions which had been put to himself and his brother Judges upon the bench were to the following effect:—A, an Irish Protestant of the established church, entered into a contract of marriage per verba de presenti with B, a Protestant dissenter, in the house of a Presbyterian minister, and thereupon cohabited with her. A afterwards came to England, and married C according to the usual forms. Was A, or was he not, married to B? and did he, or did he not, by his marriage with C, commit the crime of bigamy? In answer to this proposition, he would, in the first place, consider the effect of a contract per verba de presenti before the Marriage Act in 1827. The law as to the effect of contracts per verba de presenti was involved in much obscurity; and if Serjeant Maynard, Lord Holt, and others, had spoken on the subject with doubt and uncertainty, it surely became them (her Majesty's Judges) to give to the questions before them all the care and consideration they possessed. It had only, therefore, been, after much doubt and fluctuation in the minds of some of his brethren, that he (the Chief Justice) was authorized to say, that, by the law of England, the contract of marriage between A and B did not constitute a marriage in fact. Until the time of the Marriage Act, a contract de presenti was indissoluble between the parties; but in itself

it did not constitute a marriage, unless made so by the intervention of a person in holy orders. It was essential to the constitution of a full and complete marriage, that, besides the civil contract, there should be a religious ceremony. That religious ceremony had varied in its form at different periods, according to the laws of the church, but its sufficiency had been left by the common law to be tested by the ecclesiastical courts, the law courts only requiring that the forms which had been sufficient at one time should, if a priest in orders were present, be so again. In endeavouring to shew that these positions were correct, he would, in the first place, direct the attention of the House to the decisions on the subject in the courts of common law; secondly, to the various statutes passed by the legislature at different periods, throwing light on the subject; and, lastly, to the doctrines on the point recognised in the king's ecclesiastical courts. In support of his position on the first of these views, the Chief Justice proceeded at great length to quote and comment upon a variety of cases, extending from the reign of Edward I. to that of Queen Anne, dwelling particularly upon the following authorities:—1 *Rolls Abridg.*, 339 and 360; *Perkins*; *Bunting v. Agnes*; *Mich. Term*, 27 *Eliz.*; 4 *Moore*, 169; *Weld v. Chamberlain*; *Hayden v. Gold*; 2 *Char.* 300; and the *Queen v. Fielding*, 14 *State Trials*. Upon all these cases (the Chief Justice continued), it plainly appeared that the common law of England did not recognise a contract *per verba de presenti*, unless attended by a religious ceremony, as a marriage in fact, even though the contract had been followed by consummation. In *Jessel and Cannero*, which had been so much relied upon in the hearing of the case, the dictum of Lord Holt, in which he was represented as laying down a different doctrine, was away from the question in dispute, and probably used with reference to the canon law, of which and the civil law it was perfectly true. If, however, Lord Holt, when he used the passage, really had the common law of England in contemplation, then, notwithstanding the respect which he (the Chief Justice) and his brother Judges had for his judicial decisions, they must dissent from his opinion. To this obiter dictum of Lord Holt's could be distinctly traced the subsequent decisions of Justice Gibbs, Sir W. Scott, Lord Ellenborough, and Lord Kenyon, the last of whom partly guarded himself on the question by a reservation confining the effect of the argument to the parties themselves. Upon reviewing the whole of the decisions of the common law courts, down to the passing of the Marriage Act, with reference to contracts *de presenti*, he and his brother Judges thought they were justified in holding that such contracts could not be considered actual marriages, unless they took place in the presence of a priest in holy orders. With respect to the second view which he proposed to take of the question—viz., that the medium of the statutes passed at various periods having reference thereto, the Chief Justice made extracts from, and commented on, the following acts, as recognising the distinction, for the existence of which he contended, between an actual marriage and a bare contract *per verba de presenti*:—32 *Henry VIII.*, 37 *Henry VIII.*, 31 *Henry VIII.*, 12 *Charles II.*, 7 & 8 *William III.*, 10 *Anne*. c. 19, 26 *George II.* His lordship then proceeded, with reference to the third and last view of the question—namely, that founded on the rules and constitution of the ecclesiastical courts—to remind the House, that although these were based upon the canon and civil law, they had been constantly varied by the statutory enactments of parliament, and could never run counter to the established and customary law of the land. It could not be contended that there ever existed in the spiritual courts of this realm a rule recognising a contract *per verba de presenti* as a marriage in fact. In *Dalrymple v. Dalrymple*, Sir W. Scott had said, that the marriage contract belonged to the law of nature as well as the civil law, and that when that contract was affirmed, the law considered it to be of the essence of matrimony, without the intervention of a priest. This position might be true enough with reference to the question then in dispute, and no doubt Sir W. Scott intended it to be applied to that alone; but if it was intended otherwise, then,

and without intending to shake the authority of this well known case, he (the Chief Justice) and his brothers on the bench must state it to be their opinion, that such was not the law of England. In the Cordery case, 5 Rep., and that upon commendams, in the last of which the history of the ecclesiastical courts was given from the time of its establishment in England in 1290, these courts are shewn to be dependant for their rules and constitutions, not upon the canon or civil law, but upon the statutes and common and customary law of the realm. One of the earliest constitutions in the English ecclesiastical law expressly and pointedly required the presence of a priest in orders, to complete the contract of marriage by the ceremonies of the church, and by binding the hands of the parties, to make their union prosperous. In subsequent constitutions, he (the Chief Justice) had failed to find anything to reverse or even to discountenance the effect of the constitution. No doubt, among the numerous text writers on ecclesiastical law, it had been laid down that a contract per verba de presenti was an actual marriage; but unless they were borne out by authorities, the position could not be conceded. It was difficult to estimate the weight which should be attached to extracts from text writers on such a subject. The only safe course was to take their propositions, and compare them with the decisions and practice of the courts in force at the time. In doing so, her Majesty's Judges did not find anything in the ecclesiastical law to support those propositions, or to contradict the terms of the constitution to which he (the Chief Justice) had already referred. It was certainly singular, with reference to the statute 26 George II., that if the contract per verba de presenti constituted an actual marriage, the legislature should interfere to prevent the parties from enforcing a subsequent solemnization of the marriage. Passing from this question to the circumstances in which the contract took place—viz., in the house of a Presbyterian minister, the law required that a contract per verba de presenti, to be binding, must take place before a priest in orders; and the want of that could not be compensated either by the form of a religious ceremony, or by the subsequent cohabitation of the parties. With reference to the second question put by their Lordships to her Majesty's Judges, he (the Chief Justice) was authorized by them to state, that in the case supposed, A, in their opinion, had not committed bigamy. It was scarcely necessary for him, after the great length at which he had investigated the previous points, to say much upon this. If, as he and his brothers believed, A was not married to B, it was clear that he could not be considered as guilty of bigamy by his marriage with C.

CHURCH MATTERS.

PROCEEDINGS AT OXFORD.

THE misfortune, which there was too much reason to anticipate, when the proceedings at Oxford were last mentioned in these pages, actually occurred almost at the moment when the last Number of this Magazine was published. Dr. Pusey's sermon appeared in London soon enough for the "Sunday Times" to publish it in a supplement, and circulate it in the beer-houses throughout the kingdom, and placard it on the walls as a pendant to the Doings on the Downs of the preceding number. And all this, notwithstanding Dr. Pusey had in his Preface particularly requested that the newspapers would not do anything of the kind.

The perusal of this discourse will no doubt have surprised many.

VOL. XXIV.—August, 1843.

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To those who know that Dr. Pusey has laid himself open to accusations seriously affecting his orthodoxy, and find that a sermon of his has now first exposed him to an academic censure, it may seem as if this had been a point singled out above all others on which to attack him, and, as far as possible, put down the agitation he and his friends are keeping up, now that it has done all the good it is likely to do, and is most evidently doing harm—generating schismatic feeling, and exciting popular odium against pious and orthodox men who follow him no further than the best divines of their communion have constantly led. Hence they may have expected some very preposterous error or heresy; and on arriving at the close, they might be inclined to say, What heresy is there here? It is grievously injudicious, no doubt, to bring forward the florid language of the fathers, and employ it deliberately at a time when every one is on the *qui vive* to take offence at the best digested statements of catholic truth; to attempt to raise a flame of primitive devotion by means, which, however once suitable for that purpose, can now avail for little else than kindling polemical violence; and for a professor to seize an opportunity, when young and ardent men were hanging on his lips, to agitate a question on which all knew his opinions perfectly well, and while some were prepared to go before their master in any questionable matter he might advance, others would like to pull him from his chair for advancing anything. Heresy, however, is another question, and it might not be easy to point out the sentence which cannot be explained into a sound and orthodox opinion.

Here, however, a vast deal is implied which never seems to have been expressed anywhere. There is no reason to suppose that the University has been watching to lay hold on the most offensive doctrine the Hebrew professor might choose to submit to their notice. The vice-chancellor did not select a point of attack; it was chosen by another, and possibly at the impulse of the moment. Again, who has said the sermon was heretical? It might surely be both dissonant and contrary to the doctrine of the church of England, without deserving so harsh a name. Should a preacher maintain the duty of Christians to wash each other's feet, from the words of our Lord, that would be little in accordance with the English ritual, yet not heretical. If the whole tone and spirit of the sermon is obviously different from that of the church of England, and the patristical authorities such as have received a gloss from the Romish figment of transubstantiation, which, in the ears of the multitude, has entirely modified their meaning, surely the Board of Heresy may be only doing their duty in suspending a preacher who should popularly employ them; and if they believed the whole tone and spirit of the sermon to be calculated to convey a false and injurious impression, they would be right in not affixing a charge to any article drawn from it, or passage occurring in it.

Let us take a parallel case. Suppose that the youth of the university as a body held most cordially and sincerely the real presence of Christ in the sacrament of the altar in such a sense as Crammer and Ridley maintained it, or even according to the views of the more moderate nonjurors. But that a clique of men who kept within the bounds of orthodoxy in their statements, preached as strongly as they

dared against these high sacramental views. That a considerable and increasing party applauded all they said; that a Socinian college had been erected in the neighbourhood, to which many of this party were in the habit of resorting; and that some members of the university had actually turned Socinians; and suppose, at such a juncture, some influential professor were to arise and take for his subject the humanity of the Saviour, and prove it most elaborately by patristical quotation, and enlarge on the dangers of idolatry in worshipping a human being, and earnestly and affectionately implore his audience to lift up their hearts above all carnal considerations and adore the Creator in spirit and in truth, would he not be most gently dealt with if refused for a time any further opportunities of similar exhortation, in a place where such teaching would be literally playing with fire. And yet the question, *Ubi lapsus? quid feci?* might be plausibly asked by such a professor, and the very words he had employed might be produced from the writings of sound divines of every period.

To meet such cases the statute constituting the vice-chancellor, assisted by six doctors, the judge of the character of any sermon appears to have been framed. His opinion is the law—not ecclesiastical law, but academic law—not law beyond the bounds of the university, but law within it; and it is as absurd to represent this opinion then delivered as that of a private individual, merely as to derogate in the same way from the value of any other, expressed and acted on by a judge, civil or ecclesiastical.

If this is the true view of the case, and if it is the will of God that we should submit to the law, the ordinances of that state of Christian society in which he has placed us, what estimate can be formed of his conduct who, in the face of a prohibition of this kind, publishes the sermon, appeals to the vulgar, affects the martyr, yet draws the sword as far as it lies in his power to do so; protesting, where a protest is empty breath. "We have heard you talk," the low church may justly say, "of obedience and submission to man's ordinances for Christ's sake, and you would have us pause in our magnificent schemes of converting men because our bishops are too blind to encourage our proceedings, and the laws of the church oppose them; but how do you act when authority crosses your path? who treat it more like a mockery or a shadow. Here is the reprint of Tract 90, condemned by the bishop, and the publication of Dr. Pusey's sermon condemned by the law. Do ye teach us?"

ECCLESIASTICAL DISCIPLINE.

On July the 4th, the Archbishop of Dublin, on presenting a petition on church government, brought before the House of Lords the present state of ecclesiastical discipline.

The archbishop alluded to the fact that not only do clergymen unhesitatingly brand each other as papists or schismatics, but treat with like freedom the opinions expressed by bishops in their charges. He

urged that desirable as some latitude of opinion might be, there ought to exist some tribunal which might circumscribe its bounds. He commended this state of things to the care of the English bench with a view, of course, to the revival of convocation in its judicial capacity. He stated, that were he a permanent member of the legislature, he would bring forward some measure on the subject. The Bishop of Salisbury replied with promptitude and ability, though, in the absence of most of his brethren, he was unwilling to express more than a general coincidence of opinion with the archbishop. Had he, however, enumerated the difficulties which stand in the path of any prelate who may attempt what he desires, he might have drawn up a list such as would daunt any man of common energy, and brought forward some topics which delicacy would have inclined him to leave unnoticed.

He might have stated, that, from one cause or another, since convocations were discontinued, the various members of the episcopal bench had so little personal communication with each other, and were so destitute of any call to assemble in their official character elsewhere than with laymen in the House of Lords, where every word of every individual must be blazed abroad in the newspapers, that they must find it very difficult to know each other's opinions, or to devise conjointly any measure for the benefit of the church. That a few of them might be consulted by a well-meaning government, or be appointed for the purpose of being quoted by a bad one; but that as for collective action, it was so obsolete, as scarcely to be imaginable; and hence their support of or opposition to any legislative measure was deprived of the element which would give it the greatest actual and moral weight.

He might have added, that the most flagrant instances of contempt of church authority are connected with personal insult to the bishops themselves, and he that would preserve the small remains of discipline from utter annihilation by punishing offenders, will be supposed to act from revengeful feeling. Herbert exhorts the country parson not to allow any such sensitiveness to prevent him from inculcating on his flock the religious duty of paying tithe, &c.; but it is a very painful thing to place oneself in any position in which ungenerous people can say that religion is the pretended, ambition or self-interest the real motive, of his action. Our prelates evidently feel this. Not one of the last four or five months has passed by without some effusion from the press avowed by a clergyman, and treating with the utmost contempt his bishop or his church. Yet what is done? Mr. Head is suspended, on a point of doctrine, and this was by the judgment of a single individual and a layman; not exactly the tribunal to which it is desirable that purity of doctrine should be committed, although, while there it lies, it is lawful authority, and no objection is taken to it here. Dr. Irvine is suspended, on a point of discipline, after an investigation of an ecclesiastical character, and by his bishop; and what is the sequel? The laity come forward in both cases in a body and protest and remonstrate. The people having assumed for a long time the functions of the bishops, cannot tamely see their rights invaded in large and populous districts. Instant popularity is the reward of any man who is the subject of episcopal censure; and were every bishop to do his duty as the

Bishops of Exeter and Bristol have in these instances done theirs, the remark of Fitzjames, Bishop of London, would soon be applicable, that were a bishop the culprit, they would bring in Abel guilty of the blood of Cain.

In conclusion, he might have observed, that to no section of their clergy could the bishops look with any assurance of support in vindicating their right. There are many who can talk of unity and submission, when submission means doing what they like themselves, but who is prepared really and truly to submit his own will to that of the church of which he is a member? In one extreme, no invasion of Christian liberty can be tolerated for a moment. The Bible alone, with Scott or Henry's Commentary, is law there. In another, the talk of submission is loud and long; but there is evidence enough, within the reach of every man conversant with such matters, to shew him how much of its reality is to be expected on any emergency; and take the wide interval between, although a more frank and honest recognition of authority might perhaps be met with,—yet let any one capable of forming an opinion say whether that body alone, consisting as it must not only of the wise, the moderate, and learned, but the indifferent, the trimmers,—the men of least energy, mark, and zeal, who cannot be classed, because their souls have never been engaged in their work; who escape doctrinal extravagance because they appreciate not the import and value of doctrinal purity,—is sufficient, in moral weight, to support the sentences of any ecclesiastical tribunal at present in action.

For these are plain truths; and if they prove anything, they shew that there is an imperative demand for some arrangement by which the bishops might act collectively, and at least bear each other's burthens, if they cannot in the old constitutional way so involve their clergy in their proceedings, that their acts should carry with them the consent and approval of those whom they will most concern. Until the feeling of the laity and the refractory portion of the clergy is in a much healthier state than it is at present, it will not be possible, without some such measure, to do justice on offenders in doctrine or discipline. No body of men will incur, individually, the odium of enforcing an obedience from which they can derive no possible benefit, but often much misery, although all might wish to see obedience enforced, and might combine to do so, if they had the power.

THE CHURCH IN SCOTLAND.

AMONG the bright features of the church in the north, two are specially interesting, and give hopes of great improvement in that depressed but interesting community. One is their attempt to secure a higher degree than has been yet accessible by means of a collegiate institution founded and conducted, as there is every reason to believe it will be, on true principles, with ability and moderation. The other is an attempt to revive the early history and literature of Scottish churchmen and Scottish reformation history by the Spottiswood Society, suggested by the Parker and Anglo-catholic publications, or rather the mode in which they are conducted. We cordially wish them success.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Ely, St. George's Church, Hanover Square, London ...	June 18.
Bishop of Winchester, the Chapel, Farnham Castle	July 9.
Bishop of Ripon, Ripon Cathedral	July 9.
Bishop of Chester, Chester Cathedral	July 16.

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop</i>
Acland, Peter L. D....	B.A.	Christ Church	Oxford	Winchester
Addison, W. F.....	B.A.	Wadham	Oxford	Chester
Akenhead, D.	B.A.	University	Oxford	{ Ely, by l. d. from
Allen, William	B.A.	Magdalen Hall	Oxford	{ Bishop of Durham
Belcher, Brymer	B.A.	Wadham	Oxford	Winchester
Booth, John	B.A.	Brasenose	Oxford	Winchester
Browne, Benjamin H. ...	...	St. Bee's	Carlisle	Chester
Bullivant, J. H.....	B.A.	Queens'	Camb.	Ely
Burrows, Joseph A...	B.A.	Corpus Christi	Camb.	Chester
Campbell, John.....	B.A.	St. Edm. Hall	Oxford	Winchester
Claydon, H.	B.A.	Gonv. & Caius	Camb.	Ely
Cope, Russell .....	...	St. Bee's	Carlisle	Chester
Cole, Wm. Augustus..	B.A.	St. John's	Camb.	Winchester
Collis, Wm. Morris...	B.A.	Trinity	Dublin	Chester
Cox, James	B.A.	Trinity	Dublin	Chester
Cranstoun, Hon. C. F.	B.A.	Jesus	Oxford	{ Ely, by l. d. from
Dodd, John .....	...	Queens'	Camb.	{ Bishop of Lichfield
Downton, Henry	M.A.	Trinity	Camb.	Chester
Edwards, Ebenezer ...	...	St. David's, Lam.	...	Winchester, by l. d.
Ellerthorpe, Thomas. ...	...	St. Bee's	Carlisle	{ from Bp. St. David's
Evans, D. ....	...	St. David's, Lam.	...	Chester
Farthing, T. Newham	B.A.	Catherine Hall	Camb.	{ Ely, by l. d. from
Garton, C. J.....	B.A.	Catherine Hall	Camb.	{ Bp. of Llandaff
Gibson, J.	M.A.	Jesus	Camb.	Chester
Gorton, John	B.A.	Wadham	Oxford	Ely
Grant, Joseph Brett...	B.A.	Emmanuel	Camb.	Chester
Griffith, W. W. (Lit.)	...	...	...	Chester
Hable, Benjamin, (Lit.)	...	...	...	{ Ely, by l. d. from
Hilton, John Denne..	B.A.	University	Oxford	{ Bp. of Llandaff
Hollingsworth, Joseph	B.A.	Catherine Hall	Camb.	Ripon
Hookey, G. Stephen..	B.A.	Wadham	Oxford	{ Ripon, by l. d. from
Hughes, H. Pritchard	...	St. Bee's	Carlisle	{ Abp. of York
Hume, Abraham	B.A.	Trinity	Dublin	Chester
Hutchinson, Robt. B.	B.A.	Christ Church	Camb.	Winchester, by l. d.
Jones, Henry	B.A.	Catherine Hall	Camb.	{ from Bp. of Worces.
Kinder, Ralph .....	...	St. Bee's	Carlisle	Chester
Leigh, F.	B.A.	Magdalen Hall	Oxford	Chester
Longdon, George L...	...	St. Bee's	Carlisle	{ Ely, by l. d. from
Macgregor, C.	B.A.	Catherine Hall	Camb.	{ Bp. of Lichfield
Mitchell, John H.....	B.A.	Christ's	Camb.	Ripon
Mollineux, William ...	B.A.	Emmanuel	Camb.	Ely
Pedder, Edward ...	B.A.	Brasenose	Oxford	Ripon
Pochin, Wm. Henry..	...	St. Bee's	Carlisle	Chester
				Chester

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Postlethwaite, T. G....	B.A.	St. Peter's	Camb.	Winchester
Power, J.	B.A.	Pembroke	Camb.	Ely
Robinson, John James	B.A.	Trinity	Dublin	Ripon
Royds, John.....	B.A.	Christ's	Camb.	Chester
Saville, Fredk. Alex...	B.A.	Trinity	Camb.	Winchester
Scott, Francis C.	B.A.	St. John's	Oxford	Winchester
Sotham, Francis	B.A.	Magdalen Hall	Oxford	Winchester
Sherard, Simon H. ...	L.L.B.	Christ's	Camb.	Chester
Statham, Francis F....	S.C.L.	Magdalen Hall	Oxford	Winchester
Swainson, C. A.	B.A.	Christ's	Camb.	{ Ely, by l. d. from Bp. of Lichfield
Sykes, G. M.....	M.A.	Downing	Camb.	{ Ely, by l. d. from Bp. of Lichfield
Tatam, George.....	B.A.	Catherine Hall	Camb.	Chester
Watt, R.....	M.A.	Trinity	Camb.	{ Ely, by l. d. from Bp. of Lichfield
Watson, John .....	...	St. Bee's	Carlisle	Chester
Weinhurst, A. Thos..	B.A.	Magdalen Hall	Oxford	{ Winchester, by l. d. from Bp. of Ripon
Williams, H. G.	M.A.	Emmanuel	Camb.	{ Ely, by l. d. from Bp. of Lichfield

PRIESTS.

Arthur Benedict	B.A.	Trinity	Dublin	Chester
Baker, Henry .....	...	{ Church Miss. College, Is- lington. }	... ..	{ Ripon, by lett. dim. from Bp. London for the colonies
Balderstone, William	B.A.	St. John's	Camb.	Ripon
Barton, Gustavus ...	M.A.	Trinity	Dublin	Chester
Beaumont, James A. ..	B.A.	Trinity	Camb.	Ripon
Bickerdike, John	B.A.	Trinity	Camb.	Ripon
Bilbop, W. T. N. ...	B.A.	St. John's	Camb.	Ripon
Boulflower, C. W. M.	B.A.	St. Peter's	Camb.	Winchester
Bradley, James C. ...	B.A.	Queens'	Oxford	Ripon
Burnett, Edward H.	B.A.	Merton	Oxford	Winchester
Butson, C. H. G. ...	B.A.	Magdalen	Camb.	Winchester
Cashman, George G.	B.A.	Trinity	Dublin	Chester
Chadwick, Robert, { (Literate) .....	...	St. Bee's	Carlisle	Ripon
Chamier, William ...	...	St. Bee's	Carlisle	Ripon
Clarke, Edward T. ...	...	St. Bee's	Carlisle	Chester
Cook, Christopher F.	B.A.	Magdalen Hall	Oxford	Winchester
Dalton, John .....	...	St. Bee's	Carlisle	Chester
De Gruchy, George...	B.A.	Exeter	Oxford	Winchester
France, F.	M.A.	St. John's	Camb.	Ely
Giffard, William	M.A.	University	Oxford	Winchester
Harris, Henry T. ...	B.A.	New Inn Hall	Oxford	{ Winchester, by l. d. from Bp. Llandaff
Harrison, John N. ...	B.A.	Gon. & Caius	Camb.	Winchester
Hinde, Francis.....	B.A.	Lincoln	Oxford	Chester
Hugo, Thomas.....	B.A.	Worcester	Oxford	Chester
Joyce, William H. ...	B.A.	University	Oxford	Winchester
Keane, W.	M.A.	Emmanuel	Camb.	Ely
Kemble, Charles	B.A.	Wadham	Oxford	Winchester
Kingley, Charles.....	B.A.	Magdalen	Camb.	Winchester
Lancaster, George ...	...	St. Bee's	Carlisle	Chester
Lewthwaite, George	B.A.	University	Oxford	Ripon
Mackintosh, John T.	B.A.	Trinity	Dublin	Ripon
Malan, Solomon C. ...	M.A.	Balliol	Oxford	Winchester
Martelli, Thomas C.	B.A.	Brasenose	Oxford	Winchester

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Messenger, William...	M.A.	University	Durham	Chester
Meyrick, James	M.A.	Queen's	Oxford	Winchester
Midwinter, Nathaniel	B.A.	Magdalen Hall	Oxford	Winchester
Morice, Henry David	B.A.	Trinity	Camb.	Chester
Pattinson, W.	B.A.	St. Peter's	Camb.	Ely
Paul, John	B.C.L.	Magdalen	Oxford	Chester
Price, Henry George	B.A.	Trinity	Dublin	Chester
Pyne, A.	B.A.	St. Peter's	Camb.	Ely
Reeves, John W.	M.A.	Christ's	Camb.	Winchester
Rogers, E. J. (Lit.)...	...	... ..	... ..	Winchester, by l. d. from Bp. London, for the colonies.
Sharpley, James Hool	B.A.	St. John's	Oxford	Chester
Swan, Richard C. ...	B.A.	St. John's	Camb.	Chester
Tancred, William.....	B.A.	Christ Church	Oxford	Winchester
Thomson, William ...	B.A.	Queens'	Oxford	Winchester
Thompson, C. ....	...	St. Bee's	Carlisle	Ripon
Unwin, Samuel Hope	B.A.	Worcester	Oxford	Winchester
Vaux, Frederick W.	B.A.	Magdalen Hall	Oxford	Ripon
Walker, William	M.A.	Trinity	Dublin	Chester
Wood, Leonard C. ...	B.A.	Jesus	Oxford	Chester

IRELAND.

CLERICAL APPOINTMENTS.

Diocese of Meath—Rev. John Hopkins, A.B., to the curacy of Kells, co. of Meath; patron, the Archdeacon of Meath. Rev. R. B. Booth, to the rectory of Vastina, Westmeath; patron, the Crown.

Diocese of Connor—Rev. Thomas Walker, to the vicarage of Belfast, county of Antrim; patron, the Marquis of Donegal.

Diocese of Ardagh—Rev. G. L. Horneck, to the curacy of Abbeylara, county of Longford; patron, the Vicar. Rev. J. H. Powell, to the vicarage of Mosstrim, county of Longford; patron, the Bishop. Rev. C. Robinson, to the rectory of Kilglass, county of Longford; patron, the Bishop.

Diocese of Derry—Rev. R. Dickson, to the curacy of Drumrugh, county of Tyrone; patron, the Rector.

Diocese of Leighlin—The Rev. J. Robinson, to the rectory of Tullamoy, Queen's County; patron, the Bishop.

Diocese of Ossory—Rev. C. Vignoles, D.D., to the deanery of Ossory; patron, the Crown.

Diocese of Limerick, Ardfert, and Aghadoe—Rev. P. Peacock, to the vicarage of Crecorah, county of Limerick, patrons, the vicars choral of the cathedral of St. Mary. Rev. P. M. Cumming, to the union of Cahir, county of Kerry; patron, the Crown.

Diocese of Lismore—Rev. E. Dalton, to the curacy of Tallow, county of Waterford; patron, the Rector.

Diocese of Cork—Rev. Francis Newport, to the curacy of St. Mary, Shandon, county of Cork; patron, the Rector.

RESIGNATIONS.

Diocese of Ardagh—Rev. C. Robinson, the vicarage of Mosstrim, county of Longford; patron, the Bishop.

Diocese of Derry—Rev. William Henn, the Secretaryship and Chaplaincy to the Bishop. Rev. R. Dickson, the second curacy of Badony, county of Tyrone; patron, the Rector.

Diocese of Leighlin—Rev. John Corvan, the rectory of Tullamoy, in the Queen's County; patron, the Bishop.

DECEASED.

Diocese of Ardagh—Rev. R. Jessop, rector of Kilglass, county of Longford; patron, the Bishop.

Diocese of Limerick—Rev. James Ellard, incumbent of the union of Kilfinane, county of Limerick: patron, the Earl of Cork.

ORDINATIONS APPOINTED.

The Lord Bishop of Hereford, on behalf of the Bishop of Lichfield, will hold an Ordination for the diocese of Lichfield on Sunday, the 24th September, at Hereford.

The Lord Bishop of Peterborough purposes to hold his next General Ordination at Peterborough Cathedral on Sunday, the 24th of September.

The Lord Bishop of Ripon purposes to hold his next Ordination at Ripon on Sunday, the 17th of December next.

CONFIRMATIONS APPOINTED.

The Lord Bishop of Gloucester and Bristol intends to hold Confirmations at the following places, and at the several times specified:—Monday, August 7, at Cathedral, Gloucester, at eleven o'clock; Tuesday, Aug. 8, Tewkesbury, at eleven; same day, Tisbury, at three; Wednesday, Aug. 9, St. Mary's Church, Cheltenham, at eleven; Thursday, Aug. 10, Staesfield, at eleven; same day, Frampton on Severn, at three; Friday, Aug. 11, Dursley, at eleven; same day, Wotton-under-Edge, at three; Thursday, Aug. 17, Painswick, at eleven; same day, Stroud, at three; Saturday, Aug. 19, Amberley at two, (consec. of Amberley burial-ground, at eleven;) Monday, Aug. 21, Tetbury, at eleven; Tuesday, Aug. 22, Cirencester, at eleven; Monday, Aug. 28, Newnham, at eleven; same day, Lydney, at three; Tuesday, Aug. 29, Woolstone, at eleven; same day, Coleford, at three; Wednesday, Aug. 30, Longhope, at eleven; same day, Newent, at three.

BATH AND WELLS.—The Bishop of Salisbury, acting for the Bishop of Bath and Wells, has consented to the following arrangement being made for confirmations and consecrations within the archdeaconries of Wells and Bath:—Tuesday, August 22: Consecration of additional burial-ground for the Abbey Parish, Bath; Confirmation at Chew Magna.—Wednesday, Aug. 23: Consecration of Redhill Church, Confirmation at Banwell.—Thursday, Aug. 24: Consecration of Uphill Church, Confirmation at Axbridge.—Friday, Aug. 25: Consecration of Easton Church; Confirmation at Wells.—Saturday, Aug. 26: Confirmation at Glastonbury.—Monday, Aug. 28: Consecration of Westport Church; Confirmation at Langport.—Tuesday, Aug. 29: Confirmation at Masebeck; ditto at Yeovil.—Wednesday, Aug. 30: Confirmation at Milborne Port; ditto at Wincanton.—Thursday, Aug. 31: Con-

fimation at Bruton; ditto at Shepton Mallet.—Friday, Sept. 1: Confirmation at Midsomer Norton; ditto at Frome.

PREFERMENTS AND CLERICAL APPOINTMENTS.

The Rev. J. Adeney, late C. of Ramsey, near Harwich, to the P. C. of Christ Ch., Enfield; pat., R. C. L. Bevan, Esq.
 Rev. T. Ainsworth, M.A. of St. Cath. Hall, Camb., to the V. of Carbrooke, Norfolk; pat., R. Dewing, Esq.
 Rev. D. Akenhead, B.A. of Univ. Coll., Oxford, to be one of the Curates of Bishop Wearmouth.
 Rev. H. Smith, Anders, to the Stipendiary Curacy of Stowmarket, Suffolk.
 Rev. Jos. Boord Ansted, of Christ Coll., Camb., to the Curacy of St. Mary, Whitechapel.
 Rev. Wm. Archdall, C. of Tintern, to the Prebend of Telcombe and the R. of Rathasbrick, in the Queen's County, Ireland.
 Rev. John Ashley, to the R. of Teveraham, Cambridgeshire.
 Rev. Wm. Atkinson, to the Incumbency of Elland, Yorkshire.
 Rev. Jas. Bandinel, to the Curacy of Woolpit, Suffolk.
 Rev. F. T. Bayly, V. of St. John's, Gloucester, to be Chaplain to the Workhouse in that city.
 Rev. H. F. Barnes, C. of Doulting Ch., Somerset, to be C. of St. Luke's, Chelsea.
 Rev. Wm. D. M. Bathurst, to the C. of Hollesley, Suffolk.
 Rev. Sam. Benson, C. of St. Saviour's, Southwark, has been elected by the parishioners to that Chaplaincy.
 Rev. R. J. Bland, by the Hon. E. I. C., to be an Assist. Master at Bengal.
 Rev. T. S. Bonnin, formerly of Queens' Coll., Camb., to be Vice-Principal of Hull College.
 Rev. W. S. Harris Brabam, R. of St. George the Martyr, with St. Mary Magdalen, Canterbury, and Minor Canon of the Cathedral, to be Domestic Chaplain to the Earl of Waldegrave.
 Rev. Thos. Bromley, to the Incumbency of St. James, Wolverhampton.
 Rev. Felix Brown, to the R. of Stopham, Sussex; pat., G. B. S. Bartelot, Esq.
 Rev. W. Cartwright, to the C. of Kingston Seymour, Somerset.
 Rev. W. A. Cave, to the Ministry of St. Philip's Church, Liverpool.
 Rev. Wilmot Cave, to the V. of Hope, Derbyshire.
 Rev. W. Chilcott, C. of Monksilver, So-

- merset, to the vacant Honorary Stall in the Cath. Ch. of St. Andrew, Wells.
- Rev. T. B. Clarkson, late of Hemsworth, to be Chaplain of the West Riding of York Lunatic Asylum.
- Rev. Edward F. Coke, late C. of All Saints, Hereford, to the R. of Plymstock, Devonshire, void by the resignation of the Rev. F. Pym.
- Rev. J. F. Colla, D.D., of Trin. Coll., to the Ministry of St. Peter's Chapel, Queen-sq., Westminster, vacant by the suspension of the Rev. Dr. Bailey.
- Rev. Mr. Courtney, Assist. C. at St. James's, Exeter, to the Incumbency of St. Sidwell's.
- Rev. J. Cumming, late C. of Chudleigh, to be *pro tem.* Minister of Feniton, near Honiton, Devon, *vice* the Rev. Henry Erskine Head, who has been suspended.
- Rev. Wm. Browne Dalton, M.A., of Pembroke Coll., Camb., to the R. of Little Burstead, Essex, vacant by the d. of the Rev. A. W. Roberts; pat., the Lord Bishop of London.
- Rev. G. Smith Drew, of St. John's Coll., Camb., to the C. of St. Pancras.
- Rev. W. Elliott, of Queen's Coll., Camb., to the C. of St. Bartholomew's Hospital, Gloucester, with St. Nicholas annexed.
- Rev. F. W. Ellis, of Trin. Coll., Camb., to the C. of All Saints', Marylebone.
- Rev. Edmund H. B. Escourt, to the R. of Eckington, Derbyshire.
- Rev. J. P. Evans, B.A., of Swaffham, Norfolk, to be a Surrogate in the dio. of Norwich.
- Rev. T. M. Farren, M.A. of Trin. Coll., Camb., to the V. of Addington, Surrey; pat., the Archbishop of Canterbury.
- Rev. John T. C. Fawcett, Student of Ch. Ch., Oxford, to the V. of Kildwick, Yorkshire.
- Rev. John Fawcett, of Jesus Coll., Camb., to the R. of Waddingworth, Lincolnsh.; pat., the Lord Chancellor.
- Rev. C. J. Fisher, of Jesus Coll., to the R. of Orington, and Chapelry of Allbrights annexed, with Tilbury R. by Clare, Essex; pat., John Fisher, Esq.
- Rev. W. Fletcher, Head Master of the Grammar School, Derby, to the Head Mastership of the Collegiate Grammar School at Southwell.
- Rev. J. Furnivall, late R. of St. Helen's, Yorkshire, to the V. of Broadcleeat.
- Rev. G. J. Garton, of Cath. Hall, Camb., to the C. of Tamworth.
- Rev. R. Gream, R. of Rotherfield, Sussex, to be Domestic Chaplain to the Earl of Abergavenny.
- Rev. J. S. Green, R. of St. Mary-le-Bow, Durham, to the V. of Stockton-upon-Tees.
- Rev. J. Limebear Harding, of New Inn Hall, Oxford, to the R. of Littleham, Devon.
- Rev. G. H. Harding, to the P. C. of Tong, on the nomination of G. Durant, Esq.
- Rev. H. C. Hart, of Trin. Coll. Camb., to be Domestic Chaplain to the Duke of Argyll.
- Rev. Dr. Hatherell, to the P. C. of St. James, West End, near Southampton.
- Rev. Mr. Hawes, to be Chaplain to Abingdon Gaol.
- Rev. H. Heming, Fell. of St. John's Coll., Oxford, to the P. C. of Northmoor, Oxfordshire.
- Rev. J. W. Hildyard, to the Incumbency of St. James's, Salt, Staffordshire; pat., Earl Talbot.
- Rev. R. Hill, to be Minister of St. Barnabas Church, King-square; pat., R. of St. Luke.
- Rev. Fras. Horton, D.C.L., late V. of Hope, Derbyshire, to the P. C. of Altrincham, Cheshire.
- Rev. Richard Howard, D.D., R. of Denbigh and Llandegvan, Anglesey, to the R. of Llanrhaidr, Denbighshire; pat., the Bishop of Bangor.
- Rev. W. Hughes, to the C. of Woolston, Gloucestershire.
- Rev. Chas. Thos. James, to the C. of Brentwood, Essex.
- Rev. J. Jekyll, to the R. of Hawkrigge cum Withypool, Somerset.
- Rev. Geo. Jepson, of St. John's Coll., Camb., to be Chaplain to the New Prison, Clerkenwell.
- Rev. Hugh Jones, P. C. of Llanvase with Penmon, to the R. of Llandegvan, Anglesey; pat., Sir R. W. Bulkeley, Bart.
- Rev. H. Jones, to be Chaplain and Naval Instructor of H.M. ship "Castor."
- Rev. Robert A. Johnstone, to the consolidated rectories of West Horndon and Ingrave, Essex; pat., Lord Petre.
- Rev. J. Ketley, C. of St. Mark's, Kennington, to the Wednesday Evening Lectureship, founded by Viscountess Camden, in the Church of the united parishes of St. Lawrence Jewry and St. Mary Magdalene.
- Rev. Philip C. Kidd, Chaplain of Christ Church, to the V. of Skipton, Yorksh.
- Rev. W. C. King, M.A. of Corp. Christi Coll., Camb., to the V. of Wooler, Northumberland; pat., the Archdeacon of Northumberland.
- Rev. W. Lambert, to the C. of Shustoke, Warwickshire.
- Rev. John Langworthy, to the V. of Backwell, Somersetshire.
- Rev. Herbert Lascelles, to be an Assistant Chaplain at Bengal.

Rev. Alfred Leeman, Head Master of St. Paul's School, Southsea, to be Head Master of the Foundation Grammar School of Aldingbourne. Herts; pats., the Brewers' Company of London.

Rev. Richard B. Malby, M.A. of St. John's Coll., Camb., to be Chaplain in the Hon. E.I.C. at Meemuch.

Rev. W. Marsh, D.D., late R. of St. Thomas's Church, Birmingham, to the Incumbency of St. Mary's, Leamington.

Rev. W. Mashiter, C. of Handforth and Woodford, Cheshire, to the P. C. of St. Barnabas, Openshaw, Manchester.

Rev. C. Melhuish, to the R. of Highbury.

Rev. Edmund Melvill, to the office of Chancellor of the Dio. of St. David's, void by the resignation of A. Pechell, Esq. He has appointed the Rev. David A. Williams his Principal Surrogate, and continued him in his office of Judge of the Episcopal and Consistorial Court at Caermarthen.

Rev. J. Mitchell, Assist. C. of Habbergham Eaves, to be Chaplain to the Gaol at Knaresborough.

Rev. D. Morgan, R. of Weeke, nr. Winchester, and C. of Amport, Hants, to the R. of Ham, Wilts, nr. Hungerford.

Rev. C. W. A. Napier to the C. of Doult-
ing, Somerset.

Rev. W. Nevins, to the R. of Winingaly, Lincolnshire; pat., Chancellor of the Duchy of Lancaster.

Rev. G. H. Nutting, to the C. of Hatch, Beauchamp, Somersetshire.

Rev. J. O'Brien, to the C. of Phorley, Herts.

Rev. J. Oliver, of Queens' Coll., Camb., to the C. of Rothwell cum Orton, Nptn.

Rev. W. C. Osborn, late C. of Malsbam, to the Chaplaincy of the Bath Gaol.

Rev. J. G. Pearson, C. of Tynemouth, to the C. of Stoughton Parva, Beds.

Rev. W. T. A. Radford, to the R. of Down, St. Mary.

Rev. W. Rawlings, V. of Fritwell, Oxfordsh., to the R. of Thenford, Nptn.

Rev. E. Reddall, to the Curacy of Bunbury.

Rev. J. C. Reynolds, Second Master of the Grammar School, Stamford, Linc., to the C. of Pickworth, Rutland.

Rev. — Ridout, of Emmanuel Coll., to the C. of St. George's, Bloomsbury.

Rev. R. J. Roberts, to the R. of Denbigh.

Rev. W. B. Robinson, R. of Littleington, to the Chaplaincy of the Eastbourne Union House.

Rev. J. Robinson, late R. of St. Denis and Naburn, York, to the V. of St. Lawrence, York; pats. the Dean and Chap-
ter.

Rev. W. H. Ross, M.A., of Trin. Coll.,

Camb., to be an Assist. Chaplain in the Hon. E. I. C. service, Bengal.

Rev. W. Roughton, to the united V. of Great and Little Harrowden; pat., Earl Fitzwilliam.

Rev. E. Rudge, to the C. of St. Peter's Chapel, Mile End.

Rev. B. C. Sangar, M.A., to the C. of St. Luke's, Middlesex.

Rev. C. V. Shuckburgh, to the V. of Ulting, Essex.

Rev. G. P. Simson, V. of Corston, near Bath, to be a Surrogate for the Diocese of Bath and Wells.

Rev. G. F. Simpson, late Principal of Hull College, to be R. of the Public Coll. of Canada, about to be established at Montreal.

Rev. M. Thomas, C. of St. Mary's, Birmingham, to the V. of St. Martin, Tuddenham, Suffolk.

Rev. J. Thurlow, M.A., of St. John's Coll. Camb., to the V. of Hindringham, Norfolk; pats., Dean and C. of Norwich.

Rev. T. Walker, First C. of St. Ann's, to the V. of Belfast.

Rev. J. D. Watherstone, of St. John's Coll., Camb., to the C. of Trinity Church, Marylebone.

Rev. E. Whitley, C. of St. Michael's, Liverpool, to be Incumb. of Summer's Town Episcopal Chapel, Wandsworth, Surrey.

Rev. R. Wilde, to the C. of Tarleton, Lancashire.

Rev. J. H. Worley, M.A., of Magdalen Coll., Oxford, to the C. of Tylehurst, near Reading.

Rev. H. Wyburn, to the Incumbency of St. Paul's Ch., Newport, Monmouthsh.

CLERGYMEN DECEASED.

Rev. G. Anguish, of Somerley Hall, Suff.

Rev. W. R. Bedford, R. of Sutton Cold-
field, Warwickshire.

Rev. G. A. Brown, Vice-Master of Trin.
Coll. Camb., and Chaplain to the late
Duke of Sussex.

Rev. H. Blunt, R. of Streatham, Surrey.

Rev. J. R. Casberd, R. of St. Athaw,
Glamorganshire.

Rev. J. Dawson, P. C. of Witherslack,
Westmorland.

Rev. T. Deacle, R. of Uphill, Somersetsh.

Rev. J. A. Forsyth, LL.D., Minister of
Behilbe, Aberdeen.

Rev. H. Langhorne, V. of Radford Semele
and Rowington, Warwickshire.

Rev. T. Lewis, Minor Canon of Llandaff
Cathedral.

Rev. F. Maude, Incumbent of Longridge,
Lancashire.

Rev. R. Poole, at Ripon.

UNIVERSITY NEWS.

OXFORD.

June 29.

This day the following gentlemen were elected to the Hebrew Scholarships:—

Kennicott; C. F. Secretan, B.A., of Wadham.

Pusey and Ellerton; R. P. Smith, M.A., Scholar of Pembroke.

The subject for the Ellerton Theological Essay for 1844 is, "The Contrast of Scripture Prophecy with the Oracles and Divinations of the Heathens."

On Thursday, the 22nd inst., J. L. Roberts was elected Exhibitioner on the Michel Foundation at Queen's.

Same day, J. Braithwaite, Scholar, was elected Taberdar of Queen's.

Same day, T. C. Southey and J. Robinson were elected Scholars on the Old Foundation at Queen's.

On Monday, the 26th inst., the Rev. T. H. Chase, B.A., Scholar, was elected and admitted Fellow on the Michel Foundation at Queen's.

On Monday, C. Trimmer, a native of the county of Gloucester, was elected and admitted Scholar of Corpus Christi.

On Monday last, T. A. Parnell, Scholar of St. John's, was admitted Fellow of that Society; and R. Thornton and E. Palin (both from Merchant Tailor's School) were at the same time admitted Scholars of that Society.

A remarkable scene took place yesterday morning in the Theatre, which has been rarely equalled in the annals of the University.

It is usual at the annual commemoration, which always takes place at this time, to propose some distinguished persons to Convocation for a D.C.L. degree. Late on Tuesday evening it became known in the University that Mr. Everett, the American Minister, formerly an Unitarian preacher in the United States, would be proposed for this honour. The news created considerable sensation on the ground of that gentleman's religious opinions, especially among members of that body in which the right of bestowing degrees rests. University law requires, that the proposed degree should be announced to the members of Convocation assembled, and their assent asked for conferring it; the form being, *Placetne vobis, Domini doctores? placetne vobis, Magistri?* If any Master dissents, the Vice-Chancellor asks him whether he wants a "scrutiny"—i. e., a poll. *Petite scrutinium?* If he says yes, then the

voices of the assembly, *pro* and *con*, are taken on the point, and so the matter is settled.

Several members of Convocation, on hearing of Mr. Everett's proposed degree, were disposed to intimate to the Vice-Chancellor their sentiments on the subject, with the view that the withdrawal of the name might release them from the duty they should otherwise be under, of opposing his degree in Convocation. As soon as ever official information appeared (early on Wednesday morning), Mr. Lewis, of Jesus, signified to the Vice-Chancellor his intention of doing so. The Vice-Chancellor replied, that he hoped Mr. Lewis would consider his conscience discharged by that private protest, and not carry his opposition into Convocation, as it would disturb the harmony of the meeting. Mr. Lewis replied, that as a member of Convocation he should still be obliged to give a public *Non placet*.

On the proceedings of Convocation commencing two hours afterwards in the theatre, the Vice-Chancellor proposed for the D.C.L. the names of Mr. Everett and Mr. Daniell. Mr. Lewis and a considerable number present, shouted "*Non placet*." A storm of undergraduate groans and hisses at the time directed at an unpopular proctor, prevented either the Vice-Chancellor or the *non placets* being audible, though several of the latter were immediately under the Vice-Chancellor, and shewed by the most forcible signs they could their dissent. The undergraduate storm went on—the *non placets* were not attended to—Mr. Everett was introduced, and after the usual complimentary Latin speech from Dr. Bliss, marched up the steps to the seats of the doctors, amidst the loudest shouts of *non placets*, rendered inaudible by the uproar in the gallery, and the plainest external signs and movements of disapprobation from that part of Convocation which dissented. The latter immediately left the Theatre, and met in Exeter Common-room, where a protest against the legality of the degree, so conferred, was drawn up (as University custom requires) in Latin.

July 6.

In a Convocation holden on Friday, the Rev. T. S. Woollaston, M.A., Fellow of St. Peter's, Camb., and the Rev. G. Digby, M.A., of Trinity Coll., Dublin, were admitted *ad eundem*.

In a Congregation holden at the same time, the following degrees were conferred:—

Doctor in Civil Law.—The Rev. E. B. Dean, Fellow of All Souls.

Bachelor in Civil Law.—W. Venables, Exeter Coll.

Masters of Arts.—Rev. H. W. O. Polhill, University; Rev. R. S. Hunt, Exeter; Rev. J. G. Faithfull, Exeter; F. Dyson, New Inn Hall; Rev. W. C. Rawlinson, Magdalen Hall; Rev. O. F. Owen, Christ Church; Rev. H. F. Cheshire, Wadham; Rev. H. Petley, Wadham; G. Paterson, Wadham; Rev. T. Bacon, Mer-ton; Rev. C. R. Hay, Merton.

Bachelors of Arts.—C. Goring, Esq., Ch. Ch., Grand Comp.; E. H. Willis, Ch. Ch.; T. H. B. Baker, Ch. Ch.; E. S. Abbott, Oriel; Rev. R. S. Sutton, Fellow of Exeter.

The following subjects are proposed for the Chancellor's Prizes, for the ensuing year—viz. :—

FOR LATIN VERSE.—*Triumphus Pompei apud Romanus.*

FOR AN ENGLISH ESSAY.—*The principles and objects of human punishments.*

FOR A LATIN ESSAY.—*Litterarum humaniorum utilitas.*

On Friday, C. D. Ross, of the Founder's kin, was elected Scholar of Wadham.

On the same day, F. H. Bond, B.A., Scholar, was elected a Fellow of Exeter, on the Devonshire Foundation; J. D. Coleridge, B.A., Scholar of Balliol, Fellow on the Petrean Foundation; and E. Beger, Commoner of Magdalen Hall, on the Cornish Foundation.

July 13.

In a Congregation holden on Saturday, the following degrees were conferred :—

Masters of Arts—Rev. W. Cartwright, Brasenose; Rev. F. H. Thomson, Queen's; W. Hombersley, Ch. Ch.; G. W. Dasent, Magdalen Hall.

Bachelors of Arts—T. Walters, Magdalen Hall; W. C. Denahire, Queen's; R. S. Hutchings, Ch. Ch.; C. J. Phelps, Ch. Ch.; J. Coker, Fellow of New College.

An election took place on Saturday last for a Professor of Divinity on the Foundation of the Lady Margaret, mother of King Henry VII., when the Rev. Godfrey Fausset, D.D., late Fellow of Magdalen College and now Canon of Christ Church, was unanimously re-elected.

Last week, the Rev. C. H. Browne, M.A., Scholar of Worcester, was elected Fellow of the same; and, on the same day, Mr. Wright was admitted Scholar on the same foundation.

On Saturday last, H. G. Merriman, Commoner of Brasenose, was admitted Scholar of New College.

July 20.

—WESTMINSTER SCHOOL.—We are informed upon good authority, that the Right Rev. Dr. Carey, Bishop of St. Asaph, has lately placed in the hands of trustees the munificent sum of 20,000*l.* for the benefit, after the death of his Lordship and Mrs. Carey, of students elected from Westminster School to Christ Church, Oxford.

WINCHESTER COLLEGE ELECTION.—The Rev. D. Williams, D.C.L., Warden of New College; the Rev. J. E. Sewell, M.A.; and the Rev. W. B. Heathcote, B.C.L., Fellows of New College, Posers, arrived at Winchester College on Monday afternoon, July 10th, when they were received with a Latin oration at the gates, by Mr. P. Williams, the senior scholar, and proceeded to hold the annual Supervision and Election. Divine service was performed at the chapel on Tuesday morning, and on Wednesday the following Compositions and Speeches were recited in the school :—

Gold Medals.

LATIN PROSE.—“Quidnam sit causa, cur corporis curandi quaesita sit ars, animi autem medicina nec tam desiderati sit, nec tam culta, nec tam multis grata et probata”—B. Poulter.

ENGLISH VERSE.—“Xanthus”—A. Sanders.

Silver Medals.

LATIN SPEECH.—“E. Quinctiliano”—E. Miller.

ENGLISH SPEECH.—From Mr. Canning's Speech at Lisbon—H. L. Wingfield.

Bishop Malby's Prize.

From “Volpone,” a Play, by Ben Jonson, Act 1, Scene 1—R. J. Ogle.

The result of the examination and election of candidates, for New College and Winchester, is subjoined :—

AD OXON.—Smith (C.F.), Miller, (C.F.), Williams, Poulter, Baker, Fox, and Story.

AD WINTON.—Dunbar (C.F.), Fanshawe (C.F.), Blackstone, Fanshawe, Lupton, Bennett, Hill, Pode, Lipscomb, Martin, Martin, Norman, Bartlett, Short, Ridding, Randall, Willes, Faber, Nevill, and Wickham.

C A M B R I D G E.

July 1.

PORSON PRIZE.—The Porson Prize for the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek verse, was adjudged last Saturday to W. G.

Clark, Scholar of Trinity,—Subject from *Midsummer Night's Dream*, Act 1, Sc. 1, beginning "God speed, fair Helen! whither away?" and ending "From lovers' food till morrow deep midnight."—Metre, Tragicum Iambicum Trimetrum Acatalecticum.

July 8.

At a Congregation on Saturday last the following degrees were conferred:—

Bachelor in the Civil Law—Rev. H. G. Roche, St. John's.

Bachelors of Arts—E. J. Reeve, St. Peter's; W. J. Marshall, Queens; H. Ford, Trinity.

Ad Eundem—Rev. J. Swete, D.D., Trinity coll., Dublin; H. L. Dodds, M.A., Ch. Ch., Oxford.

At the same Congregation, Charles Bristed, of Trinity college, recited his prize essay.

At the Congregation on Monday the following degrees were conferred:—

Bachelor of Divinity—Rev. W. Williamson, Clare Hall.

Bachelors of Arts—W. S. Holworthy, Trinity; G. A. Green, St. John's.

Ad Eundem—J. Swire, M.A., University, Oxford.

At the same Congregation the following graces passed the Senate:—

To affix the Seal to an engagement to pay the expense of a purchase intended to be made by St. Peter's college, with a part of the sum received by them for the site of the Fitzwilliam Museum; such payment being in conformity with the Act of Parliament authorizing the purchase of the said site.

To affix the Seal to the Diploma of Dr. Shann, of Trinity college.

To affix the Seal to the Diploma of Dr. Ranking, of Catharine hall.

To affix the Seal to the Diploma of Dr. Kemp, of St. Peter's college.

Da. Walpole, of Caius college, and Da. Nugee, of Trinity college, also recited their prize essays.

On Tuesday last, being Commencement-day, the following Doctors and Masters were created:—

DOCTORS IN DIVINITY.

Butterton, Rev. G. A., late Fellow of St. John's coll., Head Master of the Grammar School, at Uppingham; Peile, Rev. T. W., late Fellow of Trinity, Head Master of the Grammar School, at Repton; Arnold, Rev. J. W., St. John's.

DOCTORS IN THE CIVIL LAW.

Price, Rev. E., St. John's, Rector of Greetham, Lincolnshire; Spence, Rev.

G., Jesus, Vicar of St. Clement's, Cambridge.

DOCTORS IN PHYSIC.

Shann, G., Trinity; Kemp, G., St. Peter's; Ranking, W. H., St. Catharine's hall.

MASTERS OF ARTS.

King's College.—Durnford, F. E.; Kirwan, J. H.; Money, G. W.; Young, W.

Trinity College.—Bagge, P. S.; Blenkiron, B.; Boyce, E. J.; Byrne, W. P.; Clifford, F. C. A.; Darnell, D.; Downton, H.; Dyce, J. N.; Ellis, R. L.; Ellison, C. E.; Evans, W.; Ferguson, G.; Goulburn, F.; Hodson, G. H.; Hore, J. F.; Hume, J. B.; Hurst, R. H.; King, C. W.; Law, E.; Lewthwaite, W. H.; Lukis, W. C.; Malcolm, W. E.; Marsh, H. A.; Mate, R. P.; Massey, W.; McNeill, R.; Mickelthwaite, J. H.; Neate, R. H.; Newcome, W. C.; Pollard, W.; Priokett, J. J.; Rogers, J.; Rogers, H.; Sandbach, S.; Skepworth, T. D.; Stirling, W.; Taylor, T.; Thomas, M.; Watt, R.; Walton, W.; Warry, G.; Yard, G. B.

St. John's College.—Addison, J. A.; Atlay, J.; Blow, J.; Brencley, J. L.; Burnside, W.; Chapman, W. A.; Coombe, J. A.; Darby, G. W.; Deacle, H. T.; Ellis, R.; Fiske, R.; France, F.; Frost, P.; Griffith, J.; Harris, J. J. W.; Jackson, F.; Jackson, J.; Kelk, W.; Kirby, R. H.; Lawson, G. N. G.; Lloyd, F. L.; Marsh, R. W. B.; Oak, C. A.; Randolph, F.; Randolph, W.; Smith, S. L.; Thomson, J.; Woolley, J.; Wood, W. S.; Williams, B.

St. Peter's College.—Anquetil, F. W.; Fowke, F.; Shearly, W. J.; Woollaston, T. S.

Clare Hall.—Ackland, T. S.; Caswall, T.; Hervey, T.; Home, J. C.; Newell, C. F.; Spurgin, J.

Pembroke College.—Elliott, G.; Irwin, H. O.; Foster, J. S.; Reynolds, T.; Spencer, C.

Caius College.—Bingham, C. H.; Croker, J. M.; Crowther, F. R.; Drury, B. H.; Goodwin, H.; Haynes, F. O.; Hue, C.; Kemp, A.; Loy, T.; Male, E.; Marshall, F. A. S.; Rawes, W. F.; Sharp, G.; Woodhouse, C. W.

Trinity Hall.—Mackenzie, W.

Corpus Christi College.—Burton, C. H.; Hopkins, F.; Kemp, G.; King, W. C.; Paris, A.; Reynardson, J. B.

Queens' College.—Drawbridge, T. O.; Hopwood, H.; Ketley, J.; Kitton, J.; Maher, J. W.

Catharine's Hall.—Bridger, J.; Elliott,

C. J.; Hawke, E. H. J.; Moore, D.; Osler, F. L.; Rate, J.; Woodward, A.

Jesus College—Birkett, J. P.; Bowness, R. P.; Gibson, J.; Hoskin, P. C. M.; Powell, F. R.; Robinson, J.; Snelgar, J. B.

Christ's College—Barker, G. L.; Garvey, J.; Ewbank, W. W.; Kennedy, L. D.; Reeves, J. W.; Skelton, G. H.; Stanford, J. F.; Stevenson, T. B.; Thompson, E.; Wilkin, A.; Wilson, J. L.; Wharton, J. C.

Magdalene College—Bright, M.; Buck, J.; Fisher, F.; Jackson, G.; Hales, R. C.; Lewthwaite, S.; M'Ewen, A.; Neville, W. F.; Uppleby, G. C.

Emmanuel College—Chambers, J. C.; Deedes, L.; George, J.; Keane, W.; Oldham, C.; Peach, H. J.; Thorold, J.; Turner, M.; Yates, W.

Sidney Sussex College—Edmundson, G.
Downing College—Sherwood, T. M.

The following gentlemen were admitted to the degree of Master of Arts in the course of the academic year 1843, but did not present themselves for creation on Tuesday last:—

Trinity College.—Bartlett, T. H. M.; Eaton, T.; Hodson, R.; McGrigor, W. G. J.; Roberts, C. C.; Rogers, G. A.; Whately, E.; Whish, J. C.

St. John's College—Beardsworth, G.; Bernay, T.; Birley, J. W.; Easther, C.; Ibbetson, J.; Preeley, W. T.; Rowsell, T. J.; Williams, C.

St. Peter's College—Potter, R.

Pembroke College—Ellis, J.; Field, S. P.

Caius College—Walker, S. M.

Trinity Hall—Barry, C. U.; Weightman, H.

Corpus Christi College—Chesnut, G.; Marshall, W.; Otter, J.; Stoddart, J.; Whish, M. H.

Queens' College—Adeney, J.; Irwin, W. J.; Price, J.

Catharine Hall—Sherwood, W.

Jesus College—Budworth, P. J.

Christ's College—Back, J.; Fletcher, J. D.

Magdalene College—Atkinson, Wm.; Sandford, G.; Spinks, F. L.

Emmanuel College—Lloyd, G.; Nicholson, H.

Downing College—Dashwood, M.; Parnell, G. D.; Whitfield, H. J.

W. Johnson, of King's Coll.; W. G. Clark, of Trinity Coll.; H. J. S. Maine, of Pembroke Coll., and J. A. Yonge, of King's Coll., recited their prize poems and exercises.

At a congregation on Thursday last, the following gentlemen were admitted to the degree of—

Masters of Arts—Meeres, H., Clare Hall; Copeman, P. W., Queens'; York, J., Sidney Sussex.

The following Grace also passed the Senate:—"That the thanks of the University be given to Mr. W. E. Malcolm, for an additional fragment of the Cretan Sarcophagus, presented by his father, Sir Pulteney Malcolm."

July 15.

A sepulchral monument has been lately erected in the chancel of the Priory Church, at Brecon, to the memory of the late Marquis Camden. It was executed by Mr. Thomas, of London, and consists of a large panel tablet of Gothic design, nine feet high by four and a half wide, and fills an ancient arch of the same dimensions. The inscription is in gold letters, surmounted by the armorial bearings and coronet of the Marquisate, in high relief: the following is a copy of it:—

"Sacred to the memory of the Right Honourable JOHN JEFFREYS PARRT, Marquis Camden, K.G., who died October the 8th, 1840, aged 81 years. During a life passed in the service of the public, and in the highest offices of the state, he contributed by voluntary donations towards the exigencies of his country, 366,116*l.* 1*s.* 3*d.* This tablet to record his patriotism and virtues, is raised by his affectionate niece, Lady CAROLINE WOOD."

"A good name is rather to be chosen than great riches."

On Monday last the Venerable Archdeacon Thorp, B.D., one of the Tutors of Trinity college, was unanimously elected a Senior Fellow of that society, in the room of the late Rev. G. A. Browne.

The mortal remains of the late Rev. G. A. Browne, Vice-Master of Trinity college, were interred last Saturday morning in the chancel of Chesterton church. The funeral was a private one.

COMBINATION PAPER.

PRIOR COME.

Aug. 6 Mr. Holditch, Clar.

13 Mr. Cheetham, Jes.

20 Coll. Regal.

27 Coll. Trin.

Sep. 3 Coll. Job.

10 Mr. Nind, Pet.

17 Mr. Harvey, Regin.

24 Mr. Hulbert, Sid.

Oct. 1 Mr. Wilkinson, Jes.

8 Coll. Regal.

15 Coll. Trin.

22 Coll. Job.

29 COMMEN. BENEFACT.

- Nov. 5 Mr. Spencer, Pet.
 12 Mr. Evans, Regin.
 19 Mr. Russell, Sid.
 26 Mr. Cantrell, Emmn.
 Dec. 3 Coll. Regal.
 10 Coll. Trin.
 17 Coll. Joh.
 24 Mr. Clarkson, Chr.
 31 Mr. Martin, Regin.
 POSTER COMB.
 Aug. 6 Mr. Bellingham, Trin.
 13 Mr. Blenkinsopp, Trin.
 20 Mr. Booty, Trin.
 24 FEST. S. BART. Mr. Cock, Trin.
 27 Mr. Birks, Trin.
 Sep. 3 Mr. Casalet, Trin.
 10 Mr. G. H. Feachem, Trin.
 17 Mr. Luxford, Trin.
 21 FEST. S. MART. Mr. I. H. North,
 Trin.
 24 Mr. Ouvry, Trin.
 29 FEST. S. MICH. Mr. H. T. Simp-
 son, Trin.
 Oct. 1 Mr. A. Williams, Trin.
 8 Mr. Hutchinson, Joh.
 15 Mr. Bullock, Joh.
 18 FEST. S. LUC. Mr. Kennedy, Joh.
 22 Mr. R. Blunt, Joh.
 28 FEST. SS. SIM. ET JUD. Mr.
 Sherard, Joh.
 29 Mr. T. Jones, Joh.
 Nov. 1 FEST. OM. SANCT. Mr. Ratcliffe,
 Joh.
 5 Mr. Snowden, Joh.
 12 Mr. R. Wylde, Joh.
 19 Mr. H. Francis, Joh.
 26 Mr. W. Fearon, Joh.
 30 FEST. S. AND. Mr. Handley, Joh.
 Dec. 3 Mr. Sandford, Joh.
 10 Mr. Nevin, Joh.
 17 Mr. Weldon, Joh.
 21 FEST. S. THOM. Mr. J. Moore,
 Joh.
 24 Mr. Low, Joh.
 25 FEST. NATIV. Mr. Glover, Pet.
 26 FEST. S. STEPH. Mr. Ilderton,
 Pet.
 27 FEST. S. JOH. Mr. Mayo, Clar.
 28 FEST. INNOC. Mr. Buttemer, Clar.
 31 Mr. Holditch, Clar.
 Resp. in Theolog. *Oppon.*
 Mr. Reeve, Clar. { Mr. Goldsmith, Pet.
 { Mr. Dixon, Cath.
 { Mr. Hooper, Corp.
 Mr. Ferrand, { Mr. Bland, Cai.
 Trin. { Coll. Regal.
 { Coll. Trin.
 Mr. Raymond, { Coll. Joh.
 Trin. { Mr. Macarty, Pet.
 { Mr. Borton, Cath.
 { Mr. Walsh, Corp.
 Mr. Mason, Clar. { Mr. J. H. Jerrard, Cai.
 { Coll. Regal.

- Resp. in Jur. Civ. *Oppon.*
 Mr. Abdy, Jes. { Mr. Woodham, Jes.
 { Mr. Leapingwell, Corp.
 Resp. in Medic. *Oppon.*
 Mr. Latham, { Mr. Blackall, Cai.
 { Mr. Barton, Regin.

KING'S COLLEGE, LONDON.

On Friday, 30th June, the annual distribution of prizes among the students of King's College took place, in the theatre of the College, Somerset House. In the absence of the Archbishop of Canterbury, the visitor, who was prevented from attending from indisposition, the chair was taken by the Bishop of London, the President. On the platform were the Bishop of Ilandaff, Lord Radstock, Lord Normanton, Lord Calthorpe, Sir Robert Inglis, Dr. D'Oyley, and numerous other patrons and friends. The theatre was crowded to excess by fashionable ladies and gentlemen, with the students and their friends. The Chairman briefly stated the object of the meeting, and said he regretted the occasion which prevented his Grace the Archbishop of Canterbury from presiding over the meeting. The Venerable Archdeacon Lonsdale, the Principal of the College, and the several professors, addressed the Chairman, and announced the names of the prizemen in their respective classes, who thereupon delivered the prizes as follows, accompanied by an appropriate address to each:—Department of General Literature and Science.—Divinity: First-year's men, A. Barry, J. F. Hardy; Second ditto, J. F. Vinter, Thompson; Third ditto, S. Trueman, Thrupp. English Verse: J. F. Hardy. Latin Essay: W. Ince. Classical Literature. Prize 1, W. Ince; 2, A. Barry; 3, W. F. Edwards; 4, A. P. Loukin. Latin Essay—Junior: E. Field. Mathematics—1, F. W. Vinter; 2, A. Barry, Dunn; 3, Rowe; 4, Edwards; 5, Wiglesworth. English Literature—A. Barry. English History—1, A. Barry; 2, A. Povah. Hebrew—1, J. L. Capper; 2, Dickinson. German—A. Barry. French—A. Barry. Stephen prize—A. Povah. Department of Engineering, &c. Divinity: First-year's men, J. P. Wormley; Second ditto, E. Chana. Mathematics—1, E. Chana; 2, W. R. James. Natural Philosophy and Mechanics—1, J. F. Tweeden; 2, A. W. Mackinnon; 3, E. Chana; 4, W. R. James. Chemistry—1, W. Clark; 2, J. F. Twisden. Geology—H. Hayter. Arts of Construction—H. Hayter. Architecture—J. Sewell. Mineralogy—T. C. H.

Deseon. Manufacturing Art—Prize 1, H. Hayter; 2, Haynes; 3, Twisden; 4, Thompson; 5, Henschman. **Geometrical Drawing**—Prize 1, W. Clark; 2, Mackinson. **Surveying**—Prize 1, W. Clark; 2, J. P. Wormeby. **Work-room**—1, J. K. Peele; 2, J. Morgan. **Associates**—J. F. Moody; P. Spurrell; A. J. Biddle; J. L. Lewis; H. J. Clark; G. Snell. **Certificates of Honour in Engineering**—Snell,

Nichol, Hayter. At the conclusion, the Bishop of Llandaff proposed a vote of thanks to the Bishop of London for his kindness in presiding; which, being seconded by Lord Radstock, was carried unanimously. His lordship returned thanks at some length, and paid a high compliment to the talents of the professors, and the general proficiency and conduct of the students; after which the meeting broke up.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Compson, Rev. J., at Netherton, Worcester-shire.
Croft, Rev. R., r. of North Ockendon, Essex.
Dale, Rev. T., v. of St. Bride's, Fleet-street, London.
De Butts, Rev. G., at Dublin.
Edmeades, Rev. W. A., Pennis House, Fawk-ham, Kent.
Goring, Rev. C., r. of Twineham, Sussex.
Halbert, Rev. C. A., p.c. of Slaithwaite.
Jones, Rev. J., of Bleasmaner.
Maurice, Rev. F., Guy's Hospital.
Newall, Rev. J., Tunstall.
Nicholl, Rev. W. T., at Ystradgwalld.
Pulken, Rev. W., Brighton, (still born.)
Richards, Rev. R. F. B., Haberton Ford, Devon.
Robinson, Rev. Sir G. S., Bart., r. of St. Andrew and St. John, Cranford, North-amptonshire.
Shepherd, Rev. R., Rocky Hill.
Sketchley, Rev. Alex. E., v. of St. Nicholas, Deptford.
Smith, Rev. Theyre T., at Hillingdon.
Stewart, Rev. E., Winchester.

OF DAUGHTERS—The Lady of

Blair, Rev. John, at Everton Brow, Liverpool.
Cleveland, Rev. H. r. of Barkstone, near Grantham.
Coke, Rev. E. F., Herriard, near Basingstoke.
Dixon, Rev. H. J., c. of Ogbourne, St. An-drew, Wilts.
Glewie, Rev. J. M., at Milford, near Salisbury.
Hook, Rev. W. F. H., D.D., v. of Leeds.
Isbam, Rev. A., Weston Turville.
Mackenzie, Rev. C., of St. Olave's, Southwark.
Muston, Rev. C. R., c. of St. John's, Chelma-ford.
Otter, Rev. Wm. B., v. of Cowfold, Essex.
Rillick, Rev. H., at Barkway.
Seuthey, Rev. C. C., assist. c. at Cocker-mouth.
St. John, Rev. George.

MARRIAGES.

Rev. H. Baker, to Frances Anne, only d. of the late Rev. I. Kitchin, r. of St. Stephen's, Ipswich.

Rev. Joshua Cantley, of Thorney Abbey, Cambridgeshire, to Mary Catherine, second d. of the late Capt. Cumberlegee.

Hon. and Rev. Wm. W. C. Talbot, v. of Om-burley, Worcestershire, son of Earl Talbot, to Eleanor Julia, eldest d. of the Hon. W. Coventry, of Earls Croome Court.

Rev. W. Clayton, eldest son of Wm. Clayton, Esq., of Langcliff-place, Cambridgeshire, to Susanna, y. d. of the late Wm. Bolland, Esq., of Townhead, Settle.

Rev. G. J. Collinson, v. of Swanburne, Bucks, to Sophia Louisa, d. of the late Capt. W. H. Cleather, of the 1st Ceylon regt., and for many years Deputy Judge Advocate of that island.

Rev. G. Davie, only son of the late Capt. Davie, R.N., to Catherine, second d. of the Rev. J. W. Peters, of Quenington, Glou-cestershire.

Rev. Geo. Searle Ebsworth, M.A., v. of Ilkes-ton, Derbyshire, to Sarah Mary Anne, eldest d. of P. C. Caselet, of Kemp Town, Esq.

Rev. M. A. Gathercole, of Mossford Lodge, Great Ilford, Essex, to Frances Dorothea, d. of Mr. John Garratt, of Shenstone.

Rev. Jas. Guillemard, v. of Kirdlington, Ox-fordshire, to Louisa Elizabeth, second d. of the late H. Watson, Esq., of Barnes Com-mon, Surrey.

Rev. John Gunton, to Elizabeth, y. d. of the late W. Jex Blake, of Swanton Abbots, Norfolk.

Rev. J. Hannah, Incumbent of Coombe Longa, Oxfordshire, to Anne Sophia, eldest d. of the late R. Gregory, Esq., of Nottingham.

Rev. Melcup Hill, of Jesus Coll., Camb., to Rose, y. d. of Mr. G. Barker, of Norwich.

Rev. G. S. Hooke, B.A., of Wadham Coll., Oxford, only son of Capt. George Hooke, Paymaster of the Chatham Division of Royal Marines, to Mary Ann, eldest d. of James Hall, Esq., M.D., surgeon, Royal Navy.

Rev. C. A. Johns, Head Master of the Heleston Grammar School, to Ellen Julia, d. of the late Mr. James Field, of Bath.

Rev. James C. Kempe, of Morchard Bishop, Devon, to Laura, only d. of Commander Pulling, R.N.

Rev. J. E. Kempe, M.A., of Bury St. Ed-

R

- mund's, to Harriet, y. d. of the late Rev. R. S. Wood, of Oswington.
- Rev. R. T. Lowe, M.A., of Christ's Coll., Camb., British chaplain at Madeira, to Catherine Maria, eldest d. of the Rev. J. Guerin, r. of North Fitzwarren, Somerset.
- Rev. John Lowthian, c. of Prestwich, to Anne Molineux, eldest d. of the Rev. John Jackson, v. of Over.
- Rev. R. C. Macauland, r. of Desart Oghil, c. of Londonderry, to Martha, eldest d. of Samuel Babington, Esq., of Rome-cottage, Monmouthshire.
- Rev. Geo. H. Parker, minister of St. Andrew's, Bethnal-green, London, to Henrietta Walker, y. d. of Wm. Moore, Esq., of Kirby-fields, Leicestershire.
- Rev. James Pycroft, B.A., of Trinity College, Oxford, to Ann, widow of F. P. Alleyn, Esq.
- Rev. Edward John Randolph, M.A., Student of Christ Church, Oxford, to Catherine, second d. of Sir George Rich.
- Rev. Charles I. Scott, r. of Shadingfield, and eldest son of Thomas C. Scott, Esq., of Shadingfield Hall, to Arabella, second d. of Wm. Davison Thring, D.D., r. of Sutton Veney, and v. of Fisherton, Delamere, Wilts.
- Rev. P. P. Smith, of H. M. ship, "Belvedereira," to Mary Jane Norbrus, y. d. of the late J. Hallet, Esq., R.N.
- Rev. R. W. Stoddart, v. of Hundon, Suffolk, to Caroline Hulkes, d. of Chas. Thompson, Esq., M.D., late of Rochester, Kent.
- Rev. Frederick Sullivan, v. of Kimpton, to Emily Anne, eldest d. of L. Ames, Esq., of the Hyde, Herts.
- Rev. Archibald Campbell Tait, D.C.L., Head Master of Rugby School, to Catherine, y. d. of the Ven. W. Spooner, Archdeacon of Coventry.
- Rev. G. Domville Wheeler, M.A., of Dovedale House, Worcestershire, to Charlotte Emily, third d. of Rear-Admiral Bateman, of Moorlands, near Bath.
- Hon. Walter Wrottesley, M.A., Fellow of All Souls Coll., Oxford, third son of the late Lord Wrottesley, to Marianne Lucy, only d. of the late Col. Archer, formerly of the 16th Lancers.
- Rev. James Cecil Wynter, r. of Gatton, Surrey, to Margaret, d. of G. Lyall, Esq., M.P., of Park Crescent, and Findon, Sussex.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen—

Rev. Henry Newham Bousfield, curate of Fairford, Gloucestershire, an elegant pair of silver candlesticks, with snuffers and tray, presented by the inhabitants.

Rev. Wilmot Cave Brown Cave, vicar of Hope, Derbyshire, a massive silver inkstand and a beautiful pocket Communion Service, from his late congregation and friends, at Altringham, Cheshire.

Rev. G. Peloquin Cosserat, sen., of St. Peter's Chapel, Bashey, Herts.

Rev. George Dover, minister of St. Bartholomew's Church, a very elegant and chaste clasped Bible and Prayer-Book, presented by the teachers of St. Bartholomew's Boys Sunday School, Naylor Street, Liverpool.

Rev. James Collett Edden, M.A., head master, during eleven years, of the Ipswich Free Grammar School, a silver salver, two pairs of candlesticks, snuffers, and tray, and pair of silver chamber candlesticks, by the mayor and other inhabitants of that town.

Rev. John Edwards, curate of Rusbon, North Wales.

Rev. John Alton Hatchard, curate of Wellington, Salop, a very handsome silver tea service, by the parishioners, as a testimony of their respect and esteem.

Rev. H. T. Hill, a silver inkstand, from the congregation of Christ Church, Lye, near Stourbridge, on his leaving that incumbency.

Rev. Robert Lamb, Master of the Western Grammar School, Brompton.

Rev. N. Manning, incumbent of Holy Trinity, Huddersfield.

Rev. Septimus Ramsay, minister of St. Michael's, Strand, by his congregation, consisting of a superb silver tea urn, a silver private communion service, and a purse containing fifty guineas.

Rev. Francis William Rhodes, M.A., by the inhabitants of Brentwood, on the occasion of his resigning the curacy of that parish, a silver salver. The children of the Girls' National School presented the rev. gentleman with a quarto Bible, and the boys with an elegantly bound Oxford Prayer-Book.

Rev. Jas. Sanders, curate of Swarby, a piece of plate, presented by the parishioners.

Rev. Wm. Hill Tucker, curate of St.

Matthew's, Brixton, a testimonial, elaborately engrossed on vellum, a purse containing 376 sovereigns, and an elegant silver salver, presented by the inhabitants; and a quarto Bible, bound in blue morocco; freewill offering of the poor of the district, accompanied by an address expressive of their gratitude.

Rev. H. Urquhart, assistant curate and evening lecturer of Melcombe Regis.

Rev. R. N. Whitaker, vicar of Whalley.

BEDFORDSHIRE.

BIGGLESWADE.—On 29th June, the Lord Bishop of Ely held a confirmation in the parish church, when upwards of three hundred young persons were confirmed by him. After the ceremony his lordship consecrated a piece of ground lately added to the churchyard, in consequence of its crowded state.

BUCKINGHAMSHIRE.

WINDSOR AND ETON CHURCH UNION.—A very numerous assemblage of the members of this society took place at the quarterly meeting, which was held in the Town-hall, Windsor, on 24th June. Amongst those present were the Rev. Isaac Gosset, (who took the chair,) the Rev. Messrs. R. Gould, W. Bowyer, C. Marshall, C. J. Abraham, H. Dupuis, T. Shaw, S. Hawtreay, W. Carter, W. Canning, H. Butterfield, and H. Gosset; W. H. Trant, Esq.; W. de St. Croix, Esq.; Messrs. Sharman, Robertson, Sharpley, &c. After several applications for grants for schools &c. had been received, a board of education was held, when the inspector, Mr. Robertson, was requested to report as to the general state of the schools in the neighbourhood at the October meeting, and also to report, in conjunction with the local incumbent, as to the efficiency of such scholars as may be fitted to succeed to the vacancies, as they occur, at the Oxford diocesan training school for boys, and at the training school at Reading for girls.

ETON COLLEGE.—The fine great west window at Eton College Chapel has just been fully exposed to view by the removal of the massive and unsightly woodwork on either side, which was accomplished during the extensive repairs and alterations which have been recently completed within the interior of the sacred edifice. Considerable anxiety has been manifested for some time past amongst the upper boys at the college (and, indeed, throughout the establishment) to have the present plain glass of this window (which ranks amongst the finest of any of the windows of our cathedral churches in the kingdom) entirely removed, and replaced with stained glass,

containing devices and emblems from the Holy Scriptures. The upper boys of the college have applied to the authorities of the college for permission to carry this intention into effect, and to defray the whole expense from out of their own pockets. In this liberal undertaking there is no doubt that very material pecuniary assistance will be rendered by many old Etonians. Mr. Eastlake, the royal academician, has just been applied to on the subject, and he has consented to furnish a design in conformity with the views of the liberal originators of the contemplated improvement and ornament to the chapel.

CHESHIRE.

STOCKPORT.—A new church in Heaton Norris, near this place, is about to be built, Wilbraham Egerton, Esq., having agreed to give a suitable site of land and the munificent donation of 1000*l.* as soon as the required amount can be raised.

DEVONSHIRE.

CHEYTHORN CHAPEL, NEAR TIVERTON.—This chapel was consecrated on June 13th, by the Bishop of Exeter. It is built in the style termed "decorated," of the stone of the country, the quoins, facings of the buttresses, and coping, being of Bath stone. The nave is 47 feet by 21, the chancel 17 by 13. The principal features in the interior are the east and west windows, designed by Mr. Miles, of New-castle. The altar and font are of Caen stone. The roof, which is open, is stained to imitate dark oak, as also are the praying benches. The Rev. W. Rayer, besides other most liberal contributions, gave the altar with its plate and the books. The east window was given by the Rev. H. Sanders; the west, by the Rev. J. Ley, of Christ Church, and the Rev. A. Hammer, jointly. The font by Jens Pell, Esq. The chapel is dedicated to St. Thomas.—*Exeter Paper.*

The ecclesiastical commission have made a grant of augmentation of 38*l.* to the minister of the episcopal chapel at Starcross, whose income is increased to 120*l.* per annum.

ESSEX.

CHELMSFORD CHURCH RATE.—On the 14th July, at a vestry meeting called specially for the purpose, a church rate of 6*d.* in the pound was agreed to without a dissentient voice.

A tablet is about to be placed in St. Peter's Church, Colchester, to the memory of the protestant martyrs who were burned at the stake in that town during the reign of Queen Mary.

GLOUCESTERSHIRE.

CHELTENHAM PROPRIETARY COLLEGE.

—A meeting was held on the 22nd of June, on the occasion of the opening of the new Proprietary College. Three years have not elapsed since it was projected, and only two since the school was opened. There were 244 boys present, and most of the clergy of the town and neighbourhood. The college is an elegant Gothic building, with a tower eighty feet in height. At an early hour the great room of the college was entirely filled; the Rev. Francis Close, M.A., took the chair, and addressed the assembly. The head master, the Rev. Dr. Phillips, introduced the examiners, the Rev. Mr. Hodson, Fellow of Trinity College, Cambridge, and the Rev. Mr. Mitchell, of Oxford. The reverend gentlemen passed the highest encomiums upon the boys for their proficiency in the classics, mathematics, and general literature, and expressed themselves strongly on the certainty of their success in the universities, whither they were proceeding. Three boys—Schriebeu, Close, and Badley—stood at the head of the college in mathematics, the first prize in classics being awarded to Schriebeu. The prizes in Hebrew were distributed by the Rev. J. E. Riddle, M.A. From the report it appeared that the receipts of the year had been 3439*l.*, covering all current expenses, and leaving a surplus of 300*l.* On the motion of the Rev. L. Foot, rector of Long Bredy, Dorset, seconded by W. Merry, Esq., a vote of thanks was unanimously passed to the Rev. Principal. Fifty gentlemen dined together in the evening at the Queen's Hotel.

The visitation of the Ven. and Rev. Thomas Thorp, Archdeacon of Bristol, was held on 12th July, in St. Augustine's Church, which was crowded with a highly respectable congregation, embracing nearly the whole of the clergy of the archdeaconry. Service was performed by the Rev. W. Milner, rector of St. Augustine's, Bristol, and a very able and eloquent sermon delivered by the Rev. Mr. Marshall, rector of St. Mary-le-Port, Bristol, from Acts, xv. 8, 9.

MIMCHINGHAMPTON, JULY 12. — This morning the new church of the Holy Trinity, in this ancient borough, was opened for divine service, and a very full assemblage of the clergy, gentry, &c., of the neighbourhood was congregated there before eleven o'clock, at which hour the incumbent, the Rev. C. Whatley, read prayers, and a most impressive sermon followed, from the Rev. T. Vores, of St. Mary's, Hastings. The text was taken

from 1 Pet. ii. 4. The collection amounted to 66*l.* 13*s.* 4*d.*

HAMPSHIRE.

RYDE, ISLE OF WIGHT. — The new church built at St. John's, near this place, was consecrated on the 18th of July. The Lord Bishop of Winchester preached in behalf of the funds for the new church.

HEREFORDSHIRE.

The consecration of St. John's Chapel, Ivington, in the parish of Leominster, took place on the 27th of June.

HUNTINGDONSHIRE.

ST. NIKOS CHURCH. — We are glad to observe that this church, which has been noticed by Browne Willis as being "the noblest in the county, the tower as one of the finest in England," is now undergoing a substantial repair. The ground on the north side of the church has been lowered to its original level, which has a good effect in shewing the due proportions of the building. In furtherance of the object a meeting has been held in the vestry, at which the Rev. J. Appleton, having been called to the chair, briefly stated the object of the meeting, when W. Day, Esq., proposed a sixpenny rate, which was seconded by Mr. Emery. Mr. Holland proposed an amendment that a fourpenny rate be granted, which was seconded by Mr. James Day, farmer, after much discussion, in which Mr. Carrington and Mr. Holland strongly objected to a sixpenny rate. The original motion was carried by three to one.

RAMSEY CHURCH. — The alterations in the interior and exterior of this edifice have been commenced and are rapidly proceeding. The roof of the north and south aisles has been removed, and the wood-work for fresh ones nearly completed. The old seats and pews have been taken away, and the floor lowered so as fully to expose the fine pedestals supporting the pillars dividing the nave and the aisle, which had before been covered in. The large dimensions of the church are thus brought out and observed. Divine service being necessarily discontinued there for a few weeks, will during that time be performed in a large tent obtained for that purpose, which has been put up on an unappropriated part of the churchyard.

The annual meeting of the Society for the Propagation of the Gospel in Foreign Parts, took place at the Town-hall, and was far more numerously attended than last year, many of the clergy and their families, with a few of the county gentlemen, being present. The chair was taken by

George Rust, Esq., and the Rev. John Standly, one of the local secretaries, read the report, which gave a brief history of the operations of the society, and urged the necessity of an increase of its funds to enable it effectually to prosecute its labours.

The sum collected amounted to upwards of 160*l.*, exclusive of 10*l.* on Sunday at All Saints' Church, after an excellent sermon by the Rev. W. H. Rooper, making altogether more than 170*l.*

KENT.

FARNINGHAM.—This ancient and neat little edifice has lately had another addition made to its ornaments. A new window of stained glass, the gift of a pious lady of the village, has been fixed in the chancel, or eastern end of the sacred building.

WOOLWICH, JULY 7.—A public meeting of the inhabitants was held in the Town Hall for the purpose of providing additional church accommodation in the parish. The Bishop of Rochester took the chair, supported by a great many personages of distinction. The right reverend chairman opened the proceedings, and said, in the last ten years the population of the parish had increased from 17,000 to 23,000 persons, and the deficiency in the church accommodation was great indeed. A committee was appointed, composed of the clergy, laity, and military, to carry out the object of the meeting.

LANCASHIRE.

The Rev. Owen Parr, Vicar of Preston, has formally signified that he will resist the intended tolling of a bell at the Popish chapel of St. Augustine, considering it amongst the privileges of the Church of England as by law established.

The late Joseph Ridgway, Esq., of Ridgmond, by his will has made the following bequests, independent of others, for the benefit of Liverpool, (free from legacy tax,) to take effect after the decease of his widow:—For the erection of a school at Bolton, 2000*l.*; to the Bolton Dispensary, 1000*l.*; Chester Church Building Society, 1000*l.*; towards building a parsonage-house at Horwich, 800*l.*; Society for Propagating the Gospel in Foreign Parts, 500*l.*; Society for Promoting Christian Knowledge, 500*l.*; Society for Widows and Orphans of Clergymen, 500*l.*; Manchester Infirmary, 300*l.*; Manchester School for the Blind, 200*l.*; Manchester Deaf and Dumb School, 200*l.*; National Society for the Education of the Poor, 200*l.*; Additional Curates Society, 200*l.*; Society for the Sons of the Clergy, 200*l.*

And be directed investments to be made in the three per cents. for producing annually the following sums:—For the incumbent of Horwich Church, 100*l.*; the organist and other officers of that church, 142*l.*; aged poor of Horwich, 100*l.*; Horwich School, 50*l.*; Deane Church School, 40*l.*; master of the school to be erected at Bolton, 100*l.* The donations, including the investments and legacy tax, will probably amount to 26,000*l.*

ROCHDALE.—The churchwardens have published placards throughout the parish, stating their intention not to trouble the parish with the church-rate question, but to act upon the voluntary system. A list of the supposed expenses, including 60*l.* for repairing the church steps, has been published, which amounts to 118*l.* 16*s.* *Manchester Courier.*

On 5th July, the Bishop of Chester consecrated a new church on Stretford new road, Manchester. It is dedicated to the Holy Trinity, and has been erected through the munificent donation of 10,000*l.* from Miss Atherton, of Kersall.

MANCHESTER.—The annual meeting of the association for building and endowing ten churches in the boroughs of Manchester and Salford, took place on the 27th of June, in the large room of the Town Hall, under the presidency of the Lord Bishop of the diocese. The receipts during the past year have been 5722*l.* 9*s.* 6*d.* This does not include the money which has been received on account of the endowment fund.

On July the 4th, a new church was consecrated at Weeton, (a small village about three miles from Kirkham, the metropolis of the Flyde,) by the Lord Bishop of Chester.

On the 29th of June, the day following the consecration of Holy Trinity Church, Hulme, the Lord Bishop of the diocese, visited Bury, and consecrated two new churches in that neighbourhood—All Saints', Elton, and St. George's, Unsworth.

LINCOLNSHIRE.

The new district church of the Holy Trinity, at Gainsborough, built by subscription, was consecrated on St. Peter's day, by the Lord Bishop of Lincoln. It is capable of holding above nine hundred people, and there are five hundred open seats, all free.

The Triennial Visitation of the Right Rev. the Bishop of Lincoln to his clergy took place on Friday, July 7, at St. Mary's church, Nottingham. Prayers were said by the Ven. Archdeacon Wilkins, D.D., vicar, the lessons were read by the Rev.

J. T. White, and the sermon was preached by the Rev. R. Meek, M.A., rector of Sutton Bonnington, from Gal. vi. 14; after which the bishop and clergy repaired to the chancel, where his lordship delivered an exceedingly voluminous Charge. We understand it is about to be published. On Saturday, the Bishop of Lincoln held his visitation at Southwell. Prayers were read in the Minster in the forenoon, by the Rev. Alfred Tatham, and the sermon, a most admirable one, preached by the Rev. J. M. Wilkins, M.A., Rector of Southwell, from 2 Ephes., ii. 20, 21. The Charge was afterwards delivered by the Lord Bishop. — *Nottingham Journal*.

MIDDLESEX.

ARCHDEACONRY OF MIDDLESEX.—We inserted under this heading, in our last number, an extract from the "Essex Standard." The following letter to the editor has since appeared in that paper of the 23d of June ult. :—

"Sir,—I request you to be so good as to correct a misstatement (unintentional, I am sure,) in your last number, as to what I addressed to the clergy at the late Visitation. I did not at all touch upon the subject of 'restorations in the church,' or offer any advice as to 'enforcing alterations' with reference to 'the opinions of the congregation.' I spoke simply upon the importance of unity among the clergy in external matters, and, in particular of adherence to the *language* of the church in respect to its ordinances, as an instrument of maintaining that unity.

"I am, sir, your obedient servant,

JNO. LONSDALE.

"King's College, London, 20 June, 1843."

WESTMINSTER SCHOOL.—The Right Rev. Dr. Carey, Bishop of St. Asaph, has lately placed in the hands of trustees the munificent sum of 20,000*l.* for the benefit, after the death of his lordship and Mrs. Carey, of students elected from Westminster School to Christ Church, Oxford.

HACKNEY CHURCH-RATES.—The poll which was demanded and insisted on by one individual in the vestry of Thursday, July 13, closed at five o'clock on Saturday. The votes were—For the rate, 373; against it, 43; majority, 330. Within the last fortnight the church-rate has been made in the vestries of South and West Hackney without a poll.

APPOINTMENT OF CHAPLAINS TO GAOLS.—The law officers have given their opinion to the Home Secretary, that the appointment of chaplains to gaols is by law vested in the magistrates, and not in the town councils. The question, however, is not

free from doubt, and Sir James Graham proposes to prepare a clause, to be introduced into the prisoners' bill, vesting the appointment of the chaplains of borough gaols in the borough magistrates, and not in the town councils. The Court of Queen's Bench has decided that the power of electing the chaplain of the Bath borough gaol is vested in the town council, and not in the magistracy of the city.

NORTHAMPTONSHIRE.

PETERBOROUGH.—On July 4th, the Lord Bishop commenced his visitation at the Cathedral. The regular morning service was performed, the anthem being, "Praise the Lord, O my soul," (Mozart.)

On the 18th of July, a meeting was holden at Peterborough in aid of the Society for Promoting Christian Knowledge and the Society for Promoting the Propagation of the Gospel in Foreign Parts; the Lord Bishop in the chair. The resolutions were moved by the Earl Fitzwilliam, the Dean of Peterborough, the Hon. and Rev. Lord George Gordon, the Venerable the Archdeacon of Northampton, the Venerable the Archdeacon Robinson, the Revs. T. S. Hughes, W. Strong, and Joseph Pratt, and T. Atkinson, Esq. The collection at the conclusion of the meeting amounted to 3*l.* 4*s.* 1*d.*, which, in addition to 50*l.* 2*s.* from annual subscribers, previously sent to the parent society, makes a total of 83*l.* 6*s.* 1*d.* this year.

At a half-yearly general court of the members of the Royal Humane Society, Mr. Baron Gurney in the chair, a silver medal was awarded to the Rev. George Butler, D.D., F.R.S., Dean of Peterborough, for his having gallantly (the worthy divine being upwards of 70 years of age) risked his own life to save that of a young woman from drowning.

SOMERSETSHIRE.

An order in council has been issued, in conformity with the recommendation of the ecclesiastical commission, by which it is directed that the annual income of the perpetual curacy of Coleford, in the parish of Kilmersdon, in the diocese of Bath and Wells, shall be raised to 120*l.*, by an annual grant, under the said order in council, of 60*l.*; and that the annual income of the perpetual curacy of Stoke St. Gregory, in the said diocese, shall be raised to 120*l.*, by an annual grant, under the said order in council, of 80*l.*.

Wells Cathedral is about to be repaired, at a cost of 70,000*l.*

The Rev. W. J. Brodrick, Rector of Bath, knowing the crowded state of the abbey and other burial grounds within his

rectory, has most munificently come forward, and at the cost of upwards of 3000*l.*, supplied a cemetery, and presented it to the abbey parish. It is to be consecrated in August.

SHEFFON-MALLET.—A church-rate has been granted at this place with very little opposition.

YPSWIL.—The foundation stone of the new district church of the Holy Trinity was laid on the 23rd of June, by the special commissary of the diocese. The sacred edifice will contain about 1000 sittings, of which nearly half will be free.

STAFFORDSHIRE.

A meeting of the Stafford district board of the Diocesan Education Society was held at Stafford recently, the Ven. Archdeacon Hodson in the chair; at which a resolution was passed to make an offer of assistance towards the establishment of a daily school in every parish in the district at present without one.

SURREY.

NEW CHURCH IN SOUTHWARK.—On 24th June, St. Mary Magdalen Church, situated in Clarence-street, Old Kent Road, near the Bricklayer's Arms, was consecrated by the Bishop of Winchester, who was received by the Rev. Mr. Horton, Rector of St. George's, the churchwardens, and parish officers, as well as by a numerous retinue of clergymen from the neighbouring parishes, amongst whom were the Rev. Messrs. Seymour, Gibson, Evans, Curling, and others. The lord bishop preached a most impressive sermon, taking for his text, Mark, xiii. 1, 2. A collection was made, amounting to 41*l.*, to which his lordship added 55*l.*, personal donation. The church will accommodate 1400 persons, the free sittings in which are 700.

The Lord Bishop of Winchester held a confirmation in the old parish church of St. Mary, Lambeth, on the 26th of June, which was attended by a much larger number of young persons than upon any former occasion. A great number of the clergy attended. The right rev. prelate held another confirmation in the afternoon for the district of Norwood and Brixton, at St. Matthew's Church, where upwards of 600 persons were confirmed.

SUSSEX.

On Tuesday, 18th of July, the annual ordination for the archdeaconry of Chichester, and part of the western district, was held in the cathedral, when there was a full attendance of the ministers of the respective parishes, with the churchwardens to be sworn into office for the ensuing year.

WARWICKSHIRE.

A Royal Charter of Incorporation has been granted to the Birmingham Royal School of Medicine, with the privileges, immunities, rank, and title of "Queen's College of Medicine and Surgery at Birmingham."

WILTSHIRE.

The visitation of the Very Rev. and Worshipful Hugh Nicholas Pearson, D.D., dean of the cathedral church of Sarum, was held in the parish church of Sherborne, before Mr. Archdeacon Lear, chancellor of the diocese. The visitation was attended by most of the clergymen within this district of the deanery, and nearly all the churchwardens were in attendance. The prayers were read by the Rev. J. Parsons, vicar, after which the ven. archdeacon delivered his charge.

The Ven. the Archdeacon Lear held his visitation for the deaneries of Amesbury and Wilton, in the parish church of St. Thomas, Sarum, on 27th June. After prayers had been read, the Rev. R. Payne, vicar of Downton, preached an excellent sermon, suitable to the occasion. The service being concluded, the archdeacon proceeded to deliver his charge. The visitation of the archdeacon for the deanery of Chalke was holden at Hindon on the following day; and for the deanery of Wily, at Warminster, on Thursday, when an excellent sermon was preached by the Rev. H. Wagt, incumbent of Christ Church. The archdeacon, as official of the Very Rev. the Dean of Sarum, held a visitation at Heytesbury, on Friday, for the parishes in that locality which are within the dean's peculiar jurisdiction. At each place of visitation, a number of the clergy dined with the archdeacon, according to custom.

SALISBURY DIOCESAN CHURCH BUILDING ASSOCIATION.—The third quarterly meeting of the committee of this association, for the present year, was held on the 4th July, at the diocesan board room, in the Close, and was attended by the Rev. W. E. Hony (in the chair), Rev. Precentor Hamilton, E. Hinxman, Esq., G. Eyre, Esq., the Revs. T. Mosley, H. Deane, G. A. Goddard, F. Dyson, and T. Tyrwhitt. The following applications came under the consideration of the committee:—From the parish of Wylve, Wilts, for an additional aisle to the church. A grant of 50*l.* voted, on condition that the plans are approved of when presented.—From the Rev. John Lameh, for a chapel-of-ease at Longham, Dorset. A grant of 175*l.*, subject to the adoption of certain suggestions

offered by Mr. Wyatt.—From Bower Chalke, Wilts, for providing increased accommodation in the parish church. A grant of 25*l*.—From the united parishes of Broad Hinton and Cliffe Pypard, Wilts, for a district church at Bradtown. A grant of 150*l*.—From the parish of Osmington, Dorset, for providing additional seats in the church. A grant of 10*l*.

WORCESTERSHIRE.

The new church at Bushley, near Tewkesbury, was consecrated, on the 16th of June, by the Lord Bishop of Worcester. The total cost of the building was about 5000*l*., which was most liberally defrayed by the patron, the Rev. Dr. Dowdeswell.

The Rev. J. F. B. Hooper, the rector, has lately presented a new organ to the parish church of Upton Warren, near Bromsgrove.

BEWLEY FAR FOREST CHURCH.—On the 28th of June, the first stone of this church was laid by the Ven. William Vickers, archdeacon of Salop.

KIDDERMINSTER.—On the 24th of June, the Lord Bishop of the diocese consecrated the new church recently erected in this town.

NORTH-HILL CHURCH, NEAR MALVERN.—On July 13, this plain but neat church (which has been erected by voluntary subscriptions, aided by grants from the societies, for the use of a very poor and scattered population in the parishes of Mathon, Leigh, Cradley, and Colwell) was consecrated by the Lord Bishop of Worcester. His lordship, attended by his chaplain, the Rev. H. J. Stevenson, was met at the west door by the Very Rev. the Dean of St. Asaph, the Rev. G. Reece, Vicar of Mathon, the Rev. Somers Cox, Vicar of Leigh and Rural Dean, and a large body of the clergy of the district and neighbourhood. The service of the day was read by the Rev. Mr. Reece, and the bishop and his chaplain performed the service at the altar. The bishop preached

an admirable and impressive sermon from Matt. ii. 5. While the sentences were being read at the altar, a collection was made in aid of the fund for building a parsonage house and schools, which amounted to the very liberal sum of 111*l*. 8*s*. 7*d*. The prayer for Christ's church militant having been read, and the blessing pronounced, the bishop proceeded to consecrate the burial-ground. The area on which the church stands contains three acres and a half, presented by the lord of the manor, E. T. Foley, Esq. The sacramental plate was given by H. B. Thomason, Esq., of Malvern; the cushions for pulpit, &c., were the gift of T. Veale, Esq., and the Bible and Book of Common Prayer were presented by the Dean of St. Asaph. The church contains 350 sittings, of which 326 are free. An endowment, amounting to nearly 100*l*., has been secured for a curate, and this appointment is vested in the dean and chapter of Westminster. The building of a parsonage-house will be immediately commenced.

YORKSHIRE.

GOOLE.—The ceremony of laying the first stone of a new district church, to be called St. John the Evangelist, took place at this parish on 5th of July last, in the presence of an immense concourse of spectators.

LEVEN IN HOLDERNESS.—The first stone of the new parish church was laid on the 11th of July, by R. Bethel, Esq., lord of the manor of Leven. The church is to be built by private subscription. Mr. Bethel has given above an acre of ground for the site, and 500*l*.

BURLEY-IN-WHAERFEDALE.—On June the 19th, the Right Rev. the Lord Bishop of Ripon consecrated this newly erected church, to be called "The Church or Chapel of St. Mary the Blessed Virgin, at Burley;" and, on the 20th, the new church, St. Jude, Manningham.

NOTICES TO CORRESPONDENTS.

A LETTER has been forwarded to "F. R. B."

No letter has been sent to the writer of the valuable notices of Modern Latin Poets, for the reason assigned in the last Number. His address is totally illegible, and the post mark is equally so. A note, therefore, assuring him that room would be kept until the latest day in the present Number, for his paper, lies undirected.

The Editor much regrets the error which assigned the work on Melbourne church, reviewed in the last Number, to Messrs. Rivington, instead of Mr. Cleaver.

Received: Mr. Debary—Author of the Parent's High Commission—Mr. Hinde.

Considerations upon Hermas shall appear in the next Number. The font promised for the present is in type, but again postponed, from a misunderstanding of the engraver, now corrected, but too late for insertion.

Piscator's Parable was mislaid. It shall appear in the next Number.

T H E

BRITISH MAGAZINE.

SEPTEMBER 1, 1843.

ORIGINAL PAPERS.

SACRED ART.—No. II.

PAINTING.

PAINTING is a very comprehensive word; and a painter may be anything, from the drudge on his knees, daubing a skirting-board, up to Michael Angelo. And in this wide sense, comprehending also engravers and artists of every kind, who paint through the intervention of wood and metal, the word must be understood when we are considering their reference to sacred things.

Viewed in this light, the works of painting which are entitled to be considered in writing of sacred art, are of three classes, which may be thus distinguished, though not perhaps strictly defined.

First, decorative or ornamental painting, which does not aim at representation, or which represents only as unmeaning ornament,—the art which colours walls or windows with no intention but to please the eye, and teaches deal to simulate oak and plaster to look like marble, with the same design. Perhaps, even, creeping up towards a higher species of art—and aiming to affect the feelings and the imagination by means of roses, lilies, quaint birds and beasts, and a variety of things which figure in arabesque, but which, as they never existed, cannot properly be said to be represented. While confined to its own limits, however, this is, of course, a matter on which any man whom we should call an artist would look with contempt, and with which he would very properly consider himself as having no concern. Very probably the less he has to do with it the better, for its own sake, as well as his. But it is a matter which, at a period when so much is doing in the way of church restoration and decoration, deserves perhaps more attention than it has hitherto met with. It should be studied as a separate branch of art; and its exercise should be confined to those who understand it, with a lively recollection, that in the hands of those who do not, it has the power to become an execrable nuisance.

Secondly, there is what may be called didactic painting, where the object is simply to instruct—maps, plans, delineations of trees, animals, costume, or scenery. The nature and the great utility of these things

is so obvious, and they are comprehended within a line so clear and distinct, that nothing need be said about them.

The principal matter, however, is the third division, which I scarcely know how to entitle; but for want of a better word, I will call it historical; limiting that word, of course, to our present subject, and taking the liberty, if necessary, to explain it in a sense somewhat different from that which it commonly bears when applied to painting in general.

It is of this that I wish to speak, though I am sensible that there is some difficulty in conveying to others the feelings which the subject excites in my own mind, and under the influence of which I cannot help thinking it a matter of much interest and importance. At the same time, I feel considerable hesitation in doing it. No man likes to be thought deficient in taste, or fastidious about trifles; and yet it is difficult to make an opponent keep in mind the difference between disapproving and disliking, and to convey to others, in a few moments, by a few words, feelings which have arisen by gradual process in one's own mind. Perhaps I may be excused, therefore, if I introduce and illustrate what I wish to say about it, by relating a trifling story, of which the reader may believe as much as he pleases.

I once had an opportunity of serving an artist of considerable merit, whom I had met a few times in the company of those whom I respected, and who held him, I knew, in high esteem, not so much for the genius which he was allowed on all hands to possess, as for his amiable character and high principles. Some time afterwards, he called on me; and having seated himself in my study, he carefully uncovered a picture which he had brought in his hand. "I wish you," he said, while thus employed, "to accept this trifle—you see what it is?" I answered,—somewhat evasively, I confess, for I did not know how to identify it with any particular scene,—“It is very beautiful, if you will allow one who does not pretend to be a judge to say so. You know, however, that I do not pretend to speak as an artist, but merely as one not insensible to the expression of the picture, or of the ideas which it is intended to convey. The little boy is a picture of intelligent innocence, somewhat sad, yet expressing expectation and curiosity, repressed by awe—not to say fear. The man is an image of all that is noble and virtuous, softened, but not subdued, by emotions of tenderness. The venerable sage before whom they stand, and to whom the elder seems to be presenting the boy, occupies his antique chair with awful dignity, yet looks upon them with benevolence. He is the very type of reverend old age; and the light falls beautifully, from that painted oriel window, on the grey locks which adorn a countenance that speaks genius, cultivation, and profound thought.”

“Then,” said the artist, “I have succeeded. I have nothing to wish. I am not only glad that the picture pleases you, whom I wish to accept it as a mark of gratitude, but, as I aspire to be something more than a mechanic, I am really more gratified by your remarks than I should have been if a Royal Academician had complimented the drawing, the colouring, and all the various points which engage the professional critic.”

"But what is that youth doing," said I, "quite in the shade, behind the great chair, with fierce black eyes, raven elf-locks, and an aspect so ferocious, that if it were not good straightforward beast-like ferocity, as free from malice as from fear, one might expect him to start round and kill the venerable sage?"

"My dear Sir," said the artist, somewhat moved, "you surprise me. I should be grieved indeed if the features, or attitude, or anything about the figure, conveyed the idea of malice, or any ignoble and vicious passion: I am sorry that you think even such a word as 'ferocious' applicable to it. I meant, indeed, to represent boldness, daring courage, the energy, the enthusiasm (perhaps something of the wildness) of ambition; and in this I trust I have done him no injustice."

"Done *whom*?" said I, in my surprise, unconsciously betraying that I knew nothing of the matter. "Who is it?"

"Who?" he replied, in amazement,— "Why, young Scott."

"Oh!" said I, and some vague suspicion of the truth flashed on my mind, and kept me silent while he proceeded.

"You will remember that I first had the pleasure of meeting you at the house of my old schoolmaster, Dr. Drummetin, and that after dinner you were called on to relate a very remarkable story, of which everybody knows more or less, but which we wished to take the opportunity of hearing from yourself; and in the course of it, you were led to describe your father's first taking you to school, your introduction to the master, and the scene, so remarkable in itself and in its consequences, which followed with young Scott. You will see that I have not forgotten your mention of the bow window, and the painted glass in the school-room. Indeed, the story was highly interesting to myself, and other strangers, and I could perceive that to yourself and your two schoolfellows, who were present, it was peculiarly so; and when I came to look for a subject for this little picture, I could not think of any one more appropriate or more likely to be permanently interesting to yourself and your family. I shall be extremely sorry, however, if you think that I have done injustice to your friend Scott; because, though you said little about it, yet the story itself, and your way of telling it, shewed the warm affection which you had for him, and the sacrifice which you made to serve him. You mentioned that he was killed at the storming of Badajoz; and happening a day or two after to meet a relation of my own who was present on that occasion, I asked him if he knew Scott. He said he was not acquainted with him, but knew his person, and saw him fall, 'fighting like a devil, within six yards of the breach.' This phrase, and indeed the young man's choice of a military life, under his circumstances, and with his prospects, led me to conceive of him as possessing an enterprising and ambitious disposition, such as I have endeavoured to delineate."

"As to the phrase used by your relative," said I, "it is perhaps too applicable to all who fight; and when a man has trespassed so far on the devil's ground as to be within six yards of a breach, he must either fight like a devil or die like a dog. How poor Scott came into that predicament a lady who had just left the table before I told the story

could have explained ; but at the time to which your picture refers, he was one of the most gentle and unambitious creatures in the world, with blue eyes, flaxen hair, and a face like a merry angel, full of living pleasure and affection."

"If it will render the picture more agreeable to you, I shall be very glad to alter that figure; and indeed I should be sorry on every account to do him injustice," said my friend.

"Why, to speak the truth," I replied, "I could never feel happy to have him so represented; but, if I may say it, the whole scene, as you have depicted it, is so different from the reality, that I did not at first recognise it. It is true that there was a bow-window in the school-room, and that one side of it was blinded by a coat of green paint, to keep the sun out. But though circumstances led me to mention this, and it was natural for you to infer what you did, yet, in fact, the introduction did not occur in the school-room. The presentation that I spoke of took place in a little room of about ten feet by fourteen, which (I know not why) went by the name of the Hop; where, through the servant's ignorance, we surprised the doctor making up for the loss which he had sustained by being out at dinner time. You should have put a boiled leg of mutton before him."

"Impossible, my dear Sir!" exclaimed the artist. "It could not have been done."

"Of course," said I, "by 'should' I only meant that it was necessary, in order to give a true view of the case."

"Nay," said my friend. "Why? What has it to do with the matter? Have not you yourself given the best proof that it is no part of the history, by relating that history without the least allusion to it?"

"True," I answered, "but if I had had an idea of the scene being painted I should have mentioned it, and many other circumstances, for in my mind they form a part of the scene, and are as indelibly impressed on my memory as the leg of mutton and the little doctor's long, sallow face and natural (or unnatural) scratch wig."

"You must remember," said my friend, in a tone which made me wish that I had let his observation pass, "that I am not a portrait painter; and if I were, I should not be so absurd as to attempt likenesses of persons whom I have never seen; and you must allow me to say, that whatever imperfections may characterize my pictures, I hope I shall never descend to what is low and ridiculous."

"I am sure of it," said I, "and never imagined anything to the contrary; but really, to my own mind there is nothing ridiculous in the idea of a man with a sallow face and a scratch wig eating boiled mutton. I am sure that I gazed with fearful respect on the reality, and I recollect it as well as if it were now before me, capers and all."

"That is just the thing," replied the painter, "the circumstances which you mentioned in the story to which I have referred, prove that that introduction was a most remarkable circumstance, a most important era, in your history. It will always be a piece of family history very interesting to your descendants. They will not be prevented from enjoying it by that knowledge of little details which you unfortunately possess, and I trust they will look on it from generation

to generation, not only as an idealization of a scene most interesting in its consequences to themselves, but as a record of their ancestor's kindness to one who was grateful."

I heartily thanked my friend, and suffered him to go without farther argument. I hung up the picture, with a comfortable assurance that nobody would ever guess what it meant, while I said to myself, "What was my father, and what am I, that we should expect to be better treated than Abraham and Isaac, who have been exhibited to the world in every form of caricature for these thousand years? Nay, why should I speak of patriarchs, why of prophets and apostles, of angels and archangels, of cherubim and seraphim; where is the holy of holies into which the painter has not intruded—who and what is there in heaven or in hell that he has not dared to portray?"

I have just been looking at a copy of the splendid edition of Lyndewode's "*Provinciale*," printed at Paris in 1505. The title-page contains a head with three faces, obviously intended as a representation of the ever-blessed Trinity, which some one, shocked, I presume, at the painter's intrusion into things unseen, has carefully obliterated. Perhaps few of my readers will blame him; fewer still (perhaps not one) but would think it better that no such thing had been attempted. But yet—though I do not expect so many of them to go with me—I must say that to my own feelings and judgment such a picture is scarcely more offensive than attempts to represent the great mystery of godliness, God manifest in the flesh. We know that the Lord of Heaven was formed in fashion as a man; and if we could paint an abstract man, we might, perhaps, without sin indulge the childish fancy. It is our grateful boast, the subject of our admiring contemplation, and it should be the theme of our discourse, that he was "made flesh and dwelt among us," but could we tolerate the babbler who should affect to describe minutiae?—to enter into all the details of stature and complexion, all the particulars of feature and gesture, all the petty circumstances of dress and demeanour? But the free and easy painter walks unchecked through all these cobweb impediments, finds his way unbidden into the sacred guest-chamber, gives you his precious fancy of the sorrows of Gethsemane, and depicts the anguish of the cross as his contribution to a shilling exhibition.

But there is in all this something so gross that one can hardly speak of it at all without a fear of seeming irreverent; and I have observed that those who do irreverent things are particularly sensitive to the irreverence of talking about them. Yet it is of such things—the highest and most sacred—that we must speak, and speak freely, if we would see the matter in its true light. But I give up the advantage, to spare myself and my readers this pain, and take somewhat lower ground. I am not without hope that by the story of my own picture, I have in some degree conveyed to the reader an idea of the feelings with which I look on the pictures of the saints and martyrs of the Christian church. Perhaps I cannot better express it than by saying that I feel as if he were treating me like a child. He paints a man, and tells me, "That is St. Augustine?" I ask, "Why?" He stares at me as if I must be a natural-born fool to ask the question. I re-

peat, "Why is it St. Augustine? Why is it St. Augustine more than St. Hilary or St. Gybrian?" and he is puzzled. If I had said, "Why is that St. Laurence?" he would have had me, and answered at once, "Because he has got a gridiron." Of course one knows that this is St. Sebastian, because he is stuck full of arrows, and that is St. Denis, because he has got his head in his hand, and so forth. But without such distinctive accidents as these there would be sad confusion in sacred art. And they are (of course not when they are so obvious as those which I have mentioned) too easily overlooked by thoughtless or near-sighted persons. It is within these six months that I have learned that the pictures of St. Peter and St. Paul, in St. Margaret's, Westminster, are not meant, as I supposed, to represent Moses and Aaron. I made what defence I could, and I think I should have done pretty well, but that, to my confusion and conviction, St. Peter's keys were pointed out, and there was no denying that, like or unlike, it must be the apostle.

Such mistakes are not very important, and such changes have been, or might easily be made in old pictures; but what if we were to try the experiment with more modern materials?

If the readers of the British Magazine were promised that the next number should contain pictures of the Queen and the Duke of Wellington, they would be much surprised to find pictures which have hitherto passed for Queen Anne and the Duke of Marlborough. Would they be satisfied by being told that the engagement had been fulfilled by giving them a clever representation of a Queen of England and a great general? They would perhaps be still more discontented, if it were further explained to them that though the pictures had borne the names of Queen Anne and the Duke of Marlborough, and had been for a time adopted as their pictures, yet they had been painted by an eminent Hungarian artist, who had never been in England, and had only set his wits to work to imagine what sort of persons an English queen and warrior should be, and who was supposed to have hit the thing off uncommonly well.

But I need not say that the painter who would aspire to eminence in sacred art must (if I may trust Sir Joshua Reynolds) far outstep this impudence. It is his business to make a fine picture. He must look on everything as something to be painted. If he learns from the word of God that an apostle was not what he in his pictatorial judgment thinks he should have been, (viewing him as a thing to be painted) he is to make him so. "It is not enough in invention that the artist should restrain and keep under all the inferior parts of his subject"—the *suppressio veri* is quite insufficient—"he must sometimes deviate from vulgar and strict historical truth in pursuing the grandeur of his design. How much the great style exacts from its professors to conceive and represent their subjects in a poetical manner, not confined to mere matter of fact, may be seen in the cartoons of Raffaele. In all the pictures in which the painter has represented the apostles, he has drawn them with great nobleness; he has given them as much dignity as the human figure is capable of receiving; yet we are expressly told in Scripture that they had no such respectable appearance; and of

St. Paul in particular, we are told by himself that his bodily presence was mean. Alexander is said to have been of a low stature ; a painter ought not so to represent him. Agæilaus was low, lame, and of a mean appearance ; none of these defects ought to appear in a piece of which he is the hero. In conformity to custom I call this part of the art *history* ; it ought to be called *poetical*, as in reality it is." That is, it is vulgarly called by a name which implies truth, while it ought to be called by one that implies, or will at least excuse falsehood. But can one imagine how any man of common sense, and common honesty, could go on, as Sir Joshua does, "All this is not falsifying any fact ; it is taking an allowed poetical licence." (Disc. iv. p. 109.) Why, what on earth is such poetical licence, but a licence to falsify facts. If people like to say that it is harmless falsification, or such pretty falsification that they like it, and will have it, whether it is harmless or not, let them. But surely we are falsifying words beyond all toleration, and to the utter confusion of right and wrong, if we maintain that the representing a person or thing as different from that which we know it to have been, is not falsifying a fact.

But suppose that we admit all that is asked—that we acquit the painter of the sin and shame which attaches to the falsification of facts, and give him the freedom and privilege of a rhodomontading person who says what he thinks will sound fine, without even wishing to be believed ; still surely sober-minded people will beg him to spare the facts and mysteries of God's revelation. If he wishes to paint truth, there are innumerable and infinite beauties of nature, animate and inanimate, spread before him ; if this cramps his genius, the realms of imagination are boundless ; or if he has no creative power of his own, there are infinite stores sketched ready to his hand by the pen of genius, and waiting for his pencil. Is all this too little ? Is he an ill-used man unless he is permitted "to deviate from vulgar and strict historical truth" in representing the things of God ?

It is obvious that this "great style" cannot claim any defence from what has always been an argument in favour of sacred pictures—viz., that they were books for those who could not read. When the images in Portsmouth church were broken in a tumult in the year 1547, Gardiner, Bishop of Winchester, wrote to Captain Vaughan on the subject. In the course of his letter he says—

"The pursivaunt carieth not on his brest the kinges names written in suche letters as a fewe can spell, but such as all can read, bee they neuer so rude being great knowne letters in images of thre lyons, and thre floures deluce, and other beasts holding those armes. And he that cannot read the Scripture" [i.e., the inscription] "written about the kinges great seale, yet he can reade St. George on horsebacke on the one side, and the king sitting in his maiestie on the other side, and readeth so much written in those images as if he bee an honest man he wil put off his cap," &c.

This letter, it seems, Captain Vaughan sent to the Lord Protector, who replied at once both to it and to a letter that he had received direct from the Bishop of Winchester. With regard to the passage just quoted, he says,—

"In dedde images be great letters, yet as big as they be we have seene

manie which have read them amisse. And belike they are so likelie to be read amisse that God himselfe fearing the Jewes to become euill readers of them, generallie did forbid them. Nor it is no great maruell though in reading of them the lay people are many times deceiued, when your Lordship (as appeareth) hath not truely read a most true and common image. Your Lordship hath found out in the kinges highnesse great seale, S. George on horsebacke, which the grauer neuer made in it, nor the sealer neuer sealed with it, and in this inscription is not very little, and if it were, it could not escape your Lordshippes eies. As the inscription testifieth, the kinges image is on both the sides; on the one side as in war the chief captaine, on the other side the liege soueraigne: in harnessse with his sword drawne to defend his subiectes; in his robes in the seate of justice with his scepter rightfullie to rule and gouerne them, as he whom both in peace and warre we acknowledge our most naturall and chiefest head, ruler and governour. If it were S. George (my Lord) where is his speare and dragon? And why should the inscription round about tell an untruth, and not agree to the image? Yet it is called sometime so of the rude and ignorant people; but not by and by, that that is commonly called so is alwaies truest. And some haue thought that by like deceiuing, as your Lordship herein appeareth to haue bin deceiued, the image of Bellerophon or Perseus was turned first and appointed to bee S. George, and of Poliphemus, of Hercules, or of other some Colossus to be S. Christopher, because autenticall histories have not fully proued their two liues. But those be indifferent to be true or not true, either thus inuented upon some deuise, or rising of a true fact or historie, and whether it were true or not, it maketh no great matter."

In reply to this the bishop says,—

"The image of S. John the Evangelist standing in the chancell by the high altar was pulled downe, and a table of alabaster broken. And in it an image of Christ crucified, so contemptuouslie handled, as was in my hart terrible, to haue the one eie bored out and the side pierced, wherewith men were wondrously offended, for it is a very persecution beyond the sea, vsed in that form where the person cannot be apprehended. And I take such an act to be very slanderous, and esteeming the opinion of breaking images, as vnlawful to be had very dangerous, void of all learning and truth, wrote after my fashion to the captaine which letters I perceiue to come to your graces handes. I was not verie curious in the writing of them, for with me truth goeth out plainly and roundly, and speaking of the kinges seale, vttered the common language, I was brought vp in, after the old sort, when as I coniect of a good will the people taking S. George for a patron of the realme vnder God, and hauing some confidence of succour by God's strength derived by him, to increase the estimation of their Prince and Soueraigne Lord, called their king on horsebacke in the feate of armes, S. George on horsebacke, my knowledge was not corrupt, I know it representeth the king, and yet my speech came forth after the common language, wherein I trust is none offence."—Fox's Martyrology, vol. ii. pp. 1219, 1220, 1224. Ed. 1597.

We may, perhaps, admit the bishop's excuse as it regards himself, and we hardly want any testimony to the fact that the "lay people are many times deceived" in reading pictures, even when the pictures themselves are most faithful. But, to confess the truth, it seems to me that nothing which can be said on this subject comes fairly to the point, unless we compare and take into account the different state of men's minds at different periods. That may have been an inoffensive and even expedient mode of instruction, which has ceased to be so, perhaps, because men have become better or worse, or, it may be, because, without becoming better or worse, they have become some-

thing different from what they were before. There certainly was, only three or four centuries ago, an idea of symbolic representation (if I may so call it) very different from anything which obtains now-a-days. Remains of it still linger. There is a fragment of a New York newspaper lying before me with five and twenty advertisements, each begun with a picture of a ship in full sail. It is impossible to imagine that these are intended for specific representations, not only because the pictures are all exactly the same, but because some of the advertisements relate, not to ships actually in existence, but to ships of very different kinds that are "wanted." There is also a perpendicular row of houses, all just alike, illustrating another set of advertisements; and the man who wishes to let the four-story house, No. 55, Broad-street, prefixes the same picture as those who have only "workshops to let," or a "second floor, with counting-houses." General expressions, too, for stage-coaches, railway-trains, wild beasts, balloons, and other matters, decorate our walls; and these really are books for the unlearned and short-sighted, informing them that the reading underneath, whether they can read it or not, is on certain subjects. But I think that in the present day this is pretty nearly as far as that species of art can be carried.

Now let us, on the other hand, look at some earlier productions. Take, in the first place, that leviathan of the early press, now just three hundred and fifty years old, the "Nuremburg Chronicle," printed in 1493, by Anthony Koberger, "*adhibitis tamen viris mathematicis pingendique arte peritissimis Michaelae Wolgemut et Wilhelmo Pleydenwurff, quarum solerti accuratissimaque animadversione tum civitatum tum illustrium virorum figure inserte sunt.*" This work, it must be observed, was written for the rich and the learned, in a dead language, and with profuse expense in decoration. Those who could not read the text might study and might be edified by the pictures of cities and of illustrious men which appear in such profusion on almost every page; and the learned, it may be presumed, looked on them with favour, or, to say the least, without offence. As works of art they must, indeed, have contemplated some of the pictures with admiration. But then I cannot understand, and should really like to know, what was the state of the reader's mind as he worked his way through the history of the world in this huge folio, and read in succession the accounts of these "illustrious men," so graphically set before him? When, for instance, he got to the back of fol. 52, he would, perhaps, be gratified to find a portrait of the prophet Hosea. It was put there, I suppose, to please and edify him, and we may hope that he was pleased and edified. He might not be troubled with any of the scruples which intrude on me. He might never ask *why* that was Hosea, or ponder how the likeness was obtained. It might be sufficient for him that there was something in the picture in which he could read the characteristics of the prophet. When he had turned over thirteen more leaves, he might, perhaps, be surprised to find some one very like Hosea representing Sadoch; but would he be sure that it was more than national resemblance? or than that degree of likeness which "the great style" would require to exist between a pro-

phet and a priest of the Jewish nation? Would he not, however, be startled when, after this double opportunity of studying the cut, he came to it again at fol. 85, and found it representing Scipio Africanus, jun.? or still more when he met with it at fol. 242, bearing the name of Antonius de Butrio, whom, it is not quite impossible, that he might have himself seen lecturing away on civil law at Bologna? or, farther still, at fol. 252, by being distinctly told that it represented Nicolaus Perotus, "rhetor disertissimus ad hanc etatem perveniens"?*

And, "tum civitatum,"—what did he think when he found the same picture representing Troy, fol. 36; Pisa, fol. 45, b; Toulouse, fol. 71, b; and Ravenna, 145? If he was an Englishman, how must he have been mystified by finding this very same picture again set before him at fol. 289 to represent "Anglia"? or, if he was a Frenchman, what did he think of finding that Paris, fol. 39, was increased more than one half by a side block to make it pass for Magdeburg, fol. 180?

Of course, what I am here speaking of are not peculiarities of this book, but only particular examples of what was at that time, and continued to be long afterwards, a common practice. In the edition of Fox's *Martyrs*, published more than a hundred years after the "Nuremberg Chronicle," one single woodcut represents two different companies of six persons burned at Canterbury, p. 1533, 1787; beside other companies of six burned at Colchester, p. 1733; and Brentford, p. 1582; and a company of seven burned at Smithfield, p. 1849. In like manner, the two persons burned at Coventry, p. 1556; are the same as the three burned at Norwich, p. 1846; Margery Polley, p. 1524; and Cicely Ormes, p. 1835, are the same. One might have supposed that the picture of Bishop Farrer, p. 1413, was a portrait; but he has it only as common property with Thomas Man, p. 747; Richard Feurus, p. 834; Richard Bayfield, p. 934; Thomas Iveson, p. 1528; Robert Samuel, p. 1547; and John Kurde, p. 1833. But the most comprehensive portrait is that which, beside taking its chance for "one Kerby," p. 1123, represents a dozen other persons in different parts of the book.

* Perhaps if he read the work steadily, he would be prepared by having met with it in the meantime for Clement of Alexandria, 1156; Richardus de S. Victore, 900, b; and Arnaldus de Villa Nova, 224. There is great variety in the pictures, and I have never been able to guess the principle or rule, if there was any, by which they were assigned to the very different individuals whom they represent. Why should the goddess Juno and the prophetess Hulda be identified? Allowing for poetical licence, one is puzzled to imagine how one cut can properly represent Zephaniah, Æsop, Philo Judæus, Aulus Gellius, Priscian, and John Wicliffe. A learned friend, to whom the pages of this magazine are much indebted, will, I think, be glad to hear, if he has never observed, that Joachim Abbas, Alanus Magnus, and Apuleius, are all one and the same; but before any inference is drawn, it must be observed that they share their identity with others beside Hercules, Elijah, Aristotle, Lucan, Pliny, Sabellicus, and Guarini. The person whom Dr. Dibdin has given in his *Bibliotheca Spenceriana*, Vol. III., p. 264, is successively Solon, Salathiel, Suetonius, Bede, Gerson, Bernardus Compostellanus, and several other interesting persons. Curious problems might be framed requiring the common characteristics of the persons thus identified, as Hector, Homer, Mordecai, Terence, Joannes Scotus, and Francisus Philelfus, the grammarian, who inexorably shaved his Greek opponent, and whom most persons old enough to read the book might have known—or Agamemnon, Donatus the heretic, and Guido the musician—or Eli the priest, Virgil the poet, and Arius the heretic.

Now it may be said that all this is very plain ; that when people read about a man they had a picture of a man, or of a town they had a picture of a town, or of a martyr a picture of a martyr, and I am very willing to accept this explanation, though I confess myself unable fully to understand the state of mind which is edified or gratified by it. I have, however, insisted on this point with a view to another which appears to me to be very important, but which the length at which this paper has already arrived leads me to reserve for some future opportunity.

CONSIDERATIONS UPON HERMAS.

THE conduct of those ancients, who composed imitations of the directly inspired and prophetic Scriptures, has been more leniently dealt with by modern charity than it deserves. The distinction between such fictions and the crime of forgery is not sufficiently clear to be safe in casuistry. They left it matter of doubt whether their works were inspired or otherwise, and their own assertions true or false ; and by most of them the judgment of some persons was deceived. Such were the natural and probable, and it cannot be inferred that they were not the intended, consequences of their conduct. It may very well be doubted whether any such action was ever committed by a person either of honest intentions or of sound faith. The respect with which they were occasionally cited by the Fathers, or even recited in churches, did not arise out of a lax principle on such awful points of morality, but out of the uncertainty felt, whether there might not be truth in the alleged revelations. For apocryphal and uninspired were not necessarily synonymous. Under that impression, St. Clement of Alexandria* spoke of ἡ δύναμις ἡ τῇ 'Ερμῇ κατ' ἀποκάλυψιν λαλοῦσα ; and Origen said of the same Hermas, scriptura valde mihi utilis videtur et ut puto divinitus inspirata. This consideration ought to embitter our modern judgment upon such pretenders to revelation, as we must and do conclude to be false ones. No production, in this line, is more astonishing than the Pastor of Hermas, generally ascribed to that Hermas who is named in Romans, cap. xvi., but probably on no stronger grounds than identity of name and compatibility of date.

The scene of the First Book, the Second, and the eight first Similitudes of the Third, is laid in Italy and (for the most part) at or near Rome, when Saint Clement was sitting in the seat of Saint Peter. "Thou shalt write two books, (was the commandment given to Hermas,) and send one to Clement and one to Graptè ; for Clement shall send it to the foreign cities, because it is permitted† to him so to do." "This book (saith St. Jerome‡) is really useful, and was quoted

* Strom. i. p. 356 ; Origen in Rom. xvi. 14 ; Rufino interprete, p. 689, ed. 1750.

† Illi enim permissum est. Visio ii., circa finem. Say rather "committed," given in charge to the Patriarch or Apostolicus, who from the centre of Western religion and literature sometimes gave instruction to the more distant and ruder dioceses. The Greek, as cited by Origen, has merely Κλημης δὲ πρέμψει εἰς τὰς ἑξὼ πόλεις, which, however, implies what the other expresses.

‡ De Script. Eccles. cap. 10.

by many of the ancient [Greek] writers, but is almost unknown among the Latins." Yet the Latin version of the Pastor, which alone is now extant, bears one mark of the most primitive antiquity. The Greek word ἀγγελος is, for the most part, rendered in the first intention, i.e., by nuncius, and not by angelus. And it is so done, not merely in speaking of their office or function, but of their nature, as boni and honesti nuncii, and malus nuncius. The proportions stand as follows: the first book contains *angelus* five times; the second contains *nuncius* six times in the text, and five times in the margin as the various reading for *genius*, *angelus* only once in the margin as a various reading for *nuncius*; the third contains *angelus* five times, and *nuncius* thirty-two times. Angelus was not a word of the Roman Latinity, but was merely a technical phrase introduced into Church Latinity, for the purpose of expressing ἀγγελος in its second intention. It can scarcely be doubted that nuncius was the only word employed in the Latin copy of the Pastor, and that all the instances where angelus is now read* are glosses. But all traces of the word *nuncius*, in the sense of an angel, seem to have disappeared in the days of Tertullian; and we have good reason to suppose, that in the Latin copy of the Pastor we may be reading one of the earliest extant productions of Roman Christianity. But there is more than that to be said. Hermas was commanded to write *two books*, one for Clemens and another for Graptè. That lady has a Greek name; but Clemens was the Roman bishop, and he was to receive copies for the express purpose of distribution, in that capacity, and within the sphere of his influence. The distribution of Greek copies in the apostolical patriarchate of Rome would not be convenient. Therefore we may conclude, or very strongly conjecture, that the *two books* were the two editions, Greek and Latin, and that the latter was a contemporaneous work, and a duplicate original rather than a translation.

The unsatisfactory state of the text renders the criticism of this work unusually difficult; but even so it exhibits extraordinary peculiarities, positive as well as negative.

In the Similitudes or Third Book of Hermas, according to the text as established by Grabe, and adopted by Archbishop Wake, we read the same doctrine which Origen† taught concerning the human soul of Christ, and which the learned Father Houbigant of the Oratory since espoused; namely, that the soul of Christ was created in the beginning of things, and not at the incarnation or creation of his body. "That Holy Spirit which was created first of all (qui creatus est omnium primus) he placed in the body in which God should dwell; namely, in a chosen body, as it seemed good to him. This body,

* Not excepting those remarkable passages concerning the good and evil genii of man, where the text of some MSS. gives the word *genius*; for we know that the Greek copy had ἀγγελος, and did not venture upon δαίμων.

† In S. Joann. lib. i. num. 37; lib. xx. num. 17. The Bishop of Avranches has remarked, that (having assumed out of the pagan philosophy the pre-existence of other human souls,) inducenda fuit unio animæ cum Verbo ante unionem ejusdem Verbi cum corpore. Huëtii Origenianorum, ii. p. 140-2; ap. Orig. iv. ed. de la Rue, 1759.

therefore, into which the Holy Spirit was brought, served that Spirit, walking rightly and purely in modesty, nor ever defiled that Spirit. Seeing, therefore, the body at all times obeyed the Holy Spirit, and laboured rightly and chastely with him, nor faltered at any time, that body being wearied conversed indeed servilely, but, being mightily approved to God with the Holy Spirit, was accepted by him. For such a stout course pleased God, because he was not defiled in the earth, keeping the Holy Spirit." (Lib. iii. * simil. vi.) To this passage Wake has appended this marginal notice, "The created Spirit of Christ as man, not the Holy Ghost, the third person of the blessed Trinity." And surely if we are bound to regard Hermas as a pure and catholic writer, and to find apologies for whatsoever may sound amiss in him, we must needs resort to the Archbishop's construction. For this writer could never be heard in the church saying, that the created soul of the man Jesus is the Holy Ghost. But, when we consider the questionable shape in which this Hermas presents himself to us, we shall hold ourselves entirely discharged of the office of his apologists, and shall look rather to see what he has said, than to find what he should have said. There seems little room for doubting that he *does* mean the Holy Ghost in the usual sense of the words *Spiritum Sanctum*. "For every pure body" (the Shepherd Angel proceeds) "shall receive its reward, that is found without spot, in which the Holy Spirit has been appointed to dwell. And thus you have now the exposition of this parable also. Sir, said I, now I understand your meaning, since I have heard this exposition. Hearken farther, said he; keep this thy body clean and pure, that the Spirit which shall dwell in it may bear witness unto it, and be judged to have been with thee. Also take heed that it be not instilled† into thy mind that this body perishes, and thou abuse it to any lust. For if thou shalt defile thy body, thou shalt also at the same time defile the Holy Spirit; and if thou shalt defile the Holy Spirit, thou shalt not live." It appears clear from the connexion of the discourse, that "Holy Spirit" in the first place, whereupon Wake commented marginally, means the exact same Holy Spirit of whom the gift is distributed to all the saints, and of whom their bodies are the undefiled temples; than which nothing can be propounded more entirely subversive of his comment upon the text. The nature of this theology is not more unusual than its occasion is unaccountable. For it is introduced by way of explanation to a preceding parable, in which *the Father* is represented as lord of a vineyard, the *Holy Ghost* as his son, and *the Son* as his servant, the redeemed people as the vineyard, the angels set over them as the vine-

* "This place, which in all the editions of Hermas is wretchedly corrupted, by the collation of editions and manuscripts is thus corrected by our very learned Dr. Grabe:—*Quare autem Dominus in consilio adhibuerit Filium de hereditate honestoque nuncios, audi. Spiritum Sanctum, qui creatus est omnium primus, in corpore, in quo habitaret Deus, collocavit; in delecto scilicet corpore quod ei videbatur.*" Wake's *Genuine Epistles*, etc., p. 280, ed. 1710. But the archbishop does not refer to the portion of Grabe's works; and it does not appear to be contained in his *Spicilegium*.

† This doctrine was instilled by all the Gnostics, and the impure inferences (which are subjoined) were drawn from that doctrine by a large portion of them.

stakes, and the holy angels whom God first created as the son's friends and counsellors. For an explanatory answer to the question, "why the Lord did take his Son into counsel (about dividing the inheritance) and the good angels," the above matters are expressly given. But what connexion can subsist between the question and its proffered solution is for the ingenious to detect.

But here is only a beginning of difficulties and complications. In his Visions, or First Book, of which the scene is laid in Italy, Hermas receives revelations from an aged woman, whom he beheld on his way to (or from) Cumæ.* She gave him a book of sacred mysteries to transcribe, which he did letter by letter, for there were no syllables, descripsi omnia ad litteram, non inveniebam enim syllabas. The same passage is obliquely (therefore not literally) cited by Clement of Alexandria† in these words—τοῦτο δὲ μετεγράψατο πρὸς γράμμα, φησι, μὴ ἐν σλόγων τὰς συλλαβὰς τελέσαι. The circumstance is thus explained by Le Clerc:—"That is the way in which we see our oldest manuscript books written, in a perpetual series of letters, and with no distinction made; between *the words*." But this is untenable on two grounds. Firstly, a peculiarity is described, and therefore not the general mode of writing both then§ and long afterwards. Secondly, nothing is said about *words*, and *syllables* are distinctly mentioned in both languages; but, whatever convenience there may be, and doubtless is, in dividing the words, the inconvenience of dividing the syllables would be no less obvious; a complaint of the syllables being undivided is, in fact, nonsense. It follows, as the only remaining sense, that the book exhibited a multitude of letters not even *formed into syllables*, much less into words. Afterwards it was inquired of Hermas in a dream, "What thinkest thou of that old woman from whom thou receivedst the book; who is she? I answered, [the]|| Sibyl. Thou art mistaken, said he, she is not." We find an aged woman, a prophetess, delivering sacred oracles, and in such disjointed particles that one letter of them does not cohere with another, near to Cumæ,

(Æolian Cumæ where the Sibyl's leaves
Were strewn, divine futurities.)

yet with all these characteristics of identity we are assured that *she is not* the Sibyl. France hath an adage founded in human nature, Qui s'excuse s'accuse. We see that not we only, but the writer himself, was thinking about the Sibyl. But to proceed—"I replied, who is she then, sir? He answered me, it is the Church of God. And I said unto him, why then does she appear old? She is, therefore,

* The text of Cotelier is, Cum vero proficiscerer cum his, with the reading Cumis in the margin. I Visio II, p. 76. Wake has adopted the latter, (without any mention of the former, probably as giving no good sense,) and renders it "as I was on the way to Cumæ."

† Stromata, vi. p. 679.

‡ Clericus in Cotelierii Patres Apost. i. p. 76. Antw. 1698.

§ See the Codex Colbertinus, subsequent to Origen, in Montfaucon Palæographia, p. 186, the codex regius, No. 2245, sæculi vi., ibid. p. 217, etc.

|| Archbishop Wake has preferred to put "a Sibyl."

said he, an old woman, because *she was the first of all the creation*, and the world was made for her. After this, I saw a vision at home in my own house, and the old woman, whom I had seen before, came to me and asked me whether I had yet delivered her book to the elders of the Church." (Vision II.) Now, bearing all the premises in mind, the reader is requested to compare them with what is written in direct reference to the last quotations, in the ninth Similitude of the third Book. "After I had written the Commands and the Similitudes of the Shepherd, the Angel of Repentance, he came unto me and said to me, I will shew thee all those things which *the Spirit* spake with thee under the figure of the Church. *For that Spirit is the Son of God.*" Thus do we find ourselves involved in this labyrinth of complications; the human soul of the Son of God is *the first of all creatures*, and is the Holy Ghost, both in Christ and in all the faithful; and the Holy Ghost (or, at least, the Spirit that speaks in prophecy) is *the first of all creatures*, and is the Sibylli-form Church, and is also the Son of God!

In the same Similitude, the ninth, "a great shepherd,* who had, as it were, a rustic figure, clad with a white goats' skin," leads Hermas to the summit of a mountain, from whence he surveys a vast plain, studded with twelve inferior mountains, and representing the church or people of God, divided into all its classes. "And he led me to the height of a mountain of *Arcadia*, and we sat upon its top." The Pastor was an Arcadian shepherd, the shepherd angel of the Lycæan and Mænalian hills. Methinks any person who, in these days, copied the style of the sacred writings would shrink from the classical profaneness of such an allusion. He would feel in his heart that "Great Pan is dead." One marvels what manner of spirit and of taste it could have been, that could have erred thus offensively; and ventured to introduce the costume of pagan bucolics, not into a *Lycidas*, but into an *Apocalypse*. For the scriptural style abhors even that form of classical ornament which consists in negation or disclaimer; such as this—

"Oh! heavenly Muse, that not with fading bays
Deckest thy brows by th' Heliconian spring,
But sittest crown'd with stars' immortal rays," etc.

Or,

"That with no middle flight intends to soar
Above the Aonian mount."

To my apprehension, both the Cumæan prophetess and the Arcadian shepherd are indications of an unchristian mind.

But of all the peculiarities of this work, the most extraordinary are not in its contents, but in its deficiencies. The first of the Commands (which form the second book) opens with a creed; and such a one was probably never taught in the church of Christ, as Hermas received from the Angel of Repentance. "First of all believe that there is one God who created and framed all things out of nothing into being. He comprehends all things, and is only immense, not to be comprehended by any. Who can neither be defined by any words, nor conceived by the mind. Therefore believe in Him, and fear

* Vide Sim. vi.

Him, and fearing Him abstain from all evil." This jejune and gloomy creed (insufficient for Socinus or the Caliph Abubekr) may be contrasted with the creed of St. Ignatius to the Smyrnæans. "You are settled in an immovable faith, as if you were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit, and are confirmed in love through the blood of Christ, being fully persuaded of those things which relate unto our Lord, who truly was of the race of David according to the flesh, but the Son of God according to the power and will of God; truly born of the Virgin, and baptized of John; that so all righteousness might be fulfilled by him. He was also truly crucified by Pontius Pilate and Herod the Tetrarch; being nailed for us in the flesh, by the fruits of which we are, even by his most blessed passion." Voluminous as is the work of *Hermas*, it seems to contain but one solitary allusion to the main doctrine of the Apostles and Apostolic Fathers, the meritorious cross and passion. "The Son set his angels over those whom the Father delivered unto him, to keep every one of them. But he himself laboured very much, and suffered much, that he might blot out their offences." Similitude VI. Opinions may differ, whether this solitary notice of the cardinal point of Christianity be even perfectly unequivocal.

But there yet remains to mention that feature or peculiarity of the *Pastor*, which I know not whether to call a phænomenon or a very sign and portent, which I can neither dispose of by ordinary modes of solution, nor fashion my mind to contemplate without amazement. The three books of *Hermas* contain repeated mention of certain divine titles, such as are God, the Lord, the Son of God, the Son, and the Holy Spirit or Ghost; and how far clear and satisfactory that mention is, we have had occasion to observe. But, although they are of a bulk or volume which I believe about to equal the writings* of Saint Paul, the name of *JESUS* and the title (become a name) of *CHRIST* do not once† occur in the whole compass of them. The remnants of the Greek are sufficiently numerous to persuade us that Grapté's edition, vulgarly called *the original*, was also such. For this astonishing circumstance no precedent will, probably, be found in all antiquity. Those names abound in all the canonical books of the New Testament; the third epistle of Saint John alone contains neither name, saying only "for *His* name's sake," and its extreme brevity deprives it of all force as an example. As the apocalyptic style is that of *Hermas*, it may be stated that the Revelations contain the name of Jesus thirteen times. The like is equally true of the three Apostolical Fathers, of the production ascribed to Barnabas, of Nicodemus, Prochorus, and all the apocryphal books of the Christians that have fallen under my eye. The history and doctrine of the various heretics, who sprung up early, seems entirely to exclude the idea of their suppressing and consigning

* Not having them in the same size and type, an exact comparison is difficult.

† Archbishop Wake has once introduced in italics the word *Christians*, and twice the word *Christ*, by way of explanation.—*Genuine Epistles*, etc., pp. 329, 335, 337, ed. 1710. But the original has them not. The possessors of Mr. Hone's Apocryphal New Testament must be warned of this, for that editor has thought fit to reprint the words in Roman letters.

to obdurate silence the names of the Redeemer. There can be no doubt they used them much, and sometimes argued upon them with a perverse ingenuity. Can that work be of a Christian mind, which banishes from its prolix pages of theology and devotion the only names that are given for salvation? Indeed I think not. Can it even be inferred with certainty from such a work, that he who was born of Mary and died upon the cross is *really meant* where the Son is spoken of? Notwithstanding all that is said of baptism, of the apostles, and the three derivative orders of bishops, doctors, and deacons, *etc.*, I cannot say that anything remains free from doubt which concerns the mind that has exhibited so strange a portent. As this is, no doubt, saying much, it may be well to subjoin the brief list of the proper names which this work does contain. Of God, none; of angels, Michael; of men, Hermas, Heldam and Modal, Clement; of women, Grapté; of places, Rome, the Tyber, Cumæ, Arcadia. Beast, purely allegorical, and "a figure of the trial that is about to come," receives the name of Hegrin. Of references to Scripture or sacred books by name there is this one only, "The Lord is nigh to them that turn to him," as it is written in the books of *Heldam and Modal.

What way can we turn to ease ourselves of this great perplexity? It is rather increased by the circumstance that the author is obviously conscious of it, and harps upon the value and efficacy of the Lord's NAME; though his lips will not, or cannot, certainly do not, ever breathe it. "No man shall enter into the kingdom of God but he who shall take upon him *the name* of the Son of God." "Before a man receives *the name* of the Son of God he is ordained unto death." "Are ashamed to bear *the name* of their Lord." It is also rather augmented than otherwise by the author's affecting (with or without permission) to dedicate his work to Saint Clemens, the Bishop of Rome; for he certainly had no such custom, nor had the churches of Christ under his guidance.

We cannot ascribe this unprecedented dissimulation to the fear of persecution, for the author has done more than enough to reveal himself to all persecutors as a professing Christian. If his allusions to the church, her apostolic orders, and one of her sacraments, were not sufficient for that purpose, his appeal to Clemens their metropolitan personally identifies him with the Christians. The silence of Hermas cannot conveniently be ascribed to the terrors of a guilty conscience, fearing to give expression to the most sacred of names, while committing (and bequeathing to the charitable apologies of modern learning) the most awful of imaginable crimes; for our experience of all similar forgeries is to the contrary. The notion of a *disciplina arcani* would be utterly absurd, as applied to names equally public in religion and in history, and common upon the lips of catechumens, Jews, and Gentiles. It might be thought that Hermas was a Judaist of such rabbinical mind as to transfer into the church, and to its sacred names, his prejudice against uttering the word Jehovah. But we want the experience of any such reticence among Judaizing Christians; nor

* Vision iii. See Num. xi. 26, 27; and Fabricii Cod. Pseud. Vet. Test. p. 601.

do peculiar traces of Judaism appear in the books of Hermas. These solutions seem all to be unsatisfactory in the present case. None would appear to me so probable, as that the whole of this work was composed with a double aspect, in apparent honour of Him who was commonly called "the Lord," &c., but in real honour of some other, to whose system the mention of baptism and holy orders was not discrepant, particularly of Simon. But as such a person cannot very easily be found out of Gnosticism, the anti-gnostic language* of the Pastor stands in our way. There remains (so far as occurs to the author of these pages) one other, which the present age will be indisposed to tolerate. It is nothing less than this; that the Hermas in question (whosoever he was†) was not a mere impostor, but actually had these visions and revelations *ὡς ἄνθρωπος θεῶν τίς τις*, and by the agency of some spirit, other than his own, but unable to maintain its possession of his own if utterance were given to *names of the power of exorcism*. It is not intended to offer any opinion, but rather to express an unmitigated amazement at circumstances, which, having no parallel in history, are explained by no analogies.

The following observation will scarcely furnish the most ingenious critic with any clue to the discovery of this problem, but is worthy of mention, as tending to throw increased suspicion upon the character of the author. In his ninth Similitude Hermas represents the Church as a tower built upon a foundation of four ranks or courses, the first of ten stones, the second of twenty-five, the third of thirty-five, and the fourth of forty. The explanation given is, "the ten which were placed at the foundation are the first age [ten from Adam to Noah inclusive?], the following five-and-twenty, the second age of righteous men, the next thirty-five are the prophets and ministers of the Lord, and the forty are the apostles and doctors of the preaching of the Son of God." I know not whether any one can make out an account of the two preceding numbers; but the assertion that the Gospel of the Son had *forty* apostles and chief teachers, squares with no known facts in the history of that Gospel. But it may have been the precise number of some unknown persons, united with Hermas and the woman Graptè for some unknown purposes.

Meanwhile, let no readers for a moment imagine that this work was sent into the world under the sanction of Saint Clement of Rome because the author has made free with his venerable name. We are not certain that he ever received it, and still less that he did not fling it into the fire. We may be satisfied that he did not distribute or commend it to his churches. For Saint Jerome assures us that the Latin churches were particularly unacquainted with it. The quotation by Tertullian rather confirms than modifies that statement; for that author (a writer as well as a scholar in Greek) quotes the Greek copy, or book of Graptè, making his own version‡ from it, and manifests no

* See above, p. 249.

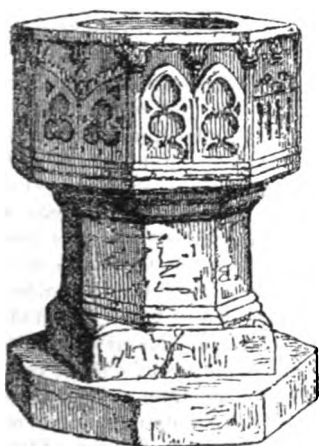
† Taking A.D. 58 for the date of the Epistle to the Romans, and 91—100 for that of the pontificate of Saint Clement the Roman, we neither find anything incompatible in the dates, nor yet any very very convincing synchronism.

‡ The words in Tertullian are, Cum adorâssem et assedissem super lectum, de

acquaintance with the Latin, or book of Clemens. The Pastor's peculiar want of success in that section of the church, in which alone its author had challenged the attention and interference of the highest authority, indicates to us the disapprobation with which it was received, if received at all, by the apostolical saint.

ANTIQUITIES, ETC.

FONT AT LONG-STANTON, ALL SAINTS.



THIS font presents a remarkably fine and perfect specimen of the decorative work of the fourteenth century, the date being apparently not later than the year 1350. It is coeval with the church in which it is placed, a beautiful building of uniform style and character, and undoubtedly built during the reign of Edward III. It is one of the very few decorated fonts which exist in the Cambridgeshire churches. Indeed, it is a remarkable fact that fonts of this period are of far less common occurrence than those of any other age; the reason of which probably is, that most of the churches erected during the fourteenth century were *reconstructions* of previously existing

buildings, from which the old fonts were always preserved, in order that they might be removed into the new edifices. The present font is octagonal, the bason being supported by a stem of the same form, bevelled in the lower part from a square, and placed upon an octagonal plinth. It stands in the church with one side against the wall of the north aisle, so that without removing it from its present position it cannot be known whether that face is plain or pannelled with tracery, like the seven sides which are exposed. The design of each face is uniform in character, but different in design, containing quatrefoiled or trefoiled tracery, with crockets and finials, and small roses on the cusps and in the spandrils. The under sides of the bason, which overhang the stem, and are moulded in the forms characteristic of the period, are ornamented with heads and square flowers alternately. The execution is rather coarse, but curious and elegant; and the font, taken as a whole, is a remarkably pure and beautiful design.

F. A. P.

Orationes cap. 12. Those of the Latin book are, cum orâssem domi et consedissem supra lectum. Lib. ii. Proœmium ad Mandata.

"PERSECUTION IN KENT."

(Continued from p. 138.)

Decimo nono die mensis Maii prædicti in capella Manerij de Lamehith prædicto coram eodem Reverendissimo patre pro tribunali judicialiter sedente, assidente eidem Reverendissimo patre et domino, domino Ricardo Norwicensi episcopo, præsentibus etiam Magistris Cuthberto Tunstall, Roberto Wodwarde, Gabriele Silvester et Johanne Aylove, superius specificatis et pluribus aliis, Comparuerunt personaliter Willelmus Baker de Cranebroke, Willelmus Olberde de Godmersham, Robertus Reignold de Cranebroke, et Thomas Ffelde de Boxley, et tunc ibidem abjurârunt omnem heresim et erroneas suas opiniones contra fidem catholicam et ecclesiæ determinationem, quas tunc ibidem se tenuisse et docuisse confessi sunt juxta formam et contenta in scedulis suarum abjuratumum per eos et eorum quem libet publice et seriatim recitatis et per eosdem signo crucis signatis, et juramentum perstiterunt corporale de perimplendo pœnitentiam eis et eorum cuilibet per dictum Reverendissimum patrem assignandam. Quarum scedularum tenores sequuntur, viz. In the name of god, Amen. Bifore you the moost Reverend fader in god, my lord William Archebisshop of Canterbury, I William Baker of Cranebroke of your diocese of Caunterbury of my pure hart and free will confesse and knowlege that I in tymes passed bifore this houre, that is to witte by the space of yeres and more, have beleved, thought, said, holden, and affermed of the sacramentes of the churche and of tharticles of the faith otherwise than the holy churche of Rome and universall church of god techeth, holdeth, and observeth, and many and divers open and damned errours and heresies contrary to the true and catholik faith and determination of holy churche, I have bothe secretly and openly holden, beleved, affermed, and taught, and specially among other thies errours and heresies folowing, that is to witte, ffurst that the blissed sacrament of thaulter ys not Cristes very body, flesshe and bloode, but oonly materiall bred, affermyng that god made man, but man coude not make gode, also that goyng in pilgrimages unto holy and devoute places is not profitable nor meritorious for mannys soule, and labour and money spent thereabout ys but lost and doon in vain, Also that worshipping of images of seyntes is not to be doon nor profitable. Wherefore I, the forsaid William Baker, willing hereafter to beleve in the faith of Criste and of his churche, and to folow the true doctryne of holy churche with a pure hert, forsake and utterly despise my said errours, heresies, and damnable opynions, and confesse theym to be contraryous and repugnaunt to the faith of Criste and determination of his holy churche, and therfore the said errours, heresies, and opinions in especiall, and all other errours, and heresies, fals doctrynes and damned opinions in generall, likewise contrary and repugnaunt to the faith of Criste and determination of his church aforesaid, I abjure, forsake, and utterly renounce here bifore your gracious lordship and all the honourable audience here assembled, and over that I swere by thies holy evangelies by me bodily here touched, that from hens-

forth I shall never holde, teche, beleve or afferme the forsaid errors, heresies, and damnable opinions, nor noon other agenst, the faith of Criste holy church, and determination of the same, nor yet I shall by myself or any other persone pryvatly or apertly defende, maynteyn, socour, favour, or support, any persone that to my knowlege holdeth, beleveth, affermeth, or techith any suche error, heresie, or damned opinion nor any persone that is suspect of the same, And if I may know hereafter any persone of suche error, heresie, or of any suche fals doctrynes, or any opinions contrary to the comen doctryne of the church aforesaid, or if I may knowe any of their fautours, comforters, concelors, or defensours, or any that have suspect bookes, or quayers of such errors, heresies, and damnable opinions, I shall withoute delaye geve knowlege unto your goode lordship or to your successours, or unto the ordinarie or ordinaries of the same persones or elles unto your and their officers, Soo god me helpe and holydome, and thies holy evanglies. In wittnes werof to thies presentes with myn owne hand I have made and subscribed the signe of the holy crosse. William Baker. †

In the name of god, Amen. Bifore you the most
 Willelmus Olberd, }
 Robertus Reignold. } Reverend fader in god my lorde William Arche-
 bishop of Caunterbury, I William Olberde, junior,
 of Godmersham, and I Robert Reignolds of Crambrook of your diocese of Caunterbury, of my pure hert and free will confesse and knowlege that I in tymes passed bifore this houre, that is to witte, by the space of vij. yeres and more have beleved, thought, said, holden, affermed, and taught of the sacramentes of the church and of the articles of the faith otherwise than the holy church of Rome, and universall church of god techeth, holdeth, and observeth, and many and divers open and damned errors and heresies contrary to the true and catholik faith and determination of holy church. I have bothe secretly and openly holden, beleved, affermed, and taught, and specially amonges other thies errors and heresies folowing, that is to witte: ffirst that the sacrament of the alther ys not Cristes very body but materiall bred. Also that goyng in pilgremages unto holy and devoute places ys not profitable nor meritorious for mannys soule, and that labour and money spent therabout ys but lost and doon in vayne. Also that the images of the crucifixe, of our blissed lady, and of other holy seyntes of heven be not to be worshipped, Wherefore I the forsaid William Olberd and Robert Reignolds, willing hereafter to beleve in the faith of Crist and of his church, and to folowe the true doctryne of holy church with a pure hert, forsake, and utterly despise my said errors, heresies and damnable opinions, and confesse theym to be contraryous and repugnaunt to the faith of Crist and determination of his holy church. And therefore the said errors, heresies, and opinions in especiall, and all other errors and heresies, fals doctrynes and damned opinions in generall, likewise contrary and repugnaunt to the faith of Criste and determination of his church aforesaid, I abjure, forsake, and utterly renounce here bifore your gracious lordship, and all the honorable audience here assembled, and over that I swere by thies holy evanglies by me bodily here towched that from hensforth

I shall never holde, teche, beleve, or afferme the forsaide errors, heresies, and damnable opinions, nor noon other ayenst the faith of Criste holy church and determination of the same, Nor yet I shall by myself or any other persone pryvatly or apertly defende, maynteyne, socour, favour, or support any persone that to my knowlege holdeth, beleveth, affermeth, or techeth any suche error, heresie, or damned opinion, nor any persone that is suspect of the same. And if I may knowe hereafter any persone of suche error, heresie, or of any suche fals doctrynes or any opinions contrary to the comen doctryne of the church aforesaid, or if I may knowe any of their fautours, comfortours, concelours, or defensours, or any that have suspect bookes or quayers of suche errors, heresies, and damnable opinions I shall withoute delaye yeve knowlege unto your good lordship or to your successours or unto the ordinarie or ordinaries by the same persones or elles unto your and their officers. Soo god me helpe and holydom, and thies holy evangelies. In wittnes werof to thies presentes with myn owne hand I have made and subscribed the signe of the holy crosse. Willms. Olberd, jun. ✠ Robt. Reynolds. ✠

Thomas Ffelde.

In the name of God, Amen. Byfore you the most Reverend fader in God my lord William Archiebischop of Caunterbury, I Thomas Ffeld of Boxley of your diocese of Caunterbury of my pure hert and free will confesse and knowlege that I bifore this at divers and sondry tymes and places have assisted and been present in the companynges of suche persons as have rede, taught, comyned, holden, and affermed divers errors, heresies, and damnable opinions that is to say ayenst the blessed sacrament of thaulter, that it is not the very body of Criste flesshe and bloode, but oonly materiall bred, and that pilgrimages to holy and devoute places, and offeryng and worshipping of images of the crucifixe and holy seyntes were nothing profitable to mannys soule, with other damnable opinions and heresies repugnant and contrary to the true and catholike faith of Crist and determination of the holy church. All the which damnable doctrynes teching, comenyng, redinges, and affermynges of the said damnable heresies, and also the persones soo teching and affermyng I have personally assisted, favoured, concealed, supported, and therunto consented withoute any contradiction to the same contrary to Cristen faith, and the determination and doctrine of holy church, Wherefore I, the forsaide Thomas Ffeld, willing hereafter to beleve in the faith of Criste and of his church, and to folowe the true doctryne of holy church with a pure hert, forsake, and utterly despise my said errors, heresies, and damnable opinions and confesse theym to be contraryous and repugnaunt to the faith of Crist and determination of his holy church, and therefore the said errors, heresies, and opinions in especiall and all other errors and heresies, fals doctrynes, and dampned opinions in generall, lykewise contrary and repugnant to the faith of Crist and determination of his church aforesaid I the forsaide Thomas abjure, forsake, and utterly renounce here before your gracious lordship and all the honourable audience here assembled, and over that I the forsaide Thomas swere by thies holy evangelies by me bodily here touched, that from hensforth, I, the forsaide Thomas shall never hold, teche, beleve, or afferme the said errors, heresies, and damnable

opinions, nor noon other ayenst the faith of Cristes holy churche and determination of the same, nor yet I shall by me self or any other persone pryvatly or apertly defende, maynteyn, socour, favour, or support any persone that to my knowlege holdeth, beleveth, affermeth, or techeth any such errorrs, heresies, or damned opinions, nor any persone that is suspect of the same. And if I may knowe hereaftir any persone of such errorr, heresie, or of any suche fals doctrynes or any opinions contrary to the commen doctryne of the church aforesaid, or if I may know any of their fautours, comfortours, concealours, or defensours, or any that have suspect bookes or quayers of suche errorrs, heresies, and damnable opinions, I shall without delaye geve knowlege unto your goode lordship or to your successours, or unto the ordinary or ordinaries of the same persons or elles unto your and their officers, So god me helpe and holydome, and holy evangelies. In wittnes werof to thies presentes with myn owne hand I have made and subscribed the signe of the holy crosse. Thomas Ffelde. †

Et deinde idem Reverendissimus pater injunxit eisdem Willelmo Baker, Willelmo Olberd, jun., Roberto Reignolde, et Thomæ Ffelde pœnitentiam infrascriptam.

Primo quod die dominica proxima in ecclesiis suis parochialibus incedant more pœnitentium ante crucem in processione cum fasciculis ligneis super humeris suis nudi capita, tibias, et pedes, et post processionem stabunt cum hujusmodi fasciculis ligneis ante ostium chori, usque ad finem magnæ missæ.

Item, quod non se amoveant a locis ubi nunc inhabitant, ad alias parochias, &c. nisi prius certificent eundem Reverendissimum patrem aut suos successores de loco ubi manere intendunt.

Item quod eorum quilibet apportabit dicto Reverendissimo patri aut suis hujusmodi successoribus indilate libros si quos de heresibus habuerunt.

Item si aliquas personas noverint suspectas de heresi, aut libros de heresi habentes, certificent eundem Reverendissimum patrem indilate.

Insuper dominus &c. injunxit præfatis Willelmo Baker et Roberto Reignold, quod eorum quilibet gestabit fasciculum depictum in sinistro humero vestimenti sui superioris durante vita eorum, nisi aliter fuerit dispensatum cum eisdem in ea parte modo superius specificato.

(To be continued.)

SACRED POETRY.

THE EARLY MATINS OF THE CHURCH.

——— "true prayers

That shall be up at heaven, and enter there

Ere sunrise."—*Shakspeare*. (Measure for Measure.)

Hail, to the morn! how still and calm
All seems; the flowers breathe forth a grateful balm,
And thus awaking Nature pays
To Heaven her earliest offering of praise:

And oh, shall laggard souls refrain
 From joining in that sweet and holy strain ?
 Nay, rather let us rise, with them to bless
 The hand that robes them in so fair a dress.

Oh, grateful task, betimes to rise,
 When the bright sun first gilds the orient skies,
 And every flower of earth looks up,
 The early dew-drop sparkling in its cup ;—
 When all is glad beneath his beam,
 The feather'd songster and the babbling stream
 Making sweet melody, that will not cease
 To calm the soul, and soothe it all to peace.

And yet, though dulcet sounds like these
 Swell on the air, and flowers perfume the breeze,
 Earth has no fragrance to compare
 With the sweet incense of a holy prayer.
 And well it suits with morning's prime
 That man should join in Nature's early chime,
 To bless the love that guides, the power that aids,
 And guards him through the drear night's ling'ring shades.

Awake, my soul, ere earth begin
 Its daily round of thanklessness and sin,
 And seek the succour of that power
 Whose strength shall arm thee in temptation's hour.
Morn is the infancy of day—
*The hour of nature's innocence—*and they
 Whose earliest thoughts to heavenly themes are given,
 Gain the first title to the gifts of Heaven.*

'Tis then that holy thoughts have birth—
 Thoughts which have in them more of heaven than earth ;
 And hopes within the heart are born,
 According sweetly with the hush of morn :
 Then chasten'd spirits love to cast
 Their grateful look upon the troubled past ;
 And, oh ! what depth of thanks is in that look,
 For God sustain'd when all besides forsook.

This is the softest, gentlest dew,
 Which gushes forth for mercies ever new ;
 These are the loveliest budding flowers,
 And they shall brave the storm in darker hours :
 Nor 'mid the floral gems of spring
 Is aught so beauteous as the blossoming
 Of these first buds of prayer, which far outvie
 The "sweetest nurslings of the vernal sky."

Full oft the balmy morning air
 Hath wing'd to Heaven the saint's availing prayer ;
 And who shall dare to say 'tis nought
 That these are present to our hallowed thought ?

* "Remember, he that rises first to prayer, hath a more early title to a blessing."—
 Bishop J. Taylor, Golden Grove.

That to these solemn moments cling
 Mem'ries of martyr'd saint, and seer, and king,
 To animate our drooping love, and raise
 Our low-tuned hearts to notes of worthy praise.

And yet, O Holy Mother mine,
 Long hast thou mourn'd o'er a forsaken shrine,
 But, lo ! a brighter day is nigh :
 E'en now its glorious dawn illumines the sky ;
 They are *not few* whom early morn
 Finds kneeling in thy temples, late so lorn ;
 Who love, in spite of scorn and hate, to stand
 Round thee, a dauntless and increasing band.

Thus holy David timely rose,
 By friends forsaken, and beset by foes,
 And in his wonted matin prayer,
 Reposed on God the burden of his care ;
 Nor was such faithful prayer in vain !
 God heard, and freed him from affliction's chain ;
 And many an early chant in happier days
 Bore up to Heaven the music of his praise.

So when the watchful shepherds lay,
 Waiting the slow return of welcome day,
 And Love's own herald woke their fears,
 As, robed in light, he came from brighter spheres ;
 Then hosts angelic gathering round,
 Broke into strains of more than earthly sound,
 Hymning the matin song of that blest morn,
 Which saw sin's curse removed—a Saviour born.

And see where one, with gentle tread,
 Hies to the lonely dwelling of the dead,
 To ply her task of love, and weep
 Where the dear relics of her Master sleep.
 'Twas she beheld his dying look,
 When louder tongues and bolder hearts forsook ;
 And now she comes, her last sad debt to pay,
 Nay : 'tis to " see the place where JESUS lay."

How oft, like Mary, do we sigh
 That God hath left us, while he standeth nigh,
 And though to fleshly eyes unknown,
 Faith knows Him well by that sweet tender tone.
 Be this our matin task, to seek
 Comfort in sorrow, strength when we are weak,
 A grateful heart, a calm, contented mind,
 And those who *early* seek shall *early* find.

CLEMENT.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

UPON THE JEWISH SYSTEM OF THE HEAVENS, AND THE USAGE OF THE SACRED WRITERS AS TO THE SINGULAR AND PLURAL FORMS OF THE WORD *οὐρανός*.

SIR,—Every one who is at all conversant with the Greek scriptures must have noticed in them the apparently indiscriminate use of *οὐρανός* and *οὐρανοί*, *heaven* and *the heavens*. In passages¹ which appear to be exactly parallel, we find sometimes the first, at other times the second, form employed. The very same phrases in the Hebrew² are differently rendered in the Greek translation, and not unfrequently³ the LXX. pass from the singular to the plural form in the very same sentence, though there is not the slightest change perceptible in the original. Yet amidst all these variations, there are distinct traces of uniformity, clearly shewing that both the translators of the Old, and the inspired authors of the New Testament, were guided by certain fixed rules and principles. There are modes of speech in which the singular form of *οὐρανός*⁴ always appears; and again there are other expressions⁵ in which the plural alone has place. Moreover, there is a marked resemblance, if not even an identity of sense, between the several passages,⁶ where the two forms are interchanged. After a protracted and patient inquiry, in the course of which I have again and again examined many hundreds of texts, and have successively adopted and rejected a great variety of theories, I persuade myself that I have at last found the key to the problem; and as the investigation has led me to many curious results, and seems to throw a new light upon several obscure passages of holy writ which bear upon important and interesting doctrines, I trust that the subject may be acceptable to some at least of your readers.

The Jews, it is well known, acknowledged three distinct heavens.⁷ But in their definitions of these, there is not a perfect argument between modern divines.⁸ The most generally received opinion seems to be that which identifies the first or lowest heaven with the air, or atmosphere, wherein birds fly; the second, with the reign of the stars, called also the firmament, and the heaven of the heaven; while the third

¹ Compare Mar. xiii. 32 with Matt. xxiv. 36; Matt. iii. 17 and Mark, i. 11, with Luke, iii. 22; Psalm ii. 4 with Psalm cxxii. 1, &c.—N.B. In quoting from the Psalms, I cite the number as it is in the LXX., which is generally one less than the number in the Hebrew.

² For instance, עֶרֶב וָקָד.

³ Neh. ix. 6; Isaiah, xxxiv. 4, &c. ⁴ As τὰ πνεύματα τοῦ οὐρ., &c.

⁵ As ἡ βασιλεία τῶν οὐρανῶν, &c.

⁶ Compare Isaiah, xxxiv. 4 with Mark, xiii. 25, &c.

⁷ The later Jews increased the number to seven. Schleusn. Lex. N. T. voc. οὐρανός.

⁸ See the commentators in Pol. Syn. 2 Cor. xii. 2.

heaven is defined to be "the seat of God and of the blessed angels, into which Christ ascended after his resurrection, but which is not the object of men's senses, as the other heavens are." This definition, with a few modifications, I am content to adopt.

The view which I have been led to take was suggested to me by the threefold division of the tabernacle and of the temple. Those sacred erections were regarded by the Rabbins¹⁰ as typical representations of the system of the universe; and this opinion is very favourably received by the generality of Christian commentators. But as all the three compartments, even to the outer court of the tabernacle and the porch of the temple, were invested with successive degrees of holiness, both the tabernacle and the temple should rather typify the church than the whole world. St. Paul¹¹ speaks of the tabernacle as containing in its several divisions the patterns, not of things in the world generally, but only of things in the heavens. The three compartments will therefore correspond to the three heavens, and the three heavens correspond to the¹² three states of the church, as militant here on earth, as resting with Christ in the intermediate state, and as finally glorified with the consummation of bliss at the expiration of the mediatorial kingdom.

According to this arrangement, the first heaven will be the region of the air or atmosphere which we breathe in this life, and which is the theatre of our earthly probation; the second heaven, the region of the stars, and place of the mediatorial throne, is the abode of *ministering* angels, of the saints, who sleep in Christ, and of Christ himself as the risen Son of man, and the intercessor for man; while the third heaven is the invisible, immaterial habitation of the most high God; as God dwelling in light unapproachable; of Jesus, as the *Son of God*, and intercessor at the right hand of God; and of the cherubim and seraphim, and superior angels of God's immediate presence. This heaven alone shall survive the ruin of the material universe, and be the scene of the final beatitude of redeemed Christians.

The structure and the furniture of the several compartments of the tabernacle agree in every respect with this theory of the three heavens. The outer court was open to the atmosphere, or first heaven. It is not quite clear¹³ whether it was permitted to all Israel or only to the Levites; but on either supposition, as all Israel were members of the visible church, the type and the alleged antitype will harmonize. In the outer court or porch was placed the laver, typical of baptism, the initiatory and regenerating rite by which we are admitted into the fold of Christ's flock; here also was the altar of burnt-offering, setting

¹⁰ Macknight, in 2 Cor. To the same effect, Cruden in his Concordance, Bishop Hall Contempl. on Gen. i. 1. Schleusner, &c.

¹¹ See Macknight in Heb. ix. 4. Also Biddulph's Theol. of Early Patriarchs. Vol. i. p. 60. Joseph. Antiq. lib. iii. c. 6 and 7.

¹² Heb. ix. 23.

¹³ Bishop Hall takes a similar view, but his three heavens and three states of the church differ from my view. See Contempl. on Temple of Solomon.

¹⁴ See Lewis' Antiq. of Heb. Rep. book iii. chap. 6. Jennings' Jew. Ant. 2, 1, p. 342.

forth¹⁴ the great sacrifice of the *Son of man upon earth*. The outer court was only partially separated from the sanctuary; for the first veil, according to Josephus, came only half way down to the ground; but it was covered with a linen veil, which was drawn aside on Sabbaths and solemn days. How admirably does this typify the communion of saints on earth with saints in heaven, its partial interruption by the veil of the flesh, and its increased intimacy on holy days!

The sanctuary was to be trodden by the priests alone; it contained the altar of incense, which shadows forth the prayers¹⁵ of the saints offered up by the great Mediator for man; and beneath *this* altar St. John beheld¹⁶ the souls of the martyrs waiting for the adoption—to wit, the redemption of the body. In the holy place, moreover, was the golden candlestick with its seven lamps, signifying the seven¹⁷ stars, or seven angels of the churches, which the Son of Man holds in his right hand. These seven¹⁸ angels are described in Jewish tradition as those “who offer up the prayers of the saints, and are allowed for that purpose to enter into the presence of the glory of the Holy One”¹⁹—i.e., into the third heaven, their ordinary habitation being in the second heaven. They are referred to in the Revelations²⁰ as the seven angels in the (second) heaven with the last plagues, who were afterwards seen²¹ to come forth from the temple of God (the third heaven), receiving from the apocalyptic animals the phials of the wrath of God. In the sanctuary also was the shew-bread or loaves of the presence, testifying the more immediate presence²² of the God of the covenant, with his true church redeemed from among men; and as the lamps identify this compartment with the region of the stars, so do the blue curtains²³ which covered it, and the blue veil which separated it from the most holy place, prove the second heaven to be none other than the firmament or expanse of the sky.

The third heaven is²⁴ universally acknowledged to be the antitype of the Holy of Holies. The entrance of the High Priest alone once a-year, the cherubim of glory overshadowing the ark of the covenant, and the absence of all other furniture, plainly point to that highest heaven into which the risen Saviour ascended, *in his divine nature*, to appear as our great High Priest before the throne of his Almighty Father. But there is yet another circumstance confirming this view, which, I believe, has never been made the subject of comment. When God made the firmament, and called it the heaven, he ordained it to be a barrier of separation between the waters, which are therefore

¹⁴ Both these explanations are given by Stackhouse, *Body of Divinity*, Part iii. chap. 4.

¹⁵ Rev. v. 8.

¹⁶ Rev. vii. 9.

¹⁷ Rev. i. 20.

¹⁸ When the Son of Man is represented in the midst of the seven churches, we must not apply this merely to the seven churches of Asia. Seven is used as the number of completeness, as in the seven spirits of God.

¹⁹ Tobit, xii. 15.

²⁰ Rev. xv. 1. They seem to be the same with the seven angels which stand before God, chap. viii. 2.

²¹ Rev. xv. 6.

²² See Outram de Sacr. lib. i. cap. 3, § 6.

²³ Which, Josephus says, were, at a distance, mistaken for the sky.

²⁴ Ut multis visum, says Dr. Outram, lib. i. c. 2, § 2.

described afterwards as the waters which are above the firmament, and the waters which are below the firmament. The latter were afterwards gathered together into seas. The waters which were above the firmament were typified by the brazen sea of Solomon, which (Josephus²⁸ informs us) was of the shape of a hemisphere, and thus corresponding with the convexity of the sky. Its position is not accurately determined; but it seems²⁹ to have been placed at the extremity of the sanctuary, immediately in front of the Holy of Holies. It would thus agree with the sea of glass which St. John beheld before the throne of glory, and which many commentators³⁰ explain by reference to the laver constructed by Moses out of the looking-glasses of the women, and to the sea of Solomon. To this I shall have occasion to revert hereafter.

It remains for me now to shew how the distinction between the three heavens thus defined is marked in the Greek scriptures.

When the Lord God is said in the first chapter of Genesis to have created the heaven and the earth, we must understand by those two words the two great constituents of the visible universe, *matter* and *spirit*. And whenever the word οὐρανός, *heaven*, stands in connexion or contrast with γῆ, *the earth*, it must be taken in its largest sense, as comprising all the etherial portion of the world.³¹ But when the great Creator proceeded to mould and fashion the chaotic mass, the heaven was divided into two portions, the lower air or atmosphere, wherein birds fly, and the upper and more subtle essence of the ether, the firmament and place of the stars. We have clear evidence that both these portions, as *regions of space*, are called οὐρανός,³² *heaven*, the singular form, being always used. I have noted down about one hundred and forty instances in which οὐρανός is employed in connexion with natural phenomena, such as rain, hail, snow, frost, dew, clouds, lightning, thunder, flight of birds, &c. As the air or atmosphere must be in such cases the subject of discourse, we are justified in pronouncing it to be the first heaven. Once³³ only does the flight of birds seem to be ascribed to the firmament, or the second heaven; but neither the Hebrew nor the Greek translation countenances that supposition; the former has פָּנֵי-לַעֲלִי "in the face of" or³⁴ "towards" the firmament of heaven, while the LXX. write κατὰ τὸ στερέωμα τοῦ οὐρανοῦ. Even our translators insert a word—"fowl that may fly in the open firmament of heaven," and in the margin they put "in the face of the firmament."

The second heaven, or firmament, as a *region of space*, was properly known as ὁ οὐρανός τοῦ οὐρανοῦ, the heaven of the heaven, being as it were the essence of the etherial portion of the universe. But it is also

²⁸ Antiq. lib. vii. c. 3, § 5.

²⁹ This is given as the opinion of Dr. Tillich in the notes to Mr. Valpy's Gr. Test. in Rev. iv. 4.

³⁰ In Poli Synop. in Rev. iv. 4.

³¹ But always without any distinct reference to the *inhabitants* either of the heaven or the earth.

³² I endeavour to distinguish the first heaven from the second in this essay by the omission of the article in the former.

³³ Gen. i. 20.

³⁴ See Simonis Lex. Heb. voc. פָּנֵי

for brevity called simply *ὁ οὐρανός*, the heaven. According to the definition in Genesis, "God called the firmament heaven." I know of only two³⁵ instances where the plural form of *οὐρανός* appears in connexion with the luminaries of the heaven; and these, instead of being exceptions, will be seen hereafter to be striking confirmations of my theory. Wherever the stars are described as the³⁶ host of the heaven, the³⁷ army of the heaven, or the³⁸ order of the heaven, the governing and the governed noun are both used in the singular form.

But the second heaven³⁹ is formed of that celestial fluid which, if we may not call it the great agent in bringing about all the phenomena of animal and vegetable life, certainly contains in it the elements and principles by which the material world is governed. What these physical powers and agents are, whether they are identical with, or only placed under the subordinate direction of, the inferior angels, I do not undertake to decide. No one will deny that the Scriptures plainly imply an intimate connexion between the great agents of natural phenomena and the angelic intelligences.⁴⁰ The celestial fluid, thus regarded not as a region of space, but as a combination and assemblage of numerous agents, either actually endowed with intelligence, or closely connected with it, is properly spoken of in the plural form as *οἱ οὐρανοί*, the heavens. And this usage will be found to prevail universally wherever *intelligence* is implied in or ascribed to the heavens.

In the celestial hierarchy, however, there is a high one above a high one to watch, and there are high ones above them.⁴¹ The permissive dominion of the prince of the power of the air in the first or lowest heaven is controlled by the superior powers of the two heavens, and these again are directed by the pure incorporeal intelligences of the third heaven, in whom the Most High himself dwelleth in an ineffable manner. These sublime intelligences are themselves the temple of the great and invisible God; and accordingly the third heaven, even as a locality and portion of space, is properly expressed by the phrase *οὐρανοὶ τῶν οὐρανῶν*,⁴² the heavens of the heavens; or more concisely *οἱ οὐρανοί*, the heavens. This usage prevails invariably, wherever allusion is made to the mansion of the unseen God, to the Schekinah or Cherubim of Glory.

³⁵ Psalm viii. 3, and Psalm xxxii. 6.

³⁶ ἡ δύναμις τοῦ οὐρ. 2 Kings, xvii. 16; xxi. 3—5; xxiii. 4, 5. Dan. iv. 32; viii. 10.

³⁷ ἡ στρατιὰ τοῦ οὐρ. 2 Chr. xxxiii. 5. Jerem. viii. 2; xix. 3. Zeph. i. 5. Acts, vii. 42.

³⁸ ὁ κόσμος τοῦ οὐρ. Deut. iv. 19; xvii. 3. Isaiah, xxiv. 21. Simil. Isaiah, xl. 26.

³⁹ Perhaps I should rather say the two heavens, in Hutchinsonian theology, "the disposers," the great agents in disposing and arranging all things in their orders and places. See Parkhurst, Heb. Lex. in voc. *עֲרָפָה*.

⁴⁰ "Who maketh the winds his angels, and the flame of fire his messengers. See Bishop Horne on Psalm civ. 4, (Heb.) And compare Zechar. vi. 1—5 with Rev. vii. 1.

⁴¹ ὑψηλός ἐπάνω ὑψηλοῦ φυλαξαι καὶ ὑψηλοὶ ἐπ' αὐτοῖς. Eccl. v. 8, LXX. To this Mendelsohn's version agrees, but he applies the words to the provincial governors. I use them only in the way of illustration.

⁴² Psalm cxlvii. 4.

There are then three senses proper to the singular and three to the plural form of *οὐρανός* :—

1. As opposed to the earth, *οὐρανός* means all the ethereal or spiritual portion of the visible universe.

2. As a place it is equivalent to *ἀήρ*, the air, or atmosphere, the first heaven.

3. As a place it is equivalent also to *ὁ οὐρ. τοῦ οὐρ.* the heaven of the heaven, the firmament, or place of the stars, which is the second heaven. The distinctive marks of the two heavens will readily shew which of the two is to be understood in each particular case.

Again, with respect to the plural form—

1. *Οὐρανοί* is strictly a plural, meaning the first and second heavens combined (in which sense it is equivalent to the first meaning of *οὐρανός*), or even comprising the three heavens together.

2. *Οἱ οὐρανοί* signifies the constituent elements of the second heaven, or the agents diffused through the heavens.

3. *Οἱ οὐρανοί* is equivalent to *οἱ οὐρανοὶ τῶν οὐρ.* and denotes the incorporeal intelligences, who *compose* the third and highest heaven.⁴⁰

Let us now arrange the passages in which the plural form of *οὐρανός* appears according to the three senses which I have given above. In doing this, I propose to bring forward every example which has fallen under my notice, without one wilful omission, as no doctrine can safely be drawn from the demonstration unless it be *complete* in all its parts.

I have stated that where *οὐρανός* is employed in juxta-position with *γῆ*, it should be taken in an enlarged sense as comprising the whole celestial fluid, out of which the first and second heavens were formed. Accordingly, we find it sometimes interchanged with *οὐρανοί* in its first sense, as meaning the two lower heavens combined. Thus, where the evangelists write “the heaven and the earth shall pass away,”⁴¹ St. Peter,⁴² making no mention of the earth, writes “the heavens”—i.e., the two inferior heavens—“shall pass away with a great noise.” Again, St. Matthew⁴³ tells us that in the last day the elect shall be gathered together from the extremes of the heavens unto the extremes of them; but St. Mark,⁴⁴ in the parallel passage, has “from the extremity of the earth to the extremity of the heaven.” So that there is no real discrepancy between the expression of our blessed Saviour,⁴⁵ “Lord of the heaven and of the earth,” and the address of Judith,⁴⁶ “Ruler of the heavens and the earth.” The plural form was probably used in the latter passage, because Judith prayed to the Lord rather as the disposer of the hearts of *his intelligent creatures* in heaven and earth

* The usage of the Greek Scriptures with respect to the word *αἰών* is almost the same. *Εἰς τὸν αἰῶνα* means, “for the whole duration of the subject,” whatever the subject be, most frequently the life of an individual; *εἰς τὸν αἰῶνα τοῦ αἰῶνος* means, “for the whole duration of the present world,” and is, for brevity, written sometimes *εἰς τὸν αἰῶνα* simply. But *εἰς τοὺς αἰῶνας*, or more fully, *εἰς τοὺς αἰ. τῶν αἰώνων* means absolutely eternity. The second phrase belongs to the Mediatorial kingdom, the latter to the kingdom of the heavens.

⁴¹ Matt. v. 18, and xxiv. 35; Mark, xiii. 31; Rev. xx. 11; Luke, xxi. 33.

⁴² 2 Peter, iii. 10.

⁴³ Matt. xxiv. 31.

⁴⁴ Mark, xiii. 27.

⁴⁵ Matt. xi. 25.

⁴⁶ Judith, ix. 12.

than as the Creator of the visible universe. The whole tenour of her prayer proves this to have been her meaning. The plural form may therefore be used in this place in its second sense; for where *οὐρανοί* in the singular is contrasted with the inhabitants of earth, it is equivalent to the one God of heaven. "The" baptism of John, was it from heaven, or of men?" "I have⁴⁸ sinned against heaven, and before thee." We have another instance of *οὐρανοί* used for the two lower heavens combined in Heb. iv. 14, where Jesus, as *the Son of God*, is said to have gone through the heavens. It will be seen hereafter that in his Divine nature the Saviour is always represented as being in the third heaven, and consequently as having passed through the two inferior heavens. Again, in Nehem. ix. 6, we read, "Thou hast made the heaven, and the heaven of the heaven, and all their fixture (*τὴν σκῆσιν αὐτῶν*), the earth and all things that are therein, the seas and all that is in them, and thou quickenest all these (*ζωονοεῖς τὰ πᾶντα*), and before thee worship the armies of the heavens." Here the LXX. pass from the singular to the plural form, because the latter is intended to comprise both the heaven and the heaven of the heaven—i.e., the atmosphere and the firmament. By the armies of the heavens are meant not the visible host of the heaven, though the expression in the Hebrew is precisely the same with that which is elsewhere so rendered. The translators evidently understood the passage of the constituent elements and directing principles of the material universe, which, according to Rabbinical theology, are said to be endowed with life, and are diffused through both the lower heavens. And thus, wherever the powers of the heavens are spoken of, the subject relates to the physical elements, which is proved by the very nature of the expressions: "The powers of the heavens shall be melted,"⁴⁹ which corresponds with the saying of St. Peter,⁵¹ "the elements shall melt with fervent heat." "The" powers of the heavens shall be shaken," or, as St. Mark⁴⁸ expresses it, "the powers that are in the heavens." These physical powers and principles are classed with angelic intelligences both by⁴⁸ St. Paul and St. Peter;⁵² and we are not surprised, therefore, to find them represented in Nehemiah as yielding a reasonable service to the great Creator. The powers of the world to come, which are *tasted* by the regenerate, are doubtless the spiritual elements (so to speak) of the third heaven, which is to be the scene of the final con-

⁴⁸ Matt. xxi. 25, and the parallels.

⁴⁹ Luke, xv. 18, 21.

⁵⁰ The Hebrew word *קָיָו* is equally strong. Our translation has, Thou preservest all these.

⁵¹ Isaiah, xxiv. 4.

⁵² 2 Peter, iii. 10.

⁵³ Matt. xxiv. 29; Luke, xxi. 26.

⁵⁴ Mark, xiii. 25.

⁵⁵ Romans, viii. 38.

⁵⁶ 1 Peter, iii. 22. It is observable that *δύναμις*, in the sense of *power*, is never applied to Satan, but always *ἐξουσία*, *permissive authority*. See Luke, xxii. 53; Acts, xxvi. 18; Eph. ii. 2; Col. i. 13; Rev. vi. 8, &c. In Luke, x. 19, and Rev. xiii. 2, *δύναμις* should be translated *host*, which is typified by serpents and scorpions in the first place, and by the third part of the stars in the second. In 2 Thess. ii. 9, *δύναμις* means "the power of miracles." *Ἐξούσιαι* is used of angels generally, but chiefly of evil angels. Eph. vi. 12, Col. ii. 15, *δυνάμεις* always implies the higher order of angels, 1 Peter, iii. 22. See St. Chrysostom's paraphrase of Rom. viii. 38, and Psalm cii. 21.

summation of the Christian's glory. As long as physical evil continues to be mixed up with the powers of the material universe, so long will moral evil be mixed up with the very air we breathe in this state of imperfection; hence the apostle⁶⁶ expressly calls the air "the spirit which now worketh in the children of disobedience. Satan himself, though banished⁶⁷ from the second heaven, and no longer the prince of this world, is still the prince of the power of the air. Heathen idolatry is accordingly expressed⁶⁸ by slavery to the *elements* of the world, which are opposed⁶⁹ to Christ. Subjection to the elements is argued⁶⁰ from superstitious observance of days and months, and the elements are placed⁶¹ in parallelism with angels, and⁶² with those which are not naturally gods. Evil angels are also called⁶³ *κοσμοκράτορες τοῦ σκότους*, element rulers of darkness, or rulers of the elements of darkness. But the powers and principles of the world to come are utterly removed from all admixture of evil, physical and moral.

I conclude, therefore, that the powers of the heavens (*αἱ δυνάμεις τῶν οὐρανῶν*) are not the same with the host of the heaven, (*ἡ δύναμις τοῦ οὐρανοῦ*.) The former expression comprehends all the physical powers and elements diffused through the two material heavens, which, either themselves gifted with a certain intelligence, or acting under the guidance of intelligent beings, are the great agents for good and for evil in this lower world. The latter expression is confined to the starry host, or the angels worshipped under their name. In one⁶⁴ instance it seems to be taken for all the angels attendant on the Mediatorial throne; but it is not easy to decide whether in the vision of Micaiah the Lord appeared in the midst of the stars of heaven, or of the host of his attendant angels. Many commentators conceive the host of heaven in that place to denote both good and evil angels; the former represented on the right, the latter on the left hand of the Lord. On either supposition, as the scene related to the Mediatorial throne in the second heaven, it would have been incorrect to have referred the vision to the elements of nature, which indeed are not the objects of sense. We find, accordingly, in both the parallel passages, the singular form used by the Alexandrines.

The second sense, in which the plural form of *οὐρανός* is employed, denote the constituent elements or powers of the heavens, which are so intimately connected with intelligence. And accordingly, wherever intelligence⁶⁵ is implied in the heavens, the plural form *οὐρανοὶ* always appears both in the Old and New Testament. This class of texts may be thus arranged:—

⁶⁶ Eph. ii. 2. Macknight unwarrantably and unnecessarily inserts the copula *kai*, "and of the Spirit, &c."

⁶⁷ John, xii. 31 and xvi. 11. Compare Luke, x. 18. I speak with some hesitation on this point, as the Wicked One seems still to be known as the accuser of the brethren. But his power is doubtless curtailed, and more restricted than it was in the days of heathenism. See Chrysostom on Eph. ii. 2.

⁶⁸ Gal. iv. 3.

⁶⁹ Col. ii. 8.

⁶⁰ Gal. iv. 8; Col. ii. 16.

⁶¹ Col. ii. 18.

⁶² Gal. iv. 8.

⁶³ Eph. vi. 12.

⁶⁴ 1 Kings, xxii. 19, and 2 Chron. xviii. 18.

⁶⁵ The plural of *αἶων* is thus used apparently of intelligent beings. See Dr. Burton's 4th Bampton Lecture, where the Gnostic doctrine of the *Æons* is fully discussed.

1. Where the heavens are called upon to celebrate the majesty of the Creator, or represented as doing so, and rejoicing before him. Thus—

The heavens declare the glory of God.⁶⁶

The heavens shall declare his righteousness.⁶⁷

Let the heavens and the earth praise him.⁶⁸

The heavens shall praise thy wonders.⁶⁹

Let the heavens rejoice.⁷⁰ Sim. in Ps. cxlvii. 1; Tobit, viii. 5; Song of the Three Children, ver. 35; Isaiah, xlv. 23; xlix. 13. So in Deut.⁷¹ xxxiv. 43. *Εὐφρανθήτε οὐρανοὶ ἀπ' αὐτοῦ*, Rejoice, ye heavens, with him. This, I believe, is the only example of the plural form of *οὐρανός* throughout the whole Pentateuch, as a similar passage in Rev. xii. 12, *Εὐφρανεσθε οὐρανοί*, is the only instance of it in St. John's writings. I can find but three apparent exceptions to this rule: in Isaiah, xlv. 8, where our translation has correctly, "Drop down, ye heavens, from above," the LXX. write, *εὐφρανθήτω ὁ οὐρανός*. The singular form is here used of the first heaven, or atmosphere,⁷² as is proved by its parallelism with the clouds. So Jer. ii. 12 is evidently spoken of the visible heaven, which was shut up from rain⁷³ in the time of that prophecy; hence the LXX. have rightly *Ἐξέστη ὁ οὐρανός ἐπὶ τοῦτο*, "for this has the heaven been amazed, and shuddered greatly." We have also *εὐφρανθήτω ὁ οὐρανός*, "let the heaven rejoice," in 1 Chr. xvi. 31; but the heaven is here coupled with the earth,⁷⁴ and therefore is equivalent to *οὐρανοί*, which actually appears in the parallel passage, Ps. xcv. 11.

2. Where the attributes of God are said to be placed above the heavens, the LXX. understood a comparison to be drawn between the great angel of the covenant and the angelic intelligences,⁷⁵ who are connected with the physical elements or powers. Accordingly, in such cases the plural form of *οὐρανός* is used.

Be thou exalted, O God above the heavens.⁷⁶

His excellency covered the heavens.⁷⁷

Thy mercy is great, even unto the heavens.⁷⁸

In the heavens shall thy truth be established.⁷⁹

⁶⁶ Psalm, xviii. 1.

⁶⁷ Psalm xlix. 6, and xvi. 6.

⁶⁸ Psalm lxviii. 34.

⁶⁹ Psalm lxxxviii. 5.

⁷⁰ Psalm xcv. 11.

⁷¹ The passage is wanting in the Hebrew, but the Alexandrine version is cited verbatim by St. Paul, Rom. xv. 10.

⁷² So Bishop Lowth, in loc.

⁷³ See chap. iii. 3. This view gives additional force to the illustration of the fountains of living water.

⁷⁴ Such appeals to heaven and earth are merely poetical figures of speech, as in Deut. xxxii. 1; Isaiah, i. 2.

⁷⁵ Wherever *οὐρανοί* is used of the intelligent inhabitants of the heavens, it may include even the highest archangels. All celebrate the praises of the Creator—all are inferior to the Son—all were made by him.

⁷⁶ Psalm lvi. 5, 11; Psalm cvii. 5.

⁷⁷ Habak. iii. 3.

⁷⁸ Psalm lvi. 10, and Psalm cvii. 4. The meaning is, that the highest orders of created beings are objects of God's mercy, as well as inferior creatures. Compare Psalm cxliv. 9, 10, 12.

⁷⁹ Psalm lxxxviii. 2. This example might come under the next head, as Jews and Christians are unanimous in referring the Psalm to the Messiah, or Logos. See Bishop Horsley, in loc.

Thou hast set thy glory above the heavens.²⁰

In all these instances it will be seen that the heaven is not spoken of as a place, but that the allusion is rather to the²¹ inhabitants of the heavens, who are contrasted with the nations (Ps. cxii. 4) or people of the earth. The apostle, therefore, adduces the 8th Psalm as a proof of the superiority of the Messiah above all the angels.

There are three apparent exceptions to this rule, which are in fact confirmations of it. In Ps. xxxv. 5, Ps. lxxxiv. 11, and Ps. cxviii. 89, where the singular form of οὐρανός is used, the context²² proves that the reference is to the rainbow, the symbol of God's covenanted mercy in the clouds of the heaven.

3. Whenever the heavens are said to be the creation of the Logos, or Word of God, the LXX. have always used the plural form of οὐρανοί, as expressing the elements or intelligent powers of the heavens. Of this usage we have the following examples:—

The 8th Psalm is universally allowed to be addressed to the Logos, or future Messiah. Hence we have "For I will look to *the heavens*, the works of thy fingers, the moon and the stars, which thou hast ordained." Here, both from the word ὀψομαι, "I will look to," and from the parallelism with the moon and stars, we might have expected the singular form of οὐρανός to denote the firmament; but the LXX. always ascribe to the Logos the creation of intelligent beings; and the intelligent heavens are expressed by οὐρανοί. St. Paul,²³ therefore, argues from the 8th Psalm on the principles of the Rabbins themselves.

The 101st Psalm is inscribed to the Angel of the Covenant, the Lord, "who shall appear in glory when he builds up Zion." It is of the Logos, therefore, that the Psalmist says, "*The heavens* are the works of thy hands;"²⁴ and this also is cited by²⁵ St. Paul, in proof of the pre-eminence of the Messiah over created *intelligences*. In both places the plural form of οὐρανοί is used.

Psalm 95 is addressed to the Lord, "who shall judge the world, and reign among the heathen"—i. e., to the Messiah or Logos. Hence we read in it, "All the gods of the nations are but idols, but the Lord made *the heavens*:"²⁶ where the intelligent heavens are plainly opposed to false gods. In the parallel place, 1 Chr. xvi. 26, the LXX. insert the word ἡμῶν: *our* Lord made the heavens—i. e., the God of Israel, the Logos.

In Prov. iii. 19, and Ps. cxxxv. 5, God is said to have made the heavens *in wisdom*. Whether the Alexandrines understood this to mean that the heavens were made by the wisdom or Word of God, or that they were gifted with intelligence, their usage would require the plural form of οὐρανοί, which, in fact, appears in both places. So in Ps. xxxii. 6, "By the Word (Logos) of the Lord *were the heavens*, and all *the host* of them by the breath of his mouth." Here we might

²⁰ Psalm viii. 1.

²¹ So in Psalm lxxxviii. 11.

²² See Psalm xxxv. 6—8; Psalm lxxxiv. 12; Psalm cxviii. 90, 91.

²³ Heb. chap. ii. 6, &c.

²⁴ Psalm ci. 25. And in Psalm lxxxviii. 11, *ὅτι τὰ οὐρανοί*.

²⁵ Heb. i. 10.

²⁶ Psalm xcv. 5.

have expected, not *πᾶσα ἡ δυνάμις*, but *πᾶσαι αἱ δυνάμεις*, *all the powers of them*; but it is well known that the Jews⁸⁷ understood "the Spirit of God moving on the face of the waters," of the material instrumentality of a wind or blast of air. The LXX., therefore, referred the latter part of the verse not to the intelligent heavens, but to the material and visible host of the firmament. St. Peter⁸⁸ also confirms the rule: "By the Word of God (the Logos) *the heavens* were of old." And again: "The heavens which now are, by the same Word are kept in store." Thus the use of the word *λόγος*, in the Rabbinical sense, is not peculiar to St. John.

These examples, it should be remembered, are not selected partially for a particular theory; the rule is without exception. In Jer. li. 15, God is represented as stretching out *the heaven* (singul.) in his wisdom; but here not only the material act of stretching out, but the context also compels us to refer the word to the visible firmament of heaven. The wisdom or logos of God is also represented⁸⁹ as having been present with God when he prepared his throne upon the winds, and established *the heaven*. The allusion to the mediatorial throne requires the singular form of *οὐρανός*.

We have now to consider the last sense of *οὐρανοί*, as expressing the pure abstract intelligences which form the third heaven, and are the glorious mansion of the in-dwelling, invisible, eternal God. I would arrange the notices of the third heaven as follows:—

1. As the peculiar residence of God the Father, the only wise God, who dwelleth in light unapproachable.

2. As the abode of Christ in his character as Son of God, as Logos, as High Priest before God, &c.

3. As the habitation of Cherubim, and Seraphim, and the superior angels, who stand in the immediate presence of God.

4. As the scene of the final glorification of the redeemed saints, where they shall enjoy consummation of bliss, when the lower heavens and earth shall have passed away.

(1.) The 8th Psalm I have already cited as addressed to God the Son. But God the Father is also referred to in that Psalm, as laughing at the impotent rage of the heathen against his Anointed. "Yet have I set *my* king upon my holy hill of Sion."⁹⁰ Here, therefore, are two persons of the blessed Trinity alluded to as in the 109th Psalm, "The Lord said to my Lord." Accordingly, the LXX. write, *ὁ κατοικῶν ἐν τοῖς οὐρανοῖς*, "He that dwelleth in *the heavens*;" whereas

⁸⁷ Josephus translates it, "And a wind moved upon its surface." The LXX. is ambiguous, *πνεῦμα θεοῦ περιέπτετο*. See H. Grotius de Ver. Rel. chap. i. 16. Stillingfleet Orig. Sac. lib. iii. c. 2, and Mr. Cory's Ancient Fragments, Præf. p. 41.

⁸⁸ 2 Peter, iii. 5, 7. We may be startled at the apostle's assertion that "the heavens are reserved unto fire;" but the doctrine of Scripture is, that the powers and elements of the heavens shall be *melted, moved, changed*, and shall even *perish*. (Psalm ci. 25, which is undoubtedly applied to the angels by St. Paul, Heb. i.) These expressions imply that the angels themselves shall be refined and spiritualized in the consummation of all things.

⁸⁹ Prov. viii. 27.

⁹⁰ The LXX. is somewhat different, but plainly speaks of *two* Divine persons: "And I am appointed king by *him* on *his* holy hill of Zion."

in Psalm cxxii. 1, addressed to the angel of the covenant, they use the singular form, Unto thee do I lift up mine eyes, that dwellest in the *heaven*. And in Lam. iii. 41, Let us lift up our hearts with our hands unto the Lofty One in the *heaven*.¹¹

The prediction of Hannah¹² has been very generally applied to the Messiah, and this upon the authority of the Rabbins. The LXX. give their sanction to this version; and as they understand by the Lord's exaltation of the horn of his Anointed, the exaltation of Christ by his Almighty Father, they connect the word *Lord* in this place with the highest heavens—*Κύριος ἀνέβη εἰς οὐρανοῦς καὶ ἐβρόντησεν*, "The Lord"—that is, God the Father—"went up to the (third) heavens, and thundered." The singular form is elsewhere invariably used in connexion with thunder. So in Wisdom, chap. ix., the writer speaks of God the Father, of his wisdom who was present with him at the creation of the world, and of his Holy Spirit; so that when he says, What man shall know the counsel of God? we must understand this of God the Father as the apostle¹³ does in citing the parallel passage of Isaiah; hence in verse 16 we read, "Who hath tracked out the things in the heavens?" And when holy Job¹⁴ appeals to the invisible God, the Searcher of Hearts, he says, "Behold now my witness is in the heavens," which is placed in parallelism with the equivalent phrase, "And he that knoweth me is in the highest places."¹⁵ The faithful witness in the *heaven* is the rainbow, the token of God's covenant of mercy.

In the New Testament, God the Father is spoken of as our Father in the *heavens* no less than fifteen times.¹⁶ I would also refer to God the Father the parallel passages, Eph. vi. 9; Col. iv. 1: "Knowing that ye also have a master in the heavens." This seems to be the view taken by St. Chrysostom; for he paraphrases the word Master by "the common Lord and Master of us all, and the true (heavenly) Father¹⁷ of us all." The voice of the Father¹⁸ bearing witness to the Son proceeded from the *heavens*, though it was heard in the visible firmament, or second heaven. St. Luke evidently speaks of the visible appearance and audible voice; for he inserts the words *σωματικῶς εἶδει*, "in a bodily form." Hence the apparent discrepancy between his language and that of Matthew and Mark, who speak only of the perceptions of Jesus Christ himself. To this I shall have occasion to revert. On the mount of transfiguration the voice pro-

¹¹ In all such expressions as "reaching to heaven," "looking up to heaven," &c., the visible firmament is spoken of, and the singular form is used, with two exceptions, Psalm cvi. 26, and 2 Chron. xxviii. 9, where the words are plainly hyperbolic.

¹² 1 Sam. ii. 10.

¹³ 1 Cor. ii. 16, citing Isaiah, xl. 13.

¹⁴ Job, xvi. 20.

¹⁵ A curious proof of *οὐρανῶν* being equivalent to *τῶν ὑψίστων* is afforded by Prov. viii. 26, where the LXX. have *Κύριος ἐποίησε χώρας καὶ ἀουκῆρους, καὶ ἀκρὰ οἰκοῦμενα* (the high inhabited parts) *τῆς ὑπ' οὐρανοῦν*. The word is repeatedly called *ἡ ὑπ' οὐρανόν*; but I know of no other instance where the plural form appears in that phrase.

¹⁶ Matthew, v. 16, 45, 48; vi. 9; vii. 11, 21; x. 32, 33; xii. 50; xvi. 17; xviii. 10, 19; xxiii. 9; Mark, xi. 26; and Luke, xi. 2.

¹⁷ In Ephes. iii. 10, *all* paternity is ascribed to the first person of the Trinity. See Library of Fathers, vol. v. p. 174.

¹⁸ Matt. iii. 17; Mark, i. 11.

ceeded out of a bright cloud, which St. Peter⁹⁹ calls the excellent glory—i.e., the *shechinah*, or emblem of God's immediate presence, which on this occasion was brought down to the first heaven. In Rev. xvi. 17, the voice proclaiming, "It is done," came from the temple in the heaven, which, we shall see hereafter, is equivalent to the third heaven. All these examples prove (though by different processes) that the seat of God, *as God*, is in the third heavens; although, as the testimony of God the Father to God the Son must be given in the material heavens in order to be audible to human ears, the three¹⁰⁰ who bear record, even the Father, the Word, and the Holy Spirit, are said to bear their record in the (first or second) heaven.

2. The second distinctive mark of the third heaven is, that it is the abode of Christ in his divine nature, as Son of God, as *Logos* or Wisdom of God, as High Priest before God, as exalted to the right hand of God. I am not aware that any one has noticed the scrupulous accuracy with which the sacred writers invariably ascribe the Saviour as Son of Man, and Intercessor *for man* to the (second) *heaven*, while his presence as Son of God is uniformly attributed to the heavens. Yet nothing is more certain than this distinction.

The third chapter of John relates to the mystery of the incarnation. The Son of Man is there¹⁰¹ described as one who had come down from the heaven, as one who even upon earth was still in the heaven, and who should after his resurrection return to the heaven. How can this be explained otherwise than by the position that the presence of the Son of Man is itself the heaven? In the same evangelist¹⁰² Christ speaks of himself as the bread, which came down from the heaven: and St. Paul¹⁰³ calls him the second *Adam*, the Lord from the heaven. Before his ascension, and in the glorious body of his resurrection, Jesus declared¹⁰⁴ that all power was given to him in the heaven and upon earth; he was bodily taken up into the heaven;¹⁰⁵ he must remain in the heaven¹⁰⁶ till the restitution of all things—i.e., till the termination of the mediatorial kingdom; at the last day the sign of the *Son of Man* shall be seen in the heaven,¹⁰⁷ and he shall come in human¹⁰⁸ nature as our judge from the heaven. In all these instances, and wherever there is any reference to the human nature of our Lord, the scene is always laid in *the heaven* (*οὐρανός*), not in *the heavens*. Hence St. Paul,¹⁰⁹ commenting on the words of Moses, Who shall ascend into the heaven? says, That is to bring down (not the Son of God but) *Christ*. Hence also that remarkable passage,¹¹⁰ so eagerly caught at by the Socinians,¹¹¹ "Of that day knoweth no man, neither the angels in *the heaven*, nor the Son," must refer to the *Son of Man*.

⁹⁹ 2 Peter, i. 17.

¹⁰⁰ 1 John, v. 17.

¹⁰¹ John, iii. 18.

¹⁰² John, vi. 38, 42.

¹⁰³ 1 Cor. xv. 47.

¹⁰⁴ Matt. xxviii. 18.

¹⁰⁵ Mark, xvi. 19; Luke, xxiv. 51; Acts, i. 11; Heb. ix, 24, of Christ, the intercessor *for man*; 1 Peter, iii. 22.

¹⁰⁶ Acts, iii. 21. Of Jesus Christ.

¹⁰⁷ Matt. xxiv. 30.

¹⁰⁸ 1 Thess. iv. 16, of the Lord; more fully in 2 Thes. i. 7, of the Lord *Jesus*.

¹⁰⁹ Rom. x. 6.

¹¹⁰ Mark, xiii. 32.

¹¹¹ Pye Smith's Testim. to Messiah, vol. ii. p. 370.

Matthew¹¹² writes, "Neither the angels of the heavens," and therefore omits all mention of the Son, because the Son *in the heavens* must be understood of the Son of God, as I now proceed to shew.

"Thine Almighty Word (Logos) leaped down from the heavens."¹¹³

"Send thy Wisdom," (see the preceding verse) "from thy Holy heavens, and from the throne of thy glory."¹¹⁴

"To wait for the Son of God from the heavens."¹¹⁵

"He that descended is the same that ascended far above all the heavens."¹¹⁶ St. Chrysostom appeals to this passage as striking against Paul of Samosata and his school, who denied the divinity of the Son. He says further, "When we speak of ascents with reference to God, we must conceive a descent first." Bp. Pearson¹¹⁷ also understands the passage of the Incarnation of the Logos, and return of the Logos to his primitive abode, at God's right hand. And the passage itself proves the correctness of this view, "*he* gave some Apostles &c. for the perfecting of (not, his own, but) the body of Christ, till we all come in the unity of the knowledge of the Son of God."

"A great High Priest, who has gone through the Heavens, Jesus, the Son of God."¹¹⁸

"A High Priest made higher than the Heavens,"¹¹⁹ which is said of the Son of God expressly contrasted with men, in verse 28. And again,—

"A High Priest, who is set on the right hand of the throne of the majesty in the heavens."¹²⁰ He that *sits* on the right hand of God cannot be any other than the Son of God in his divine nature. The Lord said unto my Lord, sit thou on my right hand, which St. Peter¹²¹ argues must be applied to the Son of God, because David is not yet ascended to the heavens. As the Son of Man and Advocate for man, Jesus stands on the right hand of God, ready to receive the souls of his saints. The dying Stephen,¹²² gazing earnestly into the heaven, (not the heavens,) beheld Jesus standing on the right hand of God; as he continued to gaze, the (third)¹²³ heavens were opened to him, that he might see the glory of God; and he said, I behold the Son of Man standing on the right hand of God. And he prayed to him, Lord Jesus, receive my spirit. This is what St. Peter means by saying¹²⁴ that God has made the crucified Jesus both Lord and Christ; he has publicly acknowledged him as his beloved Son, seated at the right hand of the Father, and also accepted him as the triumphant Son of Man.

I know of only one more passage bearing upon this subject—viz., Heb. xii. 25, where the contrast is not drawn between Christ and Moses, but between the angel of the covenant speaking audibly on Mount Sinai (as is proved by the words, Whose voice then shook the

¹¹² Matt. xxiv. 36.

¹¹⁴ Wisdom, ix. 10.

¹¹⁷ On the Creed, Art. 5, p. 377, edit. 1824.

¹¹⁸ Heb. vii. 26.

¹²⁰ Acts, ii. 34, &c.

¹¹³ "From the royal thrones," Wisdom, xviii. 15.

¹¹⁵ 1 Thess. i. 10.

¹¹⁶ Eph. iv. 10.

¹¹⁹ Heb. iv. 14.

¹²¹ Heb. viii. 1.

¹²² Ibid. 56, &c.

¹²³ Acts, vii. 55.

¹²⁴ Acts, ii. 36.

earth) and the Son of God, or Logos, speaking to us *from the heavens*.

(3.) Wherever there is any reference to the cherubim or seraphim, to the *schechinah*, and the angels of God's immediate presence, the plural form of *οὐρανός* is always used, except in the Revelations of St. John, who denotes the third heaven in a peculiar mode of illustration. *The heavens* were opened to Ezekiel¹²⁶ when he beheld the cherubim, and, I doubt not, to Isaiah¹²⁷ also when he saw the Lord seated among the seraphim, but no mention is made of the scene of that vision. *The heavens* were opened to Stephen,¹²⁷ when he saw the glory of God. When St. John beheld the four apocalyptic animals, which are generally identified with the cherubim, he expresses his perceptions by saying that a door¹²⁸ was opened in the heaven. What meaning can we attach to this *as a picture*, except that the eye of the entranced seer was permitted to pierce through the boundaries of sense, and penetrate into the region of pure intelligence, the apostle being caught up, like St. Paul, in the spirit, to the third heaven, beyond the sea of glass, which is above the two heavens? By the entrance of the God-man, Jesus Christ, into the heaven of the heaven, a communication was opened between the second and third heavens; and in the great consummation of all things these two heavens shall be combined in one. John speaks of them as already one, because he beheld the Redeemer in his two-fold character—as Lamb of God and Son of God. But he makes an inner¹²⁹ sanctuary still in this union of the heavens; for he speaks of the temple of God in the heaven, out of which proceed lightnings and thunders, and the other emblems of the divine glory, and whence come also the angels with the last plagues, who are probably the angels of the heavens referred to by St. Matthew, angels intrusted with the work of the destruction of the world, but ignorant of the appointed day.

The guardian angels of little children are also said¹³⁰ "in the heavens to behold the face of our Father in the heavens;" for the four and twenty elders who represent the Christian priesthood are placed by St. John round about the throne of glory. Perhaps there may be here a reference to the cherubim who were represented in Rabbinical¹³¹ tradition as having the faces of little children. The cherubim may themselves be the *οἱ οὐρανοὶ τῶν οὐρανῶν*, heavens of the heavens addressed in Psalm cxlvii. 4. For God is repeatedly said to inhabit the cherubim.¹³²

4. All that now remains for me is to shew that the mediatorial

¹²⁶ Ezek. i. 1.

¹²⁷ Isaiah, chap. 6.

¹²⁷ As mentioned above. Also to *Jesus*, not to the standers-by, at his baptism.

¹²⁸ Rev. iv. 1.

¹²⁹ Rev. xi. 19; xv. 5, 8. Heaven was again opened to him in chap. xix. 11, because he there beheld the Logos, with his vestment dyed in blood, and followed by the *ἀθμῖες* (of saints and angels) in the heaven. The inseparable union of the two natures in Christ makes it impossible to distinguish the two heavens in the Revelations of the beloved disciple.

¹³⁰ Matt. xviii. 10.

¹³¹ See Maimon. *Pre. rel.* ch. 2, § 8.

¹³² See Spencer de Legg. *Hebr. lib.* iii. c. 7, § 1.

kingdom is set up in the heaven (singular), but that the final consummation of the Christian's glory is to be in the (third) heavens.

I have already shewn that Christ, as the Son of Man, is invariably represented in the heaven. The same remark holds good of the God of Israel, the great angel of the covenant. His throne was seen¹³⁵ by the elders of Israel in the firmament, or second heaven; and to this heaven are all prayers addressed, from it are derived all the ordinary communications of God to man, all ordinary ministrations of angels, &c.¹³⁶ By ordinary I mean where no allusion is made to the *schemchinah*, or cherubim of glory. The mediatorial throne is to last¹³⁷ as long as the sun and moon, but no longer; it is to be coeval with the days of the heaven; it is invariably connected with the second heaven, or the heaven of the heaven. The God of the covenant is always described as hearing¹³⁸ man from the heaven, as looking¹³⁷ down from the heaven, as sending¹³⁹ help from the heaven, as avenging¹³⁹ from the heaven, &c. He bows the heaven when he comes down, Psalm xvii. 9, while in the parallel passage¹⁴⁰ he is represented as bowing *the heavens*. The translator of the book of Samuel probably used the plural form because of the allusion afterwards to the cherubim; but the descent of Jehovah upon Mount Sinai was attended not only with natural phenomena, but also with the presence of myriads¹⁴¹ of angels, and by the manifestation of the cherubim of glory.¹⁴² The LXX. therefore were at liberty in such cases to use either the singular form of the material heaven or the plural; and that either of the elements, as in Psalm lxvii. "the heavens dropped," or of the cherubim, as in 2 Sam. and probably in Habakkuk,¹⁴³ "When God came from Paran, his glory covered the heavens."

In proof that communications by angels were also made from *the heaven*, I cite the following passages: Gen. xxviii. 12, compared with xxviii. 17; Dan. iv. 10, 20; Matt. vi. 10; Ibid. xxviii. 2; Mark, xiii. 32; Luke, xv. 7, compared with xv. 10; Ibid. xxii. 43; John, i. 51; Gal. i. 8; Rev. x. 1; xviii. 1; xx. 1, &c. From the visible ascents and descents of angels seem to be derived those proverbial expressions of "mounting up to heaven," "casting down from heaven," &c., where the singular form is always used.

Again, those who sleep in Christ are always represented, at least after the ascension of the Saviour, as being in the heaven. Whether this were the case before our Lord's triumph over death, or whether the gates of the second heaven were opened for the first time to de-

¹³⁵ Exod. xxiv. 10.

¹³⁶ Even God the Father, as giving the Holy Spirit, is called Πάτερ, ὁ ἐξ οὐρανοῦ, Luke, xi. 13. For the Holy Ghost was sent visibly from the Heaven, 1 Pet. i. 12.

¹³⁷ Εἰς τὸν αἰῶνα τοῦ αἰῶνος, Psalm lxxxviii. 29.

¹³⁸ Psalm xix. 6; 2 Chron. vi. 21, 23, &c.; 2 Chron. vii. 14, &c.

¹³⁹ Deut. xxvi. 15; Isaiah, lxiii. 15, &c.

¹⁴⁰ Psalm lvi. 3, &c.

¹⁴¹ Isaiah, xxxiv. 5; Rom. i. 18; Rev. xviii. 5.

¹⁴² 2 Sam. xxii. 10.

¹⁴³ Deut. xxxiii. 2. See also Gal. iii. 19; Heb. ii. 2.

¹⁴⁴ The descent of Jehovah upon Mount Sinai was a favourite topic of allusion with the Hebrew poets. Lowth's Prelect. 9. It is referred to in Psalm cxliii. 4, and Isaiah, lxiv. 1. In the former place the plural, in the latter the singular is used.

¹⁴⁵ Hab. iii. 3.

ceased saints, when the Redeemer led his captivity captive, I do not pretend to determine. The paradise into which Christ promised to receive the penitent malefactor might have been that place of safe-keeping¹⁴⁴ in the lower parts of the earth into which Christ descended at his passion; but it is the general tradition¹⁴⁵ of the church that the condition of the disembodied souls of the faithful was in some wonderful way improved by the ascension of our Saviour; "the ancient fathers were generally of opinion that heavens before our Lord's ascension, was inaccessible to man."¹⁴⁶ Satan's power in the second heaven seems then to have been greatly curtailed, and himself cast out into the lower heaven, or air; and it is certain that, after the ascension of our Lord, the state of rest of the redeemed is uniformly assigned to the second heaven. John beheld the souls of the martyrs under the altar of incense in the heaven; and throughout the Revelations the firmament is described as being already tenanted with the redeemed from among men, who are awaiting, in the presence of the Saviour, the risen Son of Man, the redemption of the body, and manifestation of their final glory as sons of God. The Word of God, whose vesture is dyed in blood—that is, the Incarnate Logos—is seen in the *heaven opened*, or the two upper heavens combined in one, and is followed by the armies which are in the heaven, the countless hosts of redeemed saints. The voice¹⁴⁷ against fallen Babylon cried, Rejoice over, thou heaven, even (*καὶ*) ye holy apostles and prophets. Here the use of the singular form of *οὐρανός* is without a parallel in the scriptures; for I have already shewn that wherever the heavens are called upon to rejoice in God, the plural form is used, *οὐρανοί*, meaning the intelligent powers of the heavens; even John observes this rule when celebrating the triumph of Michael and his *angels* over the great Dragon. And this, as I have before observed, is the only example of the plural form in all his writings.

St. Paul¹⁴⁸ also dates the commencement of the believer's reward from the very moment of his decease; he deemed it better to depart from the body, that he might be present with the Lord; he tells us that¹⁴⁹ whether we live or die, we are still the Lord's, because,¹⁵⁰ whether we wake or sleep, we still live with him. Again, he declares¹⁵¹ that when the Lord shall descend visibly from the second heaven he will *bring with him* those that sleep in him, and those who shall be alive on earth at that day shall be caught up together in the clouds to *meet the Lord in the air*. Thus shall the dead in Christ rise first—i.e., be the first to receive the body of the resurrection. The learned Dr. Lightfoot¹⁵² very properly applies to the *mediatorial* reign of Christ those words of the Saviour, In the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel. Hence there is a variety of ex-

¹⁴⁴ See Bishop Horsley's Sermon on 1 Pet. iii. 18.

¹⁴⁵ See Bishop Pearson on the Creed, on the descent into hell.

¹⁴⁶ Barrow's Sermons on the Ascension. British Divines, vol. ii. p. 208.

¹⁴⁷ Rev. xviii. 20.

¹⁴⁸ Philip. i. 2, 3.

¹⁴⁹ Rom. xiv. 8.

¹⁵⁰ 1 Thes. v. 10.

¹⁵¹ 1 Thes. iv. 14, &c.

¹⁵² Exercit. on Matt. xix. 28.

pression observable in the description of the Christian's recompence; it is said to be *in the heaven* when the immediate blessedness of rest in Christ is spoken of, but when the final consummation of glory is the subject of discourse, it is invariably ascribed to the (third) heavens. This distinction is pointedly marked in the parallel passages of Matthew xxii. 23, &c., and Mark xii. 18, &c. The former evangelist treats the argument of our Lord as intended to prove only *a future state*¹⁵⁵ after death; he accordingly thus renders the Saviour's words, In the resurrection (the future state) they neither marry nor are given in marriage; but as the angels of God they are in the heaven. But St. Mark gives three distinct proofs that he understood that saying of the final resurrection. He puts the question of the Sadducees thus: "In the resurrection, therefore, *when they shall arise from the dead, &c.*" He inserts the same clause (omitted in Matthew) in the Lord's answer, "*For when they shall arise from the dead,*" &c.; and lastly, in the argument drawn from God's conference with Moses in the burning bush, he writes, "And as touching the dead, *that they rise,*" where Matthew has only "As touching the resurrection (future state) of the dead." Accordingly, St. Mark uses the plural form of *οὐρανός*, "they are as the angels which are *in the heavens.*"

A similar variation is observable in the phrase, "treasure in the heavens." When Christ bade¹⁵⁶ the apostles rejoice that their reward was great *in the heaven*, he spake of that immediate blessedness which awaited all who had been persecuted for righteousness' sake. "Rejoice....for so persecuted they the prophets which were before you." The promise to the rich¹⁵⁷ young ruler related to the same immediate recompence; for it is afterwards explained¹⁵⁸ by a recompence of an hundredfold in this present time, or still more strongly,¹⁵⁹ *now* in this present time—i. e., during the duration of this world; for in Rabbinical theology the world to come commences with the day of judgment, as in Heb. vi. 4; Matt. vi. 20, treasures in the heaven are expressly contrasted with treasures upon earth; the reference, therefore, is to the intermediate state. Accordingly, in all these passages the singular form of *οὐρανός* is used; for godliness¹⁶⁰ hath the promise of this life as well as of that which is to come. But St. Luke,¹⁶¹ speaking of our Father's pleasure to give us the kingdom—i. e., the kingdom of the heavens, bids us lay up a treasure that faileth not *in the heavens*. He evidently refers to the *βασιλεία ἀσθεντος*,¹⁶² the kingdom, which shall never be moved in the highest heavens.

For the final consummation of bliss and glory is reserved for the third heaven, when the two lower heavens and the earth shall have passed away, and the elements be melted and *refined* from all admixture of evil, and all the universe be gathered together in one spiritual mansion for the great and holy God. This is beautifully described in the Revelations of St.

¹⁵⁵ This is the view taken in the notes to Valpy's Greek Testament.

¹⁵⁶ Matt. v. 12.

¹⁵⁷ Matt. xix. 21; Mark. x. 21; Luke, xviii. 22.

¹⁵⁸ Luke, xviii. 30. The recompence of an hundred-fold is distinguished from everlasting life in Matthew also.

¹⁵⁹ Mark. x. 30.

¹⁶⁰ 1 Tim. iv. 8.

¹⁶¹ Luke, xii. 32, 33.

¹⁶² Heb. xii. 28.

John ;¹⁶¹ when the seven last plagues are about to be poured out, the redeemed are seen to be already standing on the sea of glass, the extreme boundary of the second heaven, and they sing the song of *Moses* and the Lamb, being, as it were, in the act of passage through the sea into their promised inheritance. Afterwards, when the heaven and earth have passed away, we are told that the sea¹⁶² (of glass) was no more ; the temple of God was opened, the new Jerusalem comes down from God, having the glory (schechinah) of God ; in other words, God is all and in all ; he is himself the temple, and dwells in his saints, and his saints in him.

To this glorious consummation allusion is made in the following passages :—

We look for new *heavens* and a new earth, wherein dwelleth righteousness.¹⁶³

We have an inheritance incorruptible, &c., preserved in the heavens.¹⁶⁴

Our reward is great in the heavens.¹⁶⁵

The church of the first-born written in the heavens.¹⁶⁶

We have an abode not made with hands, eternal in the heavens.¹⁶⁷

Our polity is in the heavens, from which also we look for the Saviour, our Lord Jesus Christ.¹⁶⁸

Rejoice that your names are written in the heavens.¹⁶⁹

We have a better and more abiding substance in the heavens.¹⁷⁰

We have a hope laid for us in the heavens.¹⁷¹

Ours is the kingdom of the heavens.

This latter expression is used twenty-six¹⁷² times by St. Matthew, who employs the phrase "kingdom of God,"¹⁷³ when he would speak of the Gospel dispensation as begun on earth, but not consummated.

It is remarkable that when Peter¹⁷⁴ confessed Christ to be the *Son of God*, his confession was rewarded with the privilege of binding and loosing *in the heavens*. To the church in general was afterwards¹⁷⁵ given the privilege of binding and loosing *in the heaven*. Not that there is any essential difference in the promises, for what is bound in the second heaven, will doubtless be bound in the highest heaven also ; but the evangelist seems to have considered the plural form required in the first case from the reference to the Son of God.

¹⁶¹ Rev. xv. 2. Immediately afterwards, the tabernacle of testimony was opened, and the temple was filled with the *glory* of God.

¹⁶² Rev. xxi. 1. Bp. Horsley (in the sermon already cited) explains this of the waters of the deluge, but confesses himself ill satisfied with the explication.

¹⁶³ 2. Pet. iii. 13.

¹⁶⁴ 1. Pet. i. 4.

¹⁶⁵ Matt. v. 12.

¹⁶⁶ Heb. xii. 23.

¹⁶⁷ 2. Cor. v. 1. "The earthly house of our tabernacle," is generally treated as a periphrasis for our earthly tabernacle. I rather look upon it as signifying the present world. For the apostle proceeds *Kai γὰρ ἐν τούτῳ (not τούτῳ) σκεπάζομεν*. Macknight applies it in the same way.

¹⁶⁸ Phil. iii. 20.

¹⁶⁹ Luke, x. 20.

¹⁷⁰ Heb. x. 34.

¹⁷¹ Col. i. 5.

¹⁷² Matthew, iii. 2 ; iv. 17 ; v. 3, 10, 19, 20 ; vii. 21 ; viii. 11 ; x. 7 ; xi. 11, 12 ; xiii. 11, 24, 33, 44, 45 ; xiii. 47, 52 ; xvi. 19 ; xviii. 1, 3, 23 ; xix. 14, 23 ; xx. 1 ; xxii. 2.

¹⁷³ Ch. xix. 24 ; xxi. 31 ; xxi. 43.

¹⁷⁴ Mat. xvi. 19.

¹⁷⁵ Matt. xviii. 18.

I believe that I have now brought forward¹⁷⁶ every single passage where the plural form of *οὐρανός* appears, either in the LXX. or in the New Testament; and I think I have proved that it is always used as a noun of multitude to denote either two or more heavens combined, or the physical elements of the heavens, or the directing powers of the universe under God, or lastly, the angelic intelligences of the highest order, in whom God himself is pleased to "dwell, and in whom all the elect of God shall be gathered together in the consummation of glory. If there be any truth in the conclusions at which I have arrived, it will follow that at least the inferior angels are personally interested with ourselves in the great scheme of redemption. "*All things are to be reconciled to God by the blood of the cross, whether they be things in the heavens or things upon earth;*"¹⁷⁷ they, too, shall be removed from all contact with evil, physical and moral—the celestial fluid wherein they move and wherewith they are so intimately connected shall be refined and purified, and¹⁷⁸ out of it shall be reared a new Jerusalem, a new heaven and a new earth, wherein dwelleth righteousness. The sun and the moon and the host of heaven shall perish; for the heavenly Zion shall have no need of material luminaries; yet shall there be no night there, the powers of darkness shall be dissolved, the glory of God shall lighten it, and the Lamb shall be the light thereof for ever. At present, the *whole creation* groaneth and travaileth together in bondage, and is made subject to vanity; and the earnest expectation of the creation waiteth for the manifestation of the sons of God; when the new heaven and new earth shall be established, this eager longing shall be satisfied; for the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God Most High. Romans, viii. 19, &c.

I am, Sir, your obedient servant,

F. R. B.

ROME A TUSCAN CITY.

SIR,—A common instance selected to shew the superstition of the Romans is, that even a hive of bees could not swarm without sending for Haruspices from Etruria; by which is meant, that they did so on any trivial occasion. No doubt, like the Athenians, they were "too superstitious;" but the case represented is a complete misconception, and rests upon a wrong view of the reasons for which the Romans sent for Haruspices at all; and, in particular, why they took any interest in the movements of bees. In this paper I propose to illustrate

¹⁷⁶ Except Eph. i. 10, and Col. i. 20, cited below, where the reference is evidently to the intelligences of heaven.

¹⁷⁷ Ephesians and Colossians, as above.

¹⁷⁸ The New Jerusalem descends out of the heaven (Rev. xxi. 2) after the first heavens had passed away. St. Paul tells us that our future abode shall be "out of the heaven." 2 Cor. v. 2. I conceive that he speaks of the spiritual body of the resurrection. Christ, as the second Adam, is the Lord "out of heaven"—i. e., assumed a heavenly body.

these two points, which prove what I formerly asserted, that for all practical and historical purposes Rome was a Tuscan city, (xxii. p. 302.)

Müller has noticed that the Roman priesthoods sufficed for the common occasions of life; but upon any portent or prodigy, they were not satisfied without consulting Tuscan Haruspices. It is surprising, he says, to find this dependence of Rome upon Etruria carried out to extreme cases. For instance: during the protracted siege of Veii, (Liv. x. 15,) the portentous signs could not be explained and expiated for want of Tuscan Haruspices; and on another occasion, (A. Gellius, N. A. iv. 5,) unfriendly Haruspices preposterously falsified the omens, and, being detected, were put to death, (Etrusker, vol. ii. p. 7.) Our only conclusion from such facts must be, that there was some irremediable disqualification in the Roman priesthoods, and some incommunicable virtue in the Tuscan; especially as the Senate, about A.U.C. 600, decreed that ten young Tuscan nobles in each state should be regularly taught the Tuscan discipline, lest so indispensable a science should fall into mean hands and become deteriorated.* The only reason I have seen given for this prostration to Tuscan Haruspicy is the great superstition of the Romans; but I would account for it from the simple fact that Rome was a Tuscan city.

The town of Romulus was confined to the Palatine hill; but when the Egypto-Tuscan Tarquin took possession of it, and enclosed the whole seven hills, he dedicated it under the new name of Rome to his Cushite god, Rumu or RoMaH. The citadel of every Tuscan town was selected as the safest spot for the abode of their three chief gods, Jupiter, Juno, and Minerva; it was the heart or vital part which, besides a name, gave energy and character to the whole city. Thus the religion of Rome depended on the religion of the capitol; and when the selfish patriots under Brutus abolished monarchy and increased their own importance by establishing a tyrannical aristocracy, though they threw off the Tuscan religion as much as possible, yet they could not unconsecrate the capitol; they themselves might leave Rome and build a new city, but it was beyond their power to place existing Rome under any other gods' protectors than the Jupiter, Juno, and Minerva, who had been so constituted by the Tuscan Tarquin.† Hence, whilst affairs ran smooth they worshipped their own gods in their own way; but when any portentous sign foreboded evil to the city itself, they were frightened into supplicating and appeasing the Tuscan tutelary deities of Rome, and that through Tuscan rites and Tuscan Haruspices. In short, they seldom troubled the Tuscan gods, unless the Tuscan gods troubled them. Bentley, in his rough and forcible way, thus shews the great difference between the two religions: "It was no free-thinking in Cato, but pure polemic divinity;

* Niebuhr says that the youths were Romana, (I. 120;) the view taken in this paper favours the decision of Müller (II. p. 4) that they were Tuscan. Niebuhr also, in the later editions, has retracted his original opinion that Rome was a Tuscan city, (I. 380.)

† For the same reason a new colony with new auspices could not be settled on the back of another. Cicero, Philip. II. 40. (102.)

he adhered superstitiously to Numa's and his country's rights, and took the Tuscan discipline for nonsense without being one jot wiser himself." Quoted in Müller, vol. ii. p. 15.

(2.) Having now shewn that the Romans sent for Tuscan Haruspices only on important occasions, it remains to point out how the swarming of bees under certain circumstances could be looked upon in that point of view.

In the first place, Juvenal classes this occurrence with events which happen out of the common course of nature, such as a shower of stones, fish dug out of the earth, &c. (Sat. 13. 68.) Now it was not every swarm of bees which was considered as a portent, but only those which took place under particular circumstances. Thus, in Juvenal, it is when they settled and hung "culmine delubri;" and in Cicero "si examen apum ludis in scenam venisset," it was then that "Haruspices acciendos ex Etruriâ putaremus." (De Harusp. Respons. c. 12.)

But why, secondly, was importance attached to the movements of bees under any circumstances? I answer, because in Egypt the bee had been made the hieroglyphic of a people living in obedience to their king, for they had discovered that it alone of all creatures had a king to which the other bees were subservient, as rationally as men obey their sovereign, λαὸν πρὸς βασιλῆα πιθήμιον δηλοῦντες, μέλισσαν εὐγραφεῖσι, &c. Horapoll. Hieroglyphica, i. 62. When bees swarm, they for the moment forsake their sober habits, and seem in a state of disorder and lawlessness. Hence I suppose the Ægypto-Tuscans looked upon them then as the emblem of a community in a state of ferment or insurrection; and if the swarm entered a public place of assembly, they considered it as a direct warning from the tutelary deity of the city to guard against intestine disturbance. Cicero informs us, if a swarm entered a theatre during the games, that the Haruspices in answer would probably caution them against the slave population. Atque in apum fortasse examine, nos ex Etruscorum scriptis Haruspices, ut a servitio caveremus, monerent. The horrors of a servile insurrection were witnessed at Vulturni, and are sufficient to account for the Roman attention to the omen of bees. Niebuhr disbelieves and endeavours to explain away the account of the Vulturnian insurrection: "The story sounds no less incredible than horrible; were that account true, nothing worse can have been exhibited either in the time of the Anabaptists or by a negro insurrection," &c., vol. i. p. 121. Now granting that our accounts are somewhat exaggerated or misrepresented, this would not discredit the event itself; for why should not the atrocious system of slavery lead to dreadful scenes as well in ancient as in modern times?

On the subject of the bee, I should not have arrived at any satisfactory conclusion without a previous knowledge of the Egyptian usage. For want of such a comparison, resting on reasonable grounds, Müller feels perplexed at the Tuscan Scarabee gems, and says that the Scarabee had no such religious import in Italy as in Egypt. But the bee, the beetle, and the vulture, as emblems, were brought into Italy by the Ægypto-Tuscans at the same time and for the same rea-

son; and consequently, these creatures held as important a place among the Tuscans, as among the Egyptians. See Müller, I. 301; II. 257.

Bedford.

W. B. WINNING.

PAPAL EXACTIONS IN BRITAIN CONSEQUENT ON PAPAL DOMINION.

"Adoration of Relics."

NO. XIX.

(Continued from p. 160.)

SIR,—The "*adoration of relics*" kept pace with the "worship of images." Martene, in his work, "*De Antiquis Ecclesiæ Ritibus*," tom. ii. p. 242, has incidentally thrown considerable light on these hallowed commodities. In the Cap. "*De Benedictione ac Dedicatione Ecclesiarum*," under the section, "*Reliquiæ non semper erant sanctorum corpora, aut partes illorum aliqua*," he says, that "by the term '*relics*' we are not invariably to understand the bodies of the saints, whole and unmutilated, or even the principal part of such bodies, but whatever articles had been used by the saints, or hallowed by their touch, were regarded as *holy relics*. For instance, it is recorded by St. Gregory of Tours (A.D. 590), that St. Bertran (A.D. 575) was accustomed, when he consecrated a church, to place under the altar *portions only of a sacred napkin, as* relics*. (Lib. i. *De Gloria Mart.*, cap. 32.) Again, in chap. 51 of the same book, we read, that in the church of St. Symphorian of Autun (A.D. 178), *three stones, stained with the blood of the martyr, Symphorian*, are deposited as *relics*. And in the Second Book, chap. 34, St. Gregory tells us, that in a church at Tours, dedicated by himself, to St. Julian, there was no other relic placed under the

* The following account of the "*Vigilia coram reliquiis pridie ante dedicationem*," we find in Martene, tom. ii. chap. 13, sec. 7: "Convocatis igitur episcopis, pridie ante ecclesiæ dedicationem, solemnes sub papilionibus aut in vicinis ecclesiis agebantur vigiliæ coram sacris reliquiis in consecranda basilica sequenti die recondendis, ad quas solidam integramque noctem insumebant. Id testantur non solum nostri libri Rituales MSS., tam antiqui, quam recentes permulti, sed etiam auctores non pauci." He then adduces several authorities, one or two of which I will transcribe: "Gregorius Turonensis ecclesiam S. Juliani dedicaturus, pridie ejusdem sancti reliquiis incipiente nocte in Basilicam S. Martini detulit, ubi (depositis super altarium sacrosanctis reliquiis, vigilata nocte, cum grandi psalterio) sequenti die in prædictam ecclesiam transtulit, ut ipse narrat, in lib. ii. 'de gloria Martyrum,' cap. 34; et capite sequenti, ejusdem vigiliæ iterum mentionem facit. Libro etiam 'de gloria confessorum,' cap. 20, agens de dedicatione oratorii sui—'Conceptit, inquit, inspirante divinæ pietatis instinctu animus, ut cellulam valde elegantem, quam S. Euphronius ad usum promptuarii habuerat, fideliter dedicarem; qua diligenter composita, et altari ex more locato, ad Basilicam sanctam vigiliis noctem unam ducentes, mane vero venientes ad cellulam, altare quod erexeram sanctificavimus. Regressique ad Basilicam sanctas ejus reliquias cum Saturnini Julianique martyrum et etiam B. Illidii exinde radiantibus cereis crucibusque admovimus.'" And again, "Audientibus est iterum Sugerius, in libello 'de consecratione ecclesiæ S. Dionysii.' Die Sabbati proximi sanctorum corpora de suis assumptis oratoriis, ex consuetudine in palliatis tentoriis in exitu chorum decentissime reponendo locavimus. Pernoctantes itaque tota nocte vespertina matutinarum synaxi in laudem divinitatis Jesum Christum Dominum nostrum, quatenus pro suo honore, non tantum potentialiter, sed etiam personaliter adesse dignaretur, devotissime flagitabamus."

altar than *some of the fringe of the pall which covered the martyr's sepulchre*. In the 40th chapter, alluding to a chapel dedicated to St. Julian, and built by Aredius the abbot, he says—'The priest having come to dedicate the chapel, expressed a wish that no other relic should be deposited under the holy altar, besides a *certain small vessel, the water of which had been changed into sweet balsam*,' declaring, at the same time, 'that these were undoubted relics, which the martyr, St. Julian, had rendered singularly illustrious by the heavenly virtue imparted to them.' Moreover, in the book '*De Vitis Patrum*,' chap. 8, speaking of St. Nicetuis, Archbishop of Lyons (A.D. 560), he says—"The napkin also, having long nap, which the Saint had about his head on the day of his death, was sent to us, and we received it as a gift from Heaven. Some days after, it occurred that we were invited to consecrate a church, in the parish of St. Pair, in the city of Tours." 'I acquiesced (I confess), I consecrated the altar, I cut off some of the nap from the napkin, I placed it in the church,' &c., St. Gregory tells us, that he had done the same thing at the altars of several chapels. Of the same character appear to have been the relics of the apostles St. Peter and St. Paul, and of the martyrs St. Lawrence and St. Pancras, (A.D. 257 and 304,) which St. Gregory sent to Paladius (Epis. 50, lib. 5), in order to enable him to consecrate four altars which remained unconsecrated, in a chapel which had been built by the bishop. Ordericus Vitalis questions, indeed, whether relics of this character were considered sufficient at the* consecration of altars, and does not hesitate to accuse those of rashness who should presume to deposit such relics on an occasion of this nature. In the Seventh Book of his Ecclesiastical History, speaking of the translation of the relics of† St. Nicholas (A.D. 1087) from Myra to Bari, after asserting that many persons were accustomed to take away small fragments, which they broke from the marble urn or sepulchre of St. Antistes, he adds—"With these fragments, as holy relics, many priests throughout Italy were wont, rashly and presumptuously enough, to consecrate several altars and tables." Martene further informs us, that "*Reliquiæ in diversis‡ ecclesiæ locis reconditæ*," (sect. 12. p. 243, tom. ii.)—"Before I leave this part of my subject," says Martene, "I may observe, that formerly not only were relics deposited under the altars, but in various parts of the sacred building also, both externally and internally. Leo Marsicanus, in the Third Book, 30th chap. of the Chron. Cass., tells us, that at the dedication of the chapel of St. Benedict by Alexander II., 'the sacred relics were placed near

* Martene tells us that "*Ecclesiæ absque reliquiis non dedicata*," in accordance with the Canon of the Deutero-Nicene Council—"Leutores facile colligere possunt, non dedicatas olim ecclesias absque reliquiis sanctorum, quæ *sacris includerentur altaribus*. Succedant victimæ triumphales in locum ubi Christus hostia est; sed ille super altare, qui pro omnibus passus est; isti sub altari, qui illius redempti sunt passionem."—Tom. ii. chap. 13, sec. 8.

† Vide "*Assemani Kalendaria Universæ Ecclesiæ*," tom. v. page 415, December 6th, and the "*Acta Sanctorum*," in nom. St. Nicol.

‡ Vide "*Pontificale Romanum*." "De Ecclesiæ Dedicatione seu Consecratione." "De Altaris Consecratione." "De Altaris consecratione, cujus sepulchrum Reliquiarum est in medio summitatis stipitis."—Vol. ii. pp. 268, 361.

the altar, in a small silver turret, which is in the larger arch, in the apsis of St. John. But, besides this, he adds, there is one point which we cannot refrain from relating—viz., that in the capitals of the several pillars of this same chapel of St. Benedict, there were, while the building was being constructed, small boxes of brass deposited with due solemnity, containing the relics of St. Philip and St. James, and of many other saints.' He adds, a few pages after, that 'in the four corners of the belfry are the following relics: some of the wood of the holy cross, and some fragments of stone from the holy sepulchre, &c. ; and in the cross which is in the belfry, a portion of our Lord's cross, &c. ; besides these relics, there is in the front of the chapel, in a cross made of brass, a portion of the holy cross,' &c. The statute books of the kings of France, likewise, plainly shew, that sacred relics were also placed at the gates of churches and chapels. In the Fourth Book, chap. 13, is the following decree :—' If the crime of homicide, bearing the above features, be committed within the porch of a church, the gates of which have been consecrated with the relics of saints, the same fine must be imposed, and the same payment enforced.' The precise words are used by Isaac Ling. Epis., 2nd can. tit. 2 ; and perhaps the practice of* kissing the sacred thresholds of churches sprang from the like cause."—(Martene, tom. ii. p. 243.) Such is the testimony of *Martene*, a Benedictine monk of the eighteenth century, in an elaborate work, of high authority in the church of Rome, detailing minutely the various rites and ceremonies of his own church, in which he was aided by Durandus. After the perusal of these passages from the pen of a Romish writer, the following assertions, from the pen of an opponent, will be deemed neither false nor exaggerated :—"Relics, Agnus Deis, crosses, pictures,† beads, swords, bracelets, feathers, roses, shoes, boots, parings of nails, drops of milk, drops of blood, hair, medals, ashes, dust, rags, ravellings, chips, consecrated wax, and innumerable other hallowed wares, were daily brought over from Rome, and bartered for gold and silver ; and by these the people of this country were constantly gulled out of immense sums of money. And such virtue was imputed to these relics, that scarce any that had money would hesitate to give the rates set upon them ; especially as it was asserted, and believed, that they had power and virtue to fortify against temptation, infuse and strengthen grace, fight and drive away the devil, and all evil spirits, allay winds and tempests, purify the air,

* See "*Bingham's Christian Antiquities*," vol. ii. p. 548. "Another very usual piece of respect paid to the altar and the church, was men's embracing, saluting, and kissing them, or any part of them, the doors, threshold, pillars, in token of their great love and affection for them."

† Speaking of beads, Staveland says, "Having named the beads, those precious helps of Romish devotion, and the Virgin Mary being sometimes observed painted with beads in her hand, some have therefore conceived them to have been of divine or apostolical origin ; but Polydore Virgil informs us that Peter the Hermit, about the year 1090 was the first inventor of them, to be as trammels, to hold their offices and devotion to a right pace. At first, says he, they were made of wood ; but "Hodie," says he again, "tantus honor calculus accessit, ut non modo ex ligno, succino, et corallo, sed ex acoro Argentoque fiant, sintque ; mulieribus instar ornamenti, et Hypocritas precipui fucosæ bonitatis instrumenti."

secure from thunder and lightning, stop all raging infections and contagions, and be as panpharmacoons against all diseases; with a multitude of other benefits and advantages detailed by the venders. Besides, it always was, as was but reasonable, in the pope's power to set his own price upon his own commodities, as best knowing their virtue and consequent value. And then such hallowed things, the dearer they were, the better and more virtual they were esteemed; the ignorant and undiscerning, looking at their high price rather than their intrinsic worth. Of the estimated value of these relics we have many extraordinary proofs." Speed, in his *Chronicle*, in the life of Canutus, A.D. 1025, tells us, that "that* king, in his return from Rome, bought, at Pavia, the arm of St. Augustin, which he gave to the city of Coventry, and paid for it an hundred talents of silver, and one of gold; a sum equal, at the lowest computation, to *ten thousand one hundred pounds*." In Lord Herbert's *History of Henry VIII.*, we are told, "that, upon the dissolution of monasteries, care was taken that, upon the surrender of any foundation, the debts of the house should be paid. Now, to one of the monasteries there had belonged, as part of their treasure, a *piece of St. Anthony's finger*, covered only with one ounce of silver; which precious relic the house, upon some exigency, had *pawned for forty pounds*. The pawnbroker repaired to the commissioners who were appointed by Henry to carry into effect the dissolution in question, and demanded his money, and expressed his willingness to deliver up the pledge. The commissioners, however, undervaluing the deposit, refused to redeem the finger of the saint, and the unfortunate pawnbroker lost the sum which he had advanced upon the relic." Besides, however, the first cost of these relics, their subsequent use brought considerable sums to the ecclesiastical coffers. They were kept, and exposed at some well known spot, and multitudes daily brought their devotions and offerings in vows and pilgrimages to them. Vast quantities of them were treasured up and preserved in cathedrals, abbeys, and religious houses, and obtained for the occupants thereof, the monks and priests, no inconsiderable† income. The following curious "ac-

* Godwin attributes the purchase of this relic to Agelnothus. In *Vita Agelnothi*, he says, "Ad archiepiscopatum electus, et ad Romam profectus, palliam a papa impetravit, et pretio porro comparavit ab eo brachium magni illius Doctoris Augustini Hipponensis episcopi, numeratis (ut loquuntur historici nostri) centum argenti talentis, et in Angliam secum reportatum, ecclesia dedit coventrensi."—*De Præsulibus Angliæ*, p. 55. Agelnothus, Archbishop of Canterbury, lived at the beginning of the eleventh century, and was a contemporary of Canute.

† The following extract from Staveley may be interesting, especially to *London* incumbents: "The consideration of the nature and use of relics, together with the images of reputed saints, the miracles and cures said to be wrought by them, and also the indulgences, pardons, and grace imparted thereby, unriddles to me a certain difficulty, which it has puzzled divers to give a satisfactory reason for; and that is, why the livings of the *metropolis* were anciently esteemed of so great value and so highly rated in the *king's books*, for first-fruits and tenths, when it is well known that the tithes and church dues there are very small and inconsiderable, compared to the livings in the country, whose certain profits, by reason of the predial tithes, far outstrip those of *London*. And certainly this was the reason, because every church in *London* was furnished either with some famous saint-image, some precious relic, some gracious indulgences, some wonderful miracle, or some other *pia fraus*, whereby and whereunto people were continually enticed to be suppliants and visitors with their

count, published by authority, of the holy relics which are manifestly to be seen in the cathedral church of Oviedo, and also of the indulgences received by those persons who assist and visit this sanctuary," will be read with interest. It is a small pamphlet, "translated from the Spanish, 1712," and begins thus:—"By virtue of this bull, be it known to all and every faithful Christian that see these present letters, that Almighty God, by his great power, ordered a certain chest of incorruptible wood, made by the disciples of the holy apostles, full of their relics, to be removed from the city of Jerusalem, in the time it was judged by King Cosdroes of Persia, to Africa; from Africa to Carthagena, in Spain; from Carthagena to Seville; from Seville to Toledo; from Toledo to Asturias, to a place called the Holy Mount; where it lay buried, from the time of the apostles till the year 1075. From thence it was brought to the church of St. Salvadore, the cathedral of Oviedo; where, by the request of King Alphonso the Great, it was opened with the assistance of the prelates of Spain, who, by reason of the general destruction, had taken refuge in that city, where several little coffers were found made of gold, silver, ivory, and coral, which were opened with due veneration, billets being tied to each relic, plainly shewing what they were. *They found a great part of the sheet that our blessed Saviour was wrapt in when he lay in the sepulchre; and the napkin that covered his face, all stained with blood, which, with all the reverence and solemnity that is due, is shewn three times every year.*" After enumerating various relics, which were discovered in the said incorruptible chest,* some of which I have subjoined, the bull proceeds thus:—"Be it known to all persons called by God to visit these most holy and most glorious relics, by the apostolical authority granted to the bishop of the said holy church, he shall pardon them a third part of the

vows and offerings. As at one church was a saint-image celebrated for giving easy travail; another gave safety to merchants and mariners in their sea-voyages; here was a cure of this disease, and there of another; so that at every church there was something virtual and peculiar, to draw customers and profits to the priests. And then London being the metropolis of the kingdom, unto which people flocked from all quarters, both natives and strangers, and none but had their special and proper designs, griefs, and difficulties, or, at least, curiosities; for which if they wanted ease and satisfaction, there, as as they were told, they might be sure at one place or the other to obtain it. But then, at the Reformation, when all these cheats were detected and exposed, and the churches cleared of them, and the priests reduced unto their standing legal revenues of tithes and church-dues, then all those city livings fell so low that the parish-dues respectively proved too small to maintain one priest; and thereupon the king and state thought good to make provision, by a decree confirmed by Act of Parliament, that the parsons and ministers of London should have a maintenance by the payment of the sum of two shillings and nine pence out of every twenty shillings per annum rent for houses, shops, &c., without which they could not have subsisted."—The Stat. 22 and 23 of Car. II. refer to the same subject.

* "A great part of the holy cross."

"Eight thorns of our Saviour's crown."

"Some of the clothes in which Christ was wrapped when in the manger."

"Some of the bread of the last Supper, and of the manna that was rained on the Israelites."

"An image of Christ crucified, in ivory, made by Nicodemus."

"One of the pieces of silver for which Christ was betrayed."

"The blood and water that came out of the right side of an image that the

punishment deserved by their sins, and they shall gain a thousand and four years and six quarantine of indulgences, and shall become partners and partakers of the sacrifices of this holy church. And also Pope Eugenius IV., (about the year 1440,) and other popes, by their bulls and apostolical authority and letters, have granted a more full indulgency to all the faithful that shall visit this holy church, truly repenting of their crimes, and with a full intent to confess at the time appointed here; which is the 'Exaltation of the Holy Cross,' in September; and when it shall happen on Friday, thirty days before, or thirty days after; and whatsoever time in each year the feast shall be, eight days before, and eight days after; which apostolical grant is to last for ever.* These are the gifts which Divine Providence has enriched this holy church of Oviedo with, to the strengthening of our most holy faith—the Christian religion. By order of the DEAN and COUNCIL of this holy church of Oviedo, these present letters are given." The following extracts from Bellarmine, on the supposed efficacy of relics, may be a suitable adjunct to the above curious, though authentic document.

E. C. HARRINGTON.

St. David, Exeter, August 2, 1843.

(To be continued.)

Christians had made, which the Jews, to shew their hatred, had pierced with a lance."

"Some of the earth on which our Saviour stood when he ascended into heaven, and when he raised Lazarus."

"Some of Lazarus' tomb."

"Some of the garment of Elias the prophet."

"Some of the forehead and hair of St. John the Baptist."

"Of the bones of the Holy Innocents, and of the three children Ananias, Azarias, and Misael."

"The stone that shut up the door of our Saviour's sepulchre."

"Some of the olive branch which he had in his hand when he entered Jerusalem."

"The stone on which Moses sat on Mount Sinai."

"A piece of the rod which Moses divided the Red Sea with."

"A piece of the 'broiled fish and honey-comb' that our blessed Saviour eat with his disciples after his resurrection."

"An hand of the martyr, St. Stephen."

"The sole of St. Peter's sandal, and part of his chair."

"The spoke of the wheel upon which St. Catherine suffered martyrdom."

"The boxes wherein St. Peter and St. Andrew carried their writings and their relics."

"There is also a cross† of most fine gold and precious stones, made by the hands of two angels, in that same holy chamber."

"One of the water-pots in which Christ turned water into wine at the marriage of Cana."

* A literary friend, who resided in Spain for some time, placed in my hands several placards in Spanish and in Latin, which he received at Oviedo, on inspecting the relics in 1832, containing an exact list of the valuable commodities there preserved. *The paper is verbatim the same as to its contents with the pamphlet which I possess, and of which I have given extracts, and was printed so late as 1831, with the view of being placed on the pillars and other prominent parts of the church!*

† A rude wood-cut is given representing "the Cross made by Angels."

THE MARK OF THE BEAST.

SIR,—It is probable I may not be the only admirer of the rich learning and philosophic wisdom displayed in *Mahometanism Unveiled*, that has travelled with fatigue and dissatisfaction through that portion of the work which treats of Daniel and Revelations, and of a supposed Eastern and Western Antichrist—viz., Mahomet and the Pope. To me, it is like an oasis of unstable sand in a green and fertile region, a long strip of Arabia Deserta stretching itself among the odorous gardens of Arabia Felix.

In pursuance of this scheme, the author* lends his countenance to the idea, (which Dr. Hales† had previously adopted from Euthemius, Feuardent, and Pastorini,) that the number of the Beast is that of the word, if such word there be, Maometis; computed as follows—

M	A	O	M	E	T	I	S
40	1	70	40	5	300	10	200—666.

Since it was good enough for John Zonaras and George Cedrenus, we are perhaps compelled to own that *there is such a word*, though there never ought to have been. And in its entity or existence it has an advantage over Lateinos. But the matter comes to this; that St. John, in Patmos, foresaw what irregular changes certain low Byzantines would make in an Arabic name, and then counted off their slip-slop (too boldly described in italics, as “*written in the idiom of the Apocalypse*”) into Greek numbers. If, however, as Dr. Hales intimates, “the celebrated‡ Euthemius, patriarch of Constantinople, who died A.D. 920,” invented this version of the Bestial Number, I should suspect that he also§ invented the Name. If so, it is no wonder he found in it the number of the Beast; for they who hide can find. Names in IS are regularly feminine. Daphnis, Bacchis, Nabis, Agis, Charmis, belong to a small and exceptive class. But barbarous names were brought into Greek and Latin inflexion, according to rule, and not to exception. Masculine names, therefore, received the terminations OS or US, ES, and sometimes AS; and good precedents will but rarely be found for the affix IS. The whole affair of Maomet-is may, I think, be looked upon as a desperate attempt to *fabricate* the Number of the Beast. It is wonderful to contemplate *what* things will find credence, and with *whom*, when the mind has received a certain bias. “It would much advance the interests of truth (as truly saith the author of *Mahometanism Unveiled*) if controversialists in general, and, above all, if Christian controversialists would learn to attend less to preconceptions, and more to facts.”

But I will go on to the Mark of the Beast, of which an original solution is offered. It is exactly|| as follows: The Beast is Mahomet-

* Vol. i. p. 228.

† Anal. of Chronol., fil. 458, 635.

‡ I do not dispute his celebrity; but do not find his name in the Biographical Dictionaries in Gibbon's index, Mosheim's index, or any other book I have at hand.

§ Dr. H. quotes no earlier authority for it.

|| See vol. i. p. 236; ii. p. 493, 494.

anism. His mark resolves itself into two marks; one for its own believers and disciples, and another for its Christian subjects and tributaries. The mark for the Beast's disciples is circumcision. And the mark for its Christian subjects is a brand or stigma that was burnt in the hands of the Egyptian monks by Asam, and of the Christians generally in West Africa, by Abdallah, (governors for the Caliph Soliman-ibn Abdulmelek,) in order to prevent their respectively evading the capitation tax. In this everything appears to be astonishing. His mark is two marks, (if so, why not two numbers, two names, two images, two everything?) and those two are heterogeneous ones. The first is no mark at all, in respect of his numerous Jewish subjects; but is impressed on all his own disciples, in all ages, and all places. While the second is limited as to space, and confined to a yet much narrower proportion of time. The former is an absolute and inherent, though unwritten, portion of the Mahometan ritual and creed; the latter never was such anywhere—not even when and where it occurred. That mark was a casual instance of fiscal severity, for which Mahometanism has not to answer. "No man (we read) might buy or sell save he that had the mark or the name of the Beast, or the number of his name." Mahometans perhaps will be said to have (in some sense) the prophet's name, and also the number of Maomet-is. But yet no man can be withheld from buying or selling under the theory of the *bipartite mark*; for that marks all men. Or, if that prohibition is to relate exclusively to the want of the first mark, we have yet to inquire in what sense compelling men to pay a capitation tax is forbidding them to buy or sell, or by what other law Mahometanism has debarred a Christian from buying or selling within the territories of Islam.

Another perplexity to me is,* that Mahomet never mentioned circumcision, and Mahometanism did not introduce it, but only retained it in the *precise form* in which Abraham gave it to Ishmael. Therefore, if it be any one's mark, it is rather Abraham's than Mahomet's. To which I may add the special circumstance, not often adverted to, that the Beast's mark is "*the mark of his† name*," as his number also is the "number of his name." But I can see in circumcision no mark of anybody's name; neither does the figure of a lion, wherewith Abdallah branded the African Christians, seem to point us to the beast's name.

But it is a more astounding difficulty to my mind to imagine how circumcision is "a mark in the right hand or in the forehead." I never can admit that it is such. There remains only this to say, that the second mark, received by the Christian subjects of Asam and Abdallah, *was* in the right hand. But whoever takes up that argument will burn his fingers, as they burned theirs. For it is distinctly written, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.

* Vol. i. p. 404, 405; vol. ii. p. 395.

† Rev. xiv. 11.

And the smoke of their torment ascendeth up for ever and ever ; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." At this rate, it would plainly result that the faithful, who received the hot iron on their hands or foreheads in confession of Christ, shall be cast into hell-fire by him as the recompence of their sufferings ; than which nothing can be more preposterous. Therefore, the mark of the Beast is not circumcision, against which damnation *is not* pronounced ; nor the branding of the confessors, against which it *cannot* be pronounced ; nor is it a combination of those two things.

The narrative concerning Asam and Abdallah is closed with this sentence (i. p. 238) :—"Can these historical facts be impartially compared with the words of the prediction, Rev. xiii. 17, and yet a doubt remain as to the fulfilment?" Those words are, "and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Elsewhere it is said, (ii. p. 494,) and at the close of the same narrative, "if fulfilments may ever be discerned by their compliance with the terms of the prediction, then was Rev. xiii. 16—18 so far accomplished by the Mahometan persecutors, Asam and Abdallah." I must own it is my opinion that no doubt can exist of the irrelevancy and inadmissibility of the proffered solutions, and that they are at manifest variance with the terms of the prediction. It is fair to add, that in these respects they are similar to all the other premature solutions of the same enigmas. But they also seem to me derogatory to that species of sanctity which really attaches to Islamism, and to all (one man expected) who were engaged in its establishment. That Arabia sent forth so many as two persons engaged in fraud and imposture, and devoid of the form of truth, seems to be as yet unproved. As the terrific curses and anathemas of the Apocalypse, to which this letter relates, are manifestly directed against the form, and most aggravated form, of human wickedness, and not against the matter of any errors and ignorances, it seems to me altogether rash to apply any of them to the devout and heroic servants of the God of Abraham in Arabia ; it seems to me tainted with a *quasi* profaneness exactly proportioned to the *quasi* sanctity of misguided devotion.

Yours, &c.,

ALEPH.*

MARRIAGE AFTER DIVORCE.

SIR,—I feel much obliged by your courtesy in forwarding the letter on divorce to the writer of the paper signed "D. P.," and I am equally so to him for his ready reply to my communication. I had not, for

* [This is either the third or fourth pretended solution of this problem which has been noticed in these pages within the last few months, as put forth in books very recently published. A work just out, "Rome as it was under Paganism, and as it became under the Popes," informs us, that "even that enigma of ch. xiii. ver. 18, which has baffled so many ingenious attempts to wrest it . . . becomes an index to the true interpretation of the divine prophecy when considered from the proper point

some cause or other, seen the May paper on the same subject, though I very seldom omit reading your Magazine. The question seemed so momentous and interesting, that I have looked more at it since I last wrote, though I must confess that I cannot as yet bring myself to allow to the full the words of your correspondent, when he says, that divorce a vinculo is "at once a violation of the canons of all Christendom, and of England in particular, and a sin against Almighty God with as great a measure of directness as any sin is capable of bearing." I grant that the canons of the church of England distinctly forbid it, and therefore it seems a bold and impious act for the state to meddle with it; but with regard to the canons of Christendom, I have not been able to find any other council but that of Illiberis quoted by your correspondent. I allow that the sense of the primitive church generally, as far as individual opinion went, would seem to have been against the dissolution a vinculo, but I cannot find, except in the instance quoted, any authoritative decree affixing ecclesiastical censure to marriages after divorce, and during the life of both parties. From the authorities to which I have been able to refer, I cannot but conclude that the ancients were divided in their opinion; many of them considering that the bond of marriage was not dissolved by anything but death, and therefore it was unlawful to marry after a divorce, though the cause of it were adultery. I hope, however, that your correspondent will not think me guilty of arrogance if I submit to his notice the authorities which have weighed on my mind, for I cannot doubt but that he who seems so acquainted with the church's opinion upon the subject has read over the authors I employ; my object is to furnish him with the line of argument which has brought me to my conclusion, in hopes that he will kindly, by his remarks, strengthen or weaken it, so that I may learn the real truth.

Now, although Origen, St. Austin, St. Jerome, St. Chrysostom, St. Ambrose, and Pope Innocent, together with many writers of that and subsequent ages, think that such a marriage after divorce is contrary to the sense of Scripture, yet the former of these admits (Orig. Hom. vii., in Matt. tom. ii. p. 67) that "there were some bishops in his time who permitted a woman to marry whilst her former husband was living;" and then he tries to make an excuse for this allowance by saying, that "owing to the infirmity of such as could not contain, they tolerated that which was evil to avoid that which is worse, though contrary to that which was written from the beginning." And St. Austin, though he does all he can to persuade men that marriages after divorce were unlawful, yet declares the error of such persons to be venial, because it was not so expressed in Scripture. From St. Jerome we may deduce that in his time it was not the custom of the Roman church to inflict any public censure upon such as married again after a lawful divorce, but only to use *what arguments she could to dissuade* men and women from such marriages till the former husband or wife were dead;

of view . . . try what is the number of Diocletian's name, and we find his number, and his alone, is 666. As Lact. tells us, de Mort. Perséc., ch. ix., his name was originally Diocles, and he resumed that same name after his abdication; therefore his proper name was Diocles Augustus, DIOCLes aVgVstVs.—Q. E. D."]

for they were crimes prohibited by the apostle, and therefore worthy of repentance. Epiphanius, too, speaks the sense of the church in his own time, where he says, plainly, (Epiph. Hæres. lix., c. iv. Paris, 1662, vol. i. p. 497, 4,) "that though the clergy were prohibited from marrying a second wife, after the death of the first, yet the people were not only allowed to marry again in such a case, but also, in case of a divorce, if a separation were made on the account of fornication or adultery, or any such criminal evil; and a man was therefore joined to a second wife, or a woman to a second husband, *the word of God did not condemn* them, nor exclude them from the church, nor eternal life, but tolerate them because of their infirmity; not that a man should have two wives at the same time, but that, being divorced or separated from the first, he might lawfully be joined to a second." Patavius freely owns that this is a full proof, in fact, of the church's sentiments at that time, only he says the matter was not then fully determined or settled *by any general council*. The Council of Arles thought men were forbidden to marry again after divorce, whilst the first wife was living, yet they did not think it so clearly revealed as to make it a high crime, and just matter of excommunication, like other plain cases of adultery: they only order that such men should *be advised* as much as might be not to marry again whilst the former wife was living. So then I cannot find (or at least have not as yet found) any canon of a council declaring the sense of the church on such matters; for although that of Illiberis handles the subject, it was but a private council, and there are consequently many exceptions and abatements in it.

In addition to all this, Constantine made a law that a man, for three crimes, of which adultery was one, might put away his wife, and marry another. Again, in one of the laws of Honorius, we find, that if a woman had weighty reasons for divorce, she might marry again in five years, and that a man might marry whenever he pleased; and if he put her away for no reason at all, *he* was to remain in a state of celibacy, but *she* might marry another man within a year. And there are several laws of Theodosius, junior, and Valentinian III., and Anastatius, in the Justinian code, which grant the same liberty of marrying after lawful divorces. True, these laws were not altogether approved by the writers of those times, but yet it would seem the ancients were divided upon the point, and treated it only as a problematical question.

As far as I see, your correspondent "D. P." has not quoted the canons of the church against which he says divorce a vinculo is such an offence. Of course, I allow the canons of 1603 to be a satisfactory point, and therefore we have nothing more to say but obey them; yet we must bear in mind that many writers affirm that the laity are not bound by the canons of 1603, though my own opinion is the contrary of this. The Council of Trent, which was not a general council, as in other matters added this also as a point of faith, thereby condemning some of her own popes and councils of later date, whom she would have us believe infallible. Pope Zachary allows a woman, whose husband had committed incest with her sister, "to put him away, and to marry to whom she would in the Lord." And Gregory III. allows

a man to put away his wife for infirmity, and marry another. The Council of Tibur says, "if a son commits incest with his mother-in-law, the father may put her away, and marry another, if he pleases." And the Council of Vermeriæ says, "if a woman take counsel with others to compass the death of her husband, he may dismiss her for the attempt, and marry another, if he pleases."

It is from these authorities (to which I have no doubt any one at all conversant with antiquity could add many others) that I have been induced to think that your correspondent's remark, that marriage after divorce is "a violation of the canons of all Christendom . . . and a sin against Almighty God," goes rather too far; inasmuch as I cannot find that the church ever did generally, by *her canons*, condemn it, though her opinion would seem to be, that it is wrong, and ought to be avoided. The testimony from our marriage service is good, as far as it goes, and I doubt not that most conscientious Christians would deem they acted most in its spirit by not marrying during the life of each other; but I think it appears rather hard to put down authority like Bishop Burnet's, (though I hold the same idea of his general churchmanship that your correspondent does,) by saying that in this instance he writes in the teeth of antiquity and truth; for all we meet with seems to be but the private opinion of individuals, the church not having *by authority* denounced the practice of marriage after divorce.

It would be doing a service were your correspondent to shew us at length the full bearing of his remark, that "in Christian courts the modern sense of divorce giving licence to marry again is quite unknown."

I must apologize for my long letter, but would beg permission to ask how I am to act in the following case, which is not very unlikely to happen to me:—A. B. is divorced from his wife, she demanding it on account of his adultery with C. D.; when A. B. comes to be married to C. D., am I liable to be punished in the ecclesiastical courts for infringing the canons if I perform the service; or should I, on the other hand, be liable to punishment for refusing to marry a couple whose banns, when published in the church, were not forbidden. I am, Sir, your obedient servant.

A SEARCHER AFTER TRUTH.

VARIATIONS OF THE PRAYER BOOK FROM THE TEXT OF THE BIBLE.

SIR,—In the July Number of the British Magazine a correspondent asks the question, why the words "of God" are left out from the epistle for the first Sunday after Easter. The true answer, no doubt, is, that the Sealed Prayer Book has them not.*

It would surprise some persons were they to take the trouble of comparing the epistles and gospels with the Bible, to see in how many places they vary. In proof of this let the following passages be examined:—the epistle for Sexagesima Sunday, ver. 26; the gospel for Quinquagesima Sunday, ver. 41; the gospel for the Sunday before

* The editor trusts very shortly, through the kindness of a correspondent, to present his readers with a full collation of the sealed Prayer Book.

Easter, ver. 13, 52; the gospel for Good Friday, ver. 21; the epistle for the fourteenth Sunday after Trinity, ver. 18; the gospel for St. John Baptist's day, ver. 66, 74; the gospel for St. Peter's day, ver. 16; and the gospel for St. Simon and St. Jude, ver. 20.

I remain, Sir, your obedient servant,

W. K. C.

POPULAR GREEK VIEW OF THE EUCHARISTIC MYSTERY.

SIR,—The following extracts may be of interest to some of your readers at the present time. They are from a little Greek book of devotions called the "Synopsis," which purports to contain, "Meditations and Prayers fit for every Christian, with other useful matter." The book being a very common one, may be supposed to contain the popular views upon the subject.

Concerning the Mystery of the Ministration, (p. 356)

After laying down in the strongest terms the doctrine of the real presence, the author proceeds thus:—

"The difference between the sacrifice which took place upon the cross, and that which takes place daily upon the altar is this—Christ, the victim of these two sacrifices, was presented upon the cross really, with blood, but upon the altar he is presented daily, and will be so till the end of the world, without blood, without dying as he then died, or pouring out his blood as he then poured it; and notwithstanding that, he presents to his Father for us both his death and his blood-shedding; yet this death and this blood-shedding are only commemorative, and are offered from his whole church, and from each individual, as a sufficient satisfaction for the remission of sins and life everlasting.

"This is that mystery which was hidden and fore-ordained before all worlds—the beginning and end of the Divine dispensation—the gathering together in one all created things—the only worthy and true sacrifice of all that we offer to God, and the one which was typified by all those of the Jews and Gentiles, which we ought therefore to reverence, and honour, and worship with the highest religion and fear."

Concerning who it is that offers the sacrifice.

"He that offers this sacrifice is Christ, and the individual Christian through Christ. For our part, when we go into the church on the occasion of the communion-service, we must do just as Christ does upon the altar. Christ offers himself to the Father for us, if we co-operate with him. He, with himself, and in himself, offers us. We must offer ourselves with him, inseparably united with him, that we may make with him one victim and one sacrifice together. He presents in this sacrifice the congregation and the whole church, if in one spirit and one love we be united in Christ with the congregation and the whole church, in order that we may make, together with Christ and the congregation and his whole church, one only sacrifice to God and the Father through the ministry of the priest.

"The priest does that visibly at the altar which Christ does invi-

sibly ; we, too, are to do for our part in our heart that which Christ does invisibly, being joined with him invisibly, and following his direction. We are to be joined, too, visibly with the priest, to do with him what he does, and to say what he says, following his Divine service and his direction. Finally, when we come into the church, we must be prepared with those things that are necessary to the sacrifice, that we may be able to work with Christ—that is to say, we must purify beforehand our hearts, our thoughts, our souls, and bodies ; for whoever comes into the church without such a preparation, indiscriminately, with unpurified soul and heart, in a habit of sin, without contrition or aim of repentance, such an one enters it in order to insult and tread under Christ and his holy mysteries, and instead of sanctification and blessing he will get a most heavy judgment, and the curse of God, as that useless servant did who came to the marriage and the Lord's table without a marriage garment. Let us, then, seek after that good thing with which we are to be joined—namely, Christ, who is altogether holiness and altogether purity."

D. J. HEATH, Trin. Coll. Camb.

THE USE OF ROMISH BOOKS OF DEVOTION BY MEMBERS OF THE CHURCH OF ENGLAND.

SIR,—As one of the class addressed, I have read the sermon preached by Mr. Sewell before the University of Oxford, on the anniversary of the Restoration, and just published under the title of "The Duty of Young Men in Times of Controversy." There is no passage in the sentiment of which I more cordially concur, and the advice of which I would, for myself, more dutifully follow, than one which I will extract from page 31 :—"Above all, let us avoid the use of books of devotion which belong to another communion not at unity with our own. We do not need them. God has not been so sparing of his bounties to the church of our fathers—our fathers of the earliest ages, and our later fathers of this country—that we should be compelled to seek for waters of salvation in a strange land."

I have seen with regret the necessity which exists for some such reproof as this. It has been a *growing* necessity, and I have grieved over it as I would ever grieve over the growth of a spirit of undutifulness and disloyalty to our holy Mother. We have had of late sadly too many translations and adaptations from sources which the loyal English churchman cannot but regard with suspicion. I do not mean to assert that the editors of these manuals of devotion have not endeavoured as much as in them lay to purge the fine gold of Catholic truth from the dross of Romish error, before placing them in the hands of their fellow-churchmen. But there is danger—imminent danger—in all such undertakings. Not to speak of the different degrees of pruning which different men may think such originals require, the poison of error is too insidious and subtle for the inexperienced eye of youth to detect ; and of Romish errors it can scarcely be said of any one, however *well* up, that it is not the deadly excrescence, or

the wicked perversion of some beautiful truth—of such truth as in its purity speaks to the noblest and best feelings of the regenerate heart. And there is often so much of the native beauty of truth left which the crust of error cannot hide; and these errors are so commonly adapted to the weakness of our nature, so indulgent to the feeble "faith," so charming to the wayward "sight," that while youth is, from the warmth of its feelings, most *exposed* to the error, it is from the immaturity of its judgment and the limited extent of its knowledge, the feebleness of its spiritual strength and the weakness of its spiritual sight, least able to *discover* such error, and to *avoid* it. The work of analysis, the separation of the true from the false, of God's will from man's fancy, of that which is acceptable to the Worshipped from that which is only pleasing to the worshipper, this is a work which requires a more chastened imagination, and a more vivid spiritual perception, whereby to "discern the spirits whether they be of God," than commonly falls to the lot of *young* men. And surely they who, innocently I will believe, and from good motives, address themselves to this natural weakness, and so increase the difficulties of the young, and place further stumbling-blocks in their way, have much to answer for. Far better teach them to act up to what they have than indulge them in unprofitable yearnings after what, if obtained, might lead them into the sins of heresy and schism; better teach them to receive with thankfulness the food which their Mother has provided for them than lead them to seek it in the house of strangers. These are so many reasons why we should "avoid the use of books of devotion which belong to another communion not in amity with our own." But, further, "We do not need them." Is not our own Book of Common Prayer witness sufficient that "God has not been sparing of his bounties to the church of our fathers"? Therein have come down to us the prayers in which "our fathers of the earliest ages" sought of God *strength* to nerve them for all the perils and dangers to which they were subjected, and under which they died for the truth's sake, and *grace*, which carried them through the trials of earth to the glories of heaven. No man knew its worth better than the martyr Cranmer, and he pronounced concerning it that "no man could mislike that godly book that had any godliness in him joined with knowledge."* And Grotius (whose witness cannot be suspected of partiality) thought "it came nearest to the primitive forms of any liturgy in the world."† Not, however, to multiply quotations, I add but two others from works which those who are most open to censure on the ground taken in this letter will have the least disposition to find fault with:—"Our Prayer-Book," says Mr. Newman, "is acknowledged on all hands to be of Catholic origin."‡ And Dr. Pusey says, "We have or may obtain to ourselves when we will, everything which is catholic in the whole church: our Liturgy has deep devotion, and is free from everything un-catholic. We may well shrink from

* Quoted in Blunt's *Hist. Reformation*, p. 219.

† Grot., quoted in Comber, *Pref. to Short Discourses*. Ed. 1668.

‡ Tract XC., page 4.

parting with the 'inheritance of our fathers,' for its own sake, even if it could be done without sin. The path of duty is clear to humble and dutiful minds, who have ever been trained in the old ways; there are marks enough, we doubt not, for all in the end, who in patience and self-discipline wish to know God's will that they may do it."*

And while Mr. Sewell is counselling to moderation at such a time and in such a place, what does he? Does he *ipso facto* abandon in the hour of evil report "those good men to whom, under God," as he himself says, "the church is mainly indebted for the first revival of its principles and authority in this day"?† No; but he comes forth to protest against the "vicious extreme" to which those "principles" have been and are being urged by "young, undisciplined, intemperate minds." It is to insist on the principle with which those good men set out, it is to prevent our losing sight of the object which they had in view when they commenced the labours which, humanly speaking, have been attended with such wonderful results. In the advertisement to that volume of true poetry hallowed by true piety, which, in a recent celebrated tract, is spoken of as "the unknown dawn and harbinger of the re-awakening of deeper truth,"‡ it is declared that "the object of the publication will be attained if any person find assistance from it in bringing his own thoughts and feelings into more entire unison with those exemplified in the Prayer Book."§ So, therefore, they who are not content with this "sober standard of feeling," and seek for others, must not plead for their undutifulness the authority of those whose teaching they profess to follow. Whole pages might be quoted from Dr. Pusey's "Letter to the Archbishop of Canterbury," in reprobation of the error into which they have fallen.|| But supposing there may be *some*—they must be *few*—portions of the Prayer Book which it is desirable should speak in a more catholic tone, it is very questionable whether the means taken are the fittest for remedying such imagined defects; whether the antidote which is caught at with such avidity is not a worse alternative than the disease which appears *so* "yellow to the jaundiced eye;" for even the world's philosophy would teach us, if we would only listen to it, that we should

" — rather bear those ills we have
Than fly to others that we know not of."

It is agreed, then, that the bulk of the Prayer Book is of primitive origin, though we are not without witness therein of God's bounties to our later fathers of this country." But if we *still seek* for other manuals of *private* devotion, have we need to prefer *any* to those which have been given to the church by Cosin, and Laud, and Andrewes, and Sutton, and Taylor, and Ken, and Patrick, and Lake, and Beveridge, and Wilson, and Kettlewell, and Comber, and Nelson,

* Letter to the Archbishop of Canterbury, p. 18.

† Preface to Sermon, p. 1.

‡ Dr. Pusey's Sermon on the Eucharist, Preface, p. vii.

§ Advert. to Christian Year.

|| It is also reprobated in the sermon preached by the Bishop of Salisbury before the Society for the Propagation of the Gospel, at their anniversary in 1842.

and Blomfield, and Hook, and a host of worthies, living and dead? Shame on those who thus leave "angels' food" to go whither their own hearts lead them! "We are not better than our fathers;" let us bear to be what Hammond was, or Andrewes, or Hooker,* or holy George Herbert, who, on his deathbed desired to have offered up for him "the prayers of his Mother the Church of England," for, said he, "no other prayers are equal to them."† Who, then, art thou that spurnest the food of which *they* did eat and were filled"?‡ "Art thou greater than our fathers, who gave us the well, and drank thereof themselves, and their children"?§

And now may God lead us seriously to lay these things to heart, and grant us grace that "we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may *with one mind and one mouth glorify him*, through Jesus Christ our Lord. *Amen.*"

I am, &c.,

A YOUNG MAN.

THE TEMPERANCE PLEDGE.

MY DEAR SIR,—Has it ever occurred to you (for I find it has not to many of my brethren) that the Protestants to whom Father Matthew is administering the pledge are cutting themselves off, and are, I suppose, meant to cut themselves off, from communion with the church of England? It is probable that too few of them have ever been communicants; but in the minds of those who have been, or of others whom it may be the next step to persuade that they should be, it will be natural that a scruple should arise which can only, but easily, be met by their communicating with a church which does not offer the cup to the laity.

I am, Sir, yours &c.,

CLERICUS.

[A CLERGYMAN in the south of England has actually published a pamphlet requesting his churchwardens to procure unfermented wine for the sacrament, thus endeavouring to meet the case suggested by Clericus. The following ballad, sent to the Editor some years ago, may throw some light on this matter. In it the religious and political objects of the temperance movement in Ireland are fairly confessed. The original is headed by a cut of St. Patrick standing in a cross between four crosses.]

"ST. PATRICK TEETOTALLER'S PATRICK'S DAY.

"You sons and you daughters of green Erin's nation,
By habits addicted to frail dissipation,
Attend to a true, but a simple, narration,
To drunkards a terrible warning.
Once a-year, Paddy's day, our joys we express
On a subject more pleasing, the song we'll reverse,
Invitin all those that cause Erin's distress

* Tract X.C., ut *suprà*.

† Life of Herbert, by Izaak Walton.

‡ Mark, viii. 8.

§ John, iv. 12.

To abandon their crimes and their intoxication,
That brought on this country such foul degradation,
Father Mathews calls on you by Heaven's inspiration—
Boys, take his advice and reform.

"Saint Patrick's day, be it ever remember'd,
The year 1840, our tee-total banners
Resounded in splendour,
Rejecting all feelings of party.
The los sheep their shepherds all heard it with pride,
And roll'd in their flocks like a lovely spring tide,
The spell of the devil to cast a one side.
It was awfully grand to behold the procession ;
For tongue or for pen it out-rivalled expression,
Animating the heart of each creed and profession,
On Patrick's day in the morning.

"The city of Dublin produced an example,
On vice and intemperance all Irishmen trample ;
Our clergy the people commands from the temple,
The Catholic faith to adorn.
How reviving it was the sweet banners to view,
Ornamented with flags of green, white, and blue,
They shew'd no distinction of colour or hue ;
But all, like good Christians, in friendship united,
To witness the scene our blessed clergy delighted,
While the publicans all appear'd sorely affrighted,
On Patrick's day in the morning.

"Our national airs they were play'd with such merit,
While the band march'd before to keep up our spirit,
What a change in the dear native land we inherit,
To Ireland a blessed reformation.
On a Patrick's day, it is known, heretofore,
That fighting and quarrelling infested our shore,
But the people, thank Heaven, are enlighten'd once more.
By the clergy's exertions we're taught to be sober,
The publican's charms are fairly done over,
And Paddy for Granua her rights will recover
On Patrick's day in the morning.

"The names of our clergy to us are endearing ;
There's Father O'Connell, the splendour of Erin,
The road to salvation for us he's preparing :
The Lord be his guide, night and morning !
In ages to come, Father Yore we'll esteem ;
From snares of proud Satan our souls he'll redeem,
An island of saints once more we'll be seen.
The land was polluted by drink and temptation ;
Sobriety will make it a free, happy nation,
No more on our faith will be cast imputation,
That long was degraded in scorn.

"Irish females, your deem'd the pride of the creation,
Be sober and steady upon every occasion,
And prove by example you'll conquer temptation,
And shew you're the daughters of Patric.

Your husbands, sweethearts, and brothers inspire
 Our clergy to join on the temperance plan.
 Entwine round the shamroc, let each love his neighbor,
 Keep sober, and a blessing will crown your endeavour;
 May the priesthood and people cement all together,
 On next Patric's day in the morning!"

CHURCH OF STEEPLEHOUSE IN THE WEST.

SIR,—We left the lord of the Priory and several of his brethren in the watch-house, because they would not publish the decree legalizing the kidnapping of children. Of course, they got out again in due time, when the judges pronounced them innocent. But in the interim strange events were in preparation. I should premise, however, that, badly as they had been treated by the lord-lieutenant, (he was a Mr. Stuart,) they never wished to do him any injury in return, and were punctual in all the duties that devolved upon them, as to the holding of the estates of the castle; and particularly annoyed when, a little while after, they saw the country people going along with some strange looking varlets, who kept urging them on to hoot before the castle windows, and try to alarm the owner. Sure enough they did make a pretty noise, and so completely effected their purpose, that presently after, Mr. Stuart slipped out of a back door, and you might see him scudding across his own fields as hard as he could go. It was not only the noise of the mob that terrified him. Strange reports reached his ears, of portents on the shore. Often when tempest and twilight came hand in hand over the ocean, and the wave that burst on the mariner's bows swept along his deck, as he watched the blast on his storm-sail, and the blue lights on his mast, a spectre-ship, with every inch of canvass set, was at his side; and the louder the wind howled, the more gallantly went she. Many a tar, who never quailed at the battle or the breeze, trembled to see the Flying Dutchman, and his children crept closer to him, when at Christmas time he told the story. Now, whether it was this celebrated mariner or not, report went that the spectre-ship was come to England, to carry away the wicked lord-lieutenant. Certain it is, that Miss Stuart had married a foreigner, and it was her husband who created this alarm.

The Flying Dutchman finding Mr. Stuart gone, took immediate possession of the castle, and sent a message to the lord of the Priory, whom he addressed in a very condescending style. He said he was sorry for all the trouble that there had been about kidnapping, but that no one could tell how much better it was to let children have their own way, than to train them up in the way they should go; not that he wished at all to kidnap or steal any man's child. They might do with their own just as they liked, but he could not bear to hear of the dear babes' puddings been taken away, because they preferred Mother Hubbard and Jack the Giant Killer to their Catechism and the Whole Duty of Man. He proposed comprehending these admirable compo-

sitions in the circle of Education, and allowing every child to take such part of it as he liked best, and go where he liked, and when he liked, to learn it; "for," said he, "'tis your being so strict that causes all the kidnapping. My mariners will put it down effectually. In the meantime you must do homage to me for the lands you hold of the castle, as I am now your superior lord."

"Indeed!" said the astonished owner of the Priory. "Is my old friend dead (for, however ill he has used me, so I shall always call him), and is his infant son dead, too? I am truly grieved to hear it."

"Sir," said the Flying Dutchman, "the late holder of this estate is, in the strictest sense of the term, defunct, and I am his son-in-law. Whatever, therefore, is lawful for his son to do is lawful for me; I lawfully claim the homage you owe to his son on his demise."

He spoke to one who was an old man, and had forgotten his logic; but he began to think whether this was a *petitio principis* or a dilemma.

"I can only say, sir," proceeded his new neighbour, "that you had best make up your mind, or some of these stormy nights my brave crew may chance to come ashore and ill treat you."

The lord of the Priory began to remonstrate. He did not wish to talk about the child-stealing—it was a sore subject; but for the homage, he had sworn to Mr. Stuart, and he could not enter on an opposite engagement while he or his son should be alive. He did not wish to be contumacious, but he had lived long, and would not die with a broken vow upon his soul.

"Take a little time to consider, sir," said the Flying Dutchman. "This is the land of liberty, and every one has a right to break his promise."

The lord of the Priory kept his word, and the Dutchman executed his threat. The former left his mansion leaning upon his staff, and offering no resistance; but such a party of his relations and tenants accompanied him, declaring they

Would bow not to the rising sun,
But hold to him whose course was run,

as very much annoyed the stranger.

So matters went on until the sessions, when fresh vexations were in store for him. Though the Churches had not much to do there, now that the affairs of the taxes had been settled, they always went upon these occasions, and met the justices. As soon as they arrived this year, they found that the Flying Dutchman had got some friends among them, who immediately began boring them about the kidnapping and comprehensive education scheme. They, on the other hand, could talk of nothing but their friend of the Priory, and how sad it was that the old gentleman was not there. Why should not he come; they could do nothing without him? And then they began to discuss the last new novels, and say what trash they were. But whether they talked about the old lord of the Priory or the new novels, their talk was very disagreeable to some of the gentlemen present. The next heir to that estate willingly did homage to the Dutchman, and took possession; but the old lord said he was a thief and a robber, or at

best, a receiver of stolen goods, and having sons born to him in his old age, impressed it strongly on their minds, that they were very wicked people who kept them out of their estates. And this was the worst thing I ever heard of him ; for though, no doubt, he was infamously used, he had no business to talk so. How could anybody be sure of his own estate for an hour, if possessions unjustly obtained might not be justly transmitted ?

Now it chanced that some of the new Priory people, especially one Toadly, had a decided turn for novel writing, and as the old line of the Churches hated them pretty considerably, they made no scruple to criticise their works. They even said they had a right, when they came upon business, to have a stop put to such public violations of decency, for they denounced the books as immoral and irreligious. The lord-lieutenant, however, enjoyed them much, declaring they were very funny and original, and he would contrive to reward the authors. On this, the new lord of the Priory observed, he thought them witty, but the gentlemen in the parlour could not take them in. They retorted that they would not be taken in by them. The lord-lieutenant admired them, because they said how it was quite right for any one at the castle to turn out any owner of the Priory that they did not like for a neighbour ; and he did not see, poor man, that the very same rule would hold as to himself, his heirs, and assigns.

Well, they went on quarrelling for a few years. Nothing could the gentlemen in the parlour talk of, but these novels. Oh, how they abused them, and all who wrote them, and mourned for the old lords and their children, who went about begging their bread. At last, however, he of the castle resolved to stop their mouths. About a hundred years ago a message came to them, that they had better go about their business ; and ever since, when the gentry come together at sessions, the notices are sent them as before ; but if any go, they are bid hold their tongues and start home again—if they don't !—They never stay to hear the threat out, for they know it is not empty.

CURIOUS EXTRACT.

SIR,—I send you an extract which I have lately met with in an ancient author, thinking it may prove interesting to your readers. As I cannot anticipate any doubts being raised of my fidelity as a transcriber, I deem it unnecessary to add a reference.

Your obedient servant,

PISCATOR.

“*Audivi quia olim erant duo homines vicini, quorum alter erat Romanus, alter autem Anglus. Et uterque horum hominum habebat domum in solido saxo fundatam, sed propter lapsum temporis, et maris aggressiones, multa arena circa fundamenta domuum accumulata erat. Et audivi quia ille homo (Romanus scilicet) solebat ex domo sua quotidie prodire, et cum senis easset, et non clare cerneret, diceret ad circumstantes qui arenam mirabantur, ‘Arenam vocatis illud ? quin totum est solidum saxum ; et vos nisi creditis cremabimini.’*”

Alter autem homo et ipse circa domum suam ambulare solebat, et cum arenam videret, putabat id esse domus sue fundamentum, et patrio sermone protestans, perque D. Martinum (ut est mos Anglorum) jurans, 'Stulti' inquit 'Super saxum, si velint, ædificant; mihi autem potior et solidior videtur arena.' "

NOTICES AND REVIEWS.

An Essay towards the Conversion of Learned and Philosophical Hindoos; to which the Prize offered through the Lord Bishop of Calcutta has been adjudged by the University of Oxford; with Notes, &c., by the Rev. J. B. Morris. 8vo. Rivingtons.

DIFFICULT and embarrassing to a degree must the author of this essay have found his undertaking. The execution of it can only be tested effectually by its results. But the writer has evidently set about it with a clear perception of the obstacles with which he had to contend, and what is better, a full persuasion that it is not by rhetoric and logic that men imbued with deep hereditary prejudices are to be made Christians; but by the agency of holy example and intercessory prayer. Hence with a few exceptions, such, for instance, as an account of the doctrine of the Trinity, as contrasted with the Brahminical theory of divine existence, Christianity is seldom expressly brought forward, and only such preliminary difficulties solved as arise from the fact that Hindoos are in the possession of very ancient Scriptures for which Christianity requires that they should substitute the Old Testament.

The plan of the work is a dialogue, in which many of the Brahminical doctrines are examined with much ingenuity and learning. Lawrence, the Christian speaker, has just returned from a tour in the Himalaya mountains, which he suggests to have been in the vicinity of the source of all primeval tradition. This leads Rādhakāut, the Brahmin, to a conversation, in which it is admitted that the Vedas embody a considerable portion of such traditionary knowledge. A comparison of these writings with the Pentateuch follows, which the Christian regards as the exponent of all such lore. The argument is exceedingly well conducted, from an assumption of the truth of all in which the Hindoo, Chinese, and Mosaic books agree to the truth of these last as explaining and illustrating, or entirely superseding the others. The omission of any mention of the immortality of the soul in the Pentateuch is neatly answered. These writings were penned in an age and nation where there is the highest probability that no one doubted the doctrine; may not the omission, then, have been occasioned by the fact that they date before the time when it was necessary to inculcate it as a matter already doubtful in the Vedas. The second dialogue resumes this topic, and it is during its progress that the mind first becomes impressed with the mass of well-digested theories, each requiring a specific treatment, which oppose themselves to Christianity in India. One of these Mr. M. is driven to combat, partly

on the ground that it explains too thoroughly the difficulties of men's present moral state to be probably true in a world where everything runs up into a mystery. It is perhaps a very just observation, but when brought to a person who believes that the system in question is truth divinely revealed, and the Mosaic an old tradition, one cannot be very sanguine as to the result, even should the argument be helped out by such performances among Christian ascetics as Hindoos are accustomed to witness among Fakeers; performances which he considers have greatly contributed to counteract the evils of the Brahminical creeds, (p. 143.)

It is impossible here to follow Mr. Morris through the mazes of his argument on the relations of the soul to matter, the metempsychosis, human responsibility, &c., but it is easy to see that it is a work which must be valuable to clergymen intending to labour in India, if merely in opening their eyes to the kind of preparation they ought to make. Whether the Bishop of Calcutta will very much admire it, whether, indeed, he will like any better than the writer of this notice many passages sanctioned by various fathers, yet forming, as he conceives, part of that debris not again to be mixed up with their holier and better lessons, is another question. It is not for the purpose of censure, however, so much as illustration, that the following is adduced. Should it fall into the hands of a Brahmin who has previously been conversant with a different kind of theological education, it will astonish him:—

“I fear, Rādhakāut, exceedingly now I have to answer you that question; for the other questions which you have asked me concerned the nature and destinies of man, but this will lead me to speak of him which was and is and is to come. And these holy pearls cannot without danger be thrown before the unsanctified discretion of you that are heathens. I trust, then, that it is as an earnest inquirer that you ask, lest I should incur inexpiable guilt by divulging them to one who is not in earnest.”—p. 362.

Two Treatises on the Church. The first by Thomas Jackson, D.D.; the second by R. Sanderson, D.D.; to which is added, a Letter of Bishop Cosin, with introductory remarks by the Rev. W. Goode. 12mo. Hatchard.

THE object of the prefatory remarks, and the treatises which follow them, is to shew how far the present disciples of Mr. Newman and Dr. Pusey have departed from those divines of whom they have spoken in times past approvingly, and with whose principles they have been supposed, and may have once supposed themselves to coincide. As an argumentum ad hominem, this republication is unanswerable; but all parties are beginning to feel that the Anglican Fathers can be quoted only as protestants and papists alike quote the primitive. All are good authorities when they agree with the quoter, and only troublesome people when they oppose him.

Yet there are some points on which the modern divines are better instructed than they whose names they claim as supporters. While men write with a special purpose, desiring to carry some point, they will be sure to say things which will bear a construction differing widely

from their cool opinions; and their opinions themselves will be biassed by the position they find themselves called upon to defend. The validity of presbyterian ordination—the subject of Bishop Cosin's letter—is one of these; and it is really curious to see a man like him treating it simply without its practical complication—the case of orders where the ordainers had not received such as even a priest might be supposed to give.

Of Jackson's treatise, its ability and orthodoxy are about upon a par, and neither appear to be of the highest character. From the adroitly-selected quotations in the introductory remarks, he would be thought more lax than he is, but the whole essay seems to be founded on half a truth. The tendency of the principles which have recently been so much inculcated may perhaps have been to confine the operations of God's Holy Spirit in man's heart to the divinely appointed channels, and exhibit the unity of the church as a mere result of the mutual dependence of its members. The tendency of this treatise is to exhibit that unity solely as a result of spiritual thought and feeling towards Christ, by which each being united with him is so joined with his church. Few have had sufficient boldness or temerity plainly to say that there are states of heart and mind which always place a man in the soul, if not the body of the church, which, if they allow him to err, prevent him from being a heretic, and give a kind of validity to the most invalid and culpable ministrations. Hence, then, it became necessary for them to defend such ministrations as best they might, and bolster up foreign communions in irregularities which issue uniformly in the loss of that interior life which alone can make their position hopeful, and which might perhaps have been remedied long since had the church of England, instead of complimenting and coquetting, borne witness faithfully against them.

An Inquiry into the Merits of the Reformed Doctrine of Imputation. By Van-brugh Livingston, Esq., recently a member of the Protestant Episcopal Church. Casserly, New York.

THERE is an introduction of twenty closely-printed pages to this book by the popish Bishop of New York, Dr. Hughes, full of misrepresentations and falsehoods, with gleams of a better spirit here and there, which make it not improbable that they are the fruits of utter ignorance—not wilful deception. Thus we are informed that “pauperism” was “unknown in” England “during catholic times,” p. vii. “Protestantism has produced no institutions for the welfare of mankind,” p. ix. “Protestantism has never been able to inspire this heroism into a single member of her communion,” (the heroism of a sister of charity,) p. x. But to pass from the preface to the work. It is employed in destroying the doctrine of imputed righteousness, as too generally embraced by protestants, or, as Mr. Livingston expresses it, forming “the cardinal feature and basis of the protestant reformation;” a doctrine which he correctly enough regards as logically, if not practically, destructive of holiness. Now, so far from this doctrine being a cardinal point with English protestants, it is one which many of them can discover nowhere in the church's formularies. And so far from being compre-

hended in justification by faith alone, as opposed to a compound righteousness made up of man's and his Redeemer's, the soundest members of our own church would be very ready unequivocally to reject the implication as unwarrantable. Mr. Livingston, however, too justly illustrates the tendency of this doctrine, as shewn in the reasonings of those who adopt it; for the church of England has professing members well prepared to follow their principles of interpretation to the legitimate conclusions, and accept as sound doctrine Mr. L.'s *reductio ad absurdum*.

"In the same way, also, whether it be said, 'Unless a man be born of water and the Holy Ghost, he cannot enter into the kingdom of God;' or, 'Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you;' or, it is 'God who justifieth;' in the same way, we repeat, might men, on such a principle of imputation as the above, affirm, with equal consistency, that all these things are not so meant as God has actually said, but that they are only and simply so accounted!"—p. 66.

Alexander Knox has much the same sentiment, when he observes that an imputed heaven and imputed happiness is the proper reward for imputed righteousness.

Memoirs of Ernest the Pious, First Duke of Saxe-Gotha, Ancestor of his Royal Highness Prince Albert. By the Rev. J. Lathbury. 12mo. Parker.

A GLANCE at the subordinate characters in those stirring scenes, when the contest for Lutheran principles engaged the swords of soldiers as well as the pens of scholars, is seldom uninteresting. In this light the subject of this memoir, when serving with his brother Bernard, furnishes, however, no very fruitful subject for a biography. When seated as a sovereign in his own dominions, however, he forms the very beau ideal of an Erastian monarch. Pious, anxious for the spiritual welfare of his people, and contributing to it by that mighty means, a holy example and virtuous companionship, he supposed that in his proper person he could sustain the duties which the church has laid upon her bishops, and that the clergy could only be kept faithful to their duties by a perpetual lay supervision. His worthy and amiable descendant is better taught.

Sacred Poems. By J. E. Reade. 8vo. Saunders and Otley.

It is a very repugnant office to take up a book where there is much to be commended, and seize upon some blemish by the exposure of which an author may be wounded and no one benefited. Here, however, is one poem against which it is absolutely necessary to lodge a protest; it is long and deliberate, and treats the wife of Jael, pronounced by the inspired prophetess, "Blessed above women that dwell in the tents," as a cruel and heartless murderer. There is a note, moreover, defending this view of the case by an observation, stating that this murder is nowhere expressly enjoined by divine command. It is not; yet there is but one way of reconciling the divine blessing on Jael with the immutable rules of morality, and that is by supposing the invitation given in good faith, and the deed done in

execution of a divine command, in which case the implements used are strikingly illustrative of the spirit in which it was performed. However, it will always remain a trial of faith to the conscientious Christian; and such poems as these of Mr. Reade's are most mischievous, if they foster the natural impression made by the sacred narrative against one who received the divine blessing expressly for the part she enacted there. A few passages of very considerable descriptive power occur among the miscellaneous poems.

"**THE Advantages and Disadvantages of the Feudal System,**" a Prize Essay, read in the Sheldonian Theatre, 1843, by H. B. Barry, (Vincent, Oxford,) is an interesting dissertation on an interesting subject, and ranks very well among productions of the kind. It is written with clearness and spirit, and shews as much information as could in any fairness be expected. "**The Blessedness of the Dead which die in the Lord,**" a Funeral Sermon on the death of the Rev. E. Blencowe, by the Rev. F. M. Knollis, (Rivington)—an earnest, an affectionate address to a flock, which appears to have lost a faithful and beloved pastor. "**The Eucharistic Presence Real not Corporal,**" in two sermons by the Rev. G. E. Biber, (Rivington.) As long as a disposition exists to define the manner of Christ's presence in the Eucharist, it must be expected that there will be preached and published discourses shewing how it is not. We wish the matter could be let alone; but if it must be discussed, Dr. Biber appears to do it temperately and advisedly. An Engraving of a Bird's-Eye View of Oxford has been executed by Mr. Whitlock, and published by Mr. Ryman. It is very much in detail, and has all the interest of a panorama.

MISCELLANEA.

EXTRACTS FROM A CHARGE DELIVERED TO THE CLERGY OF DUBLIN AND GLANDELAGH, JUNE, 1843, BY RICHARD WHATELY, D.D., ARCHBISHOP OF DUBLIN.

How very objectionable I consider the present state of the law as regards dilapidations, you are, I believe, most of you aware. And I believe also that most of those with whom I have conversed on the subject coincide with me in opinion.

Some of you must be aware from your own experience, and others from what has incidentally come to your knowledge, how frequently it happens that glebe-houses are left in such a state of grievous disrepair as to entail on the out-going tenant or his family (too often a family in very straitened circumstances) a most burdensome expense, of which the greater part might have been altogether spared by a little timely attention; the building having been suffered to go to decay for want of a small but immediate repair; either through the thoughtlessness of the occupant, or his ignorance of all that relates to buildings, or from other causes. And the succeeding incumbent, so far from gaining by what another thus loses, is exposed sometimes to a loss

himself, and, at any rate, to trouble, perhaps to litigation, and (what is of great importance to the parish as well as the minister) to a most inconvenient and often costly delay in entering on his duties as a *resident*.—p. 6. . .

What I wish to mention, however, respecting this matter on the present occasion is, that I have, while in England, discussed it with most of the bishops, as well as with others of the clergy; all of whom seem to be fully impressed with a sense of the great inconveniences and evils of the existing dilapidation laws, and of the great need there is of a fundamental change in them.

I have left in the hands of one prelate, whose diocese is among the most extensive and important, a rough sketch of such suggestions as had occurred to myself; chiefly with a view to call forth whatever improvements or substitutes might suggest themselves to others.—p. 7. . . .

Those who look merely to the evils or dangers which are around them or just before them, will naturally direct all their efforts towards the counteraction of these; and in so doing will be very likely to overshoot their mark, and to prepare the way for, or at least not duly guard against, the rise of a new set of evils of an opposite character. They will be likely to inculcate with due assiduity, but not with due caution, whatever just principles they find forgotten or neglected, and unduly to disparage or keep out of sight such as have been carried to an erroneous excess; and, in short, to look exclusively to the tendency of the *particular persons* before them to this or that particular extreme, making no allowance for the tendency of *mankind* in general towards extremes, and towards a change from one extreme to another, by "mistaking reverse of wrong for right."

Human society, resembling as it does a sea that is subject to tides, requires allowance to be made not only for the current which is actually flowing, but for that which is to succeed. The thoughtless multitude, who are ready followers of each prevailing fashion, resemble floating planks, which drift to and fro with each flux and reflux of the tide. A mariner of the smallest degree of prudence will, on perceiving that the tide which sets at the present moment is driving him out of his true course, exert himself by sails or oars to counteract its force. But if he think only of this, making allowance solely for the existing tide, and none for that which is to succeed, he will find his vessel eventually carried away from its right course, even through his own efforts to preserve it.

As for the particular extremes of different kinds, which in these times it is especially important to guard against, and the principles on which we should proceed in taking precautions against them, it will not be necessary to detain you by any observations on these points, because they have been so recently and so fully discussed by me on former occasions, in charges and other discourses, which have been either published, or printed for private distribution. I will only take occasion to remark in conclusion that in several of those discourses, and also in my private communications with many of you, I have had occasion to allude to several points both of doctrine and practice on which almost every one would say there may be and *ought* to be, something settled, determinate, and uniform in any one church, for the avoiding of dissension and perplexing doubts; and on which, nevertheless, disagreement, and doubt, and even vehement controversy, do prevail. Some points there are which one person would wish to see decided in one way, and another, in the opposite way; and yet both may agree that a *decision* ought to be made, one way or the other. Some points, again, there may be which one person might think had better be left at large, and which another may think of sufficient importance to call for decision and for uniformity; but yet both I suppose would agree that it should be decided *what* things are, and what are not, left at large; that if uniformity be not requisite in every point, at least it should be determined wherein it *is* required, and wherein not; so that clergymen and other members of our church should not be left, as now, not only to differ in

many points capable of determination, but to reproach one another with those differences, as *departures from what essentially belongs* to that church.

These mutual reproaches do indeed imply necessarily a conviction in those who throw them out, that those points in respect of which they censure others are such as are already decided by our church; since otherwise they could not complain of their opponents as not only erroneous in opinion, but *unsound churchmen*; but *what* that decision is, it is manifest, from the very existence of these mutual complaints, is not so clearly and authoritatively set forth as to preclude all controversy.

It is in vain to say that such and such points *ought* to be considered as fixed and decided beyond all dispute, when it is a notorious fact that differences respecting them do exist, and when the opposed parties who agree in maintaining that our church *has* given a decision, claim, each, that decision as on their side, and thereupon denounce their opponents as at variance with the church.

Many persons look with considerable interest to the declarations on such matters that are from time to time put forth by bishops, in their charges, or on other occasions. But on most of the points to which I have been alluding, a bishop's declarations have no more weight, except what they may derive from the deference paid to his personal character, than any anonymous pamphlet would have. The points are mostly such as he has no *official* power to decide, even in reference to his own diocese; and as to legislation for the church, or authoritative declarations on many of the most important matters, neither any one bishop, nor all collectively, have any more right of this kind than the ordinary magistrates have, to take on themselves the functions of parliament.

That the existing state of things in these respects is neither creditable nor safe for the church, but is pregnant with scandal and danger—a scandal and a danger which are daily augmenting—has long been, as you are well aware, my own conviction. And I could not enjoy a quiet conscience, if I thought that anything within my power had been left unattempted towards obtaining a remedy.

Whether a like responsibility rests in any degree on other members of the church who may have arrived at a like conviction, is what I wish you most seriously and anxiously to consider.—pp. 18—23.

EXTRACT FROM A CHARGE DELIVERED TO THE CLERGY OF
THE UNITED DIOCESES OF OSSORY, FERNS, AND LEIGHLIN, IN
SEPT. 1842, BY JAMES THOMAS O'BRIEN, D.D., BISHOP OF OSSORY,
FERNS, AND LEIGHLIN.

But though parochial visiting is capable of yielding these signal advantages, and others too of the same kind, yet it is not to be disguised that it is hard to draw them from it. Some positions throw more difficulties in the way of making it an effective instrument to its end than others. In towns, for example, speaking generally, the difficulties are greater, often far greater, than in the country. But I intend only to notice one general difficulty which affects all places, and which all therefore have to encounter. I mean the difficulty of pursuing at once steadily and discreetly, what ought to be the great aim of this, as of every part of your ministry,—the spiritual welfare of those given to you in charge. Most of those whom you visit are so much more occupied and interested by time than by eternity, that while they will gladly and freely talk about the one, it is very hard to engage them in any practical and profitable conversation about the other. Now, to deal with this tendency wisely and tenderly, so as not to give way too much to it, and not to resist it too much, is of course a matter of difficulty. One who suffers himself to be carried away unresistingly by the current of the feelings and interests of those whom he

visits, will give a worldly and unprofitable tone to his calls. One who does not lend himself at all to the subjects that fill their minds, will bring in his own subjects with grievous disadvantages. He will be regarded as a hard man who takes no interest in what most nearly touches them. Or if they do not pass any such formal judgment upon him, he will practically put himself out of all sympathy and communion with them. And when once that is the case, all that he says, whether in public or private, is likely to fall upon unwilling ears. It would be a point of wisdom, therefore, if it were no more, that a minister should take an interest in what most interests those to whom he desires to give higher objects. But no doubt it is a point of right feeling too. For certainly the Lord never seems to have been restrained from feeling, and shewing, sympathy in men's bodily wants and sufferings, by the fact, which he best knew, and felt most deeply, that their souls stood in need of his higher ministrations. And, following out fairly the example which he sets us in this matter, it would seem as if all who minister to others, and especially among the poor, should have an ear and a heart for all, even their most trivial distresses, and anxieties, and cares. And if it is very difficult to unite due attention to their temporal concerns with a proper care of their eternal interests, I suppose the difficulty arises in a good measure from something defective or wrong in the state of our feelings, with respect to one of the objects, or perhaps both,—and, that more would be done to surmount the difficulty, by bringing ourselves into a right state of feeling, and trusting to its operation under the direction of moderate discretion in each case, than by devising any artificial rules for the general regulation of visiting. If we feel as we ought for men's temporal interests, we will always be able without effort to enter cordially into their worldly anxieties, and hopes, and sorrows, and joys. And if we have the predominant solicitude about their souls which we ought to have, we shall not be in danger of suffering these minor concerns to shut their higher interests out from their proper place in our communications with them;—we shall be prepared, naturally, and without effort, to take advantage of all the opportunities which such kindly communications about the things of time may present to us, of leading to the things of eternity. And such opportunities cannot fail often to arise; far oftener, indeed, when their natural feelings are thus indulged, than if they were chilled and repressed by want of sympathy. For in such unrestrained intercourse, character exhibits itself without disguise, and while we are never likely to see men's weaknesses more clearly, we can never be in a more favourable condition to advise and admonish them, upon any excess of anxiety about this world which they exhibit, or any want of principle into which it seems likely to lead them, than when we are giving them a practical proof of the real interest that we take in what agitates and engrosses them.—pp. 16—19.

EXTRACTS FROM A CHARGE DELIVERED TO THE CLERGY OF THE
ARCHDEACONRY OF SALOP, BY EDWARD BATHER, M.A., ARCH-
DEACON OF SALOP.

To meet the difficulty, however, there is the primitive ordinance of catechising. The church has also provided us with a catechism, and the rubric says, "The curate of every parish shall, diligently, upon Sundays and holy days, after the second lesson at evening prayer, openly in the church *instruct* and *examine* so many children of his parish sent unto him as he shall think convenient, in some part of this catechism."

I made this, however, a special subject of address to you in 1835, and therefore am not going to enlarge upon it now. But one short sentence which I then quoted from Dean Comber, I will repeat. "Sermons," he says, "can never do good on an uncatechised congregation." If he is right, let those who

are zealous for rubrics, be zealous for this. It is a good deal more than a direction for orderly proceeding, and the neglect of it will be no better supplied by a second sermon than a neglect of common arithmetic would be by a lecture on algebra. On this, however, I will not now dwell.—p. 12.

Almsgiving is a duty in itself most important to be done, but that it may be well done, it needs, I think, to be better understood. If, however, that view of it be taken, which in our church's directions with reference to it is implied, the whole matter will thereby be put upon a better footing.

I by no means intend to say, that the people should give *only* at the offertory, and through the priest. Every one has his special claims upon him, and his cases which he must investigate himself; and a special influence, too, which, on his neighbour's account as well as his own, he must maintain in his place, by his personal kindnesses and attention to the distresses under his eye. There are public charities, also, to be supported, and religious societies which may fitly enough make their appeals to the country, through those who are most competent to give special information respecting them. And I do not see why these things should be interfered with. But I could desire that the people should come to feel that a thank-offering, where it can be rendered, is as necessary a part of worship as anything else; at least, that confession, supplication, intercession, and thanksgiving, can in no other way be so fittingly followed up. Were this generally felt, the *multitude* would be brought to almsgiving, which they *are not yet*; and so, larger funds would be raised for pious uses, and there would be a regular supply. But besides this, what is now with many nothing beyond easiness and good nature, would proceed henceforth on higher principles, and so become a higher act. Their worship and homage, too, which is the consideration chiefly before us now, would thus be completed, and its sincerity demonstrated; and great would be the gain to their own souls, for their prayers and their alms, though there would, of course, be no proper merit in either, would come up for a memorial before God, and the praying spirit would be increased by the reaction of its fruits upon it.—pp. 23, 24.

We must make great allowances for the people; for the noise of the controversy has reached them, and they are the more perplexed the less they understand the nature of it. They naturally think many things have a connexion with it, which have none, and are prone to fear, where no fear is. We must, therefore, in all humility, be at the pains of explaining to them anything which we may have been stirred up to do, to which they are not accustomed; and it will, I think, be generally expedient to refrain from alterations or revivals of things gone by, which are not expressly commanded by producible warrant and authority. We must make great allowances, my reverend brethren, for one another; the cautious for the zealous, the zealous for the cautious, the elder for the junior, and the junior for the elder. Some are wondering at their neighbour's impetuosity when they should be awakening from their own sluggishness; and some are accusing their neighbours for want of zeal when they should be inquiring if their own zeal is according to knowledge. Let us "bear one another's burdens." Be we ever so well persuaded that our own views are right, let us not think that violence or invective will draw any after us; and lest we alienate any, let us be careful (for the caution is not needless) how we use or countenance the weapons of ridicule and satire. Finally, let us give none occasion to bystanders to say of us, "are ye not carnal, and walk as men?" For many watch for our halting, and it behoveth us to see to it, that we forfeit not our people's confidence,—that I say not, the blessing of Almighty God.—pp. 26, 27.

EXTRACTS FROM A CHARGE DELIVERED TO THE CLERGY OF THE
ARCHDEACONRY OF DERBY, IN JUNE, 1843, BY WALTER AU-
GUSTUS SHIRLEY, M.A., ARCHDEACON OF DERBY.

THERE are, indeed, some matters which have been partially neglected, but which are so clear that we need not wait for his (the diocesan's) directions. Such, for instance, are administering the sacrament of baptism after the second lesson, except, perhaps, in some of the more populous parishes; and endeavouring to obtain communicants as sponsors. But we must first aim at raising up a sufficient body of really spiritual communicants, and should provide for their spiritual nourishment a more frequent celebration of the Sacrament of the Lord's Supper. It will be of little service, if it be not, on the contrary, most injurious to set a table, richly provided, before a people who have no spiritual appetite; who are not habitually feeding upon Christ by faith; and therefore cannot so feed upon Him, even when the sacramental elements are spread for the strengthening of faith. There must be faith, or it cannot be strengthened; and if they err who withhold from God's children their heavenly Father's bread, they also err who "cast it unto dogs,"—who so lower, that is, the spiritual qualifications for receiving the sacrament aright, that they encourage the worldly and unbelieving to draw near to the holy table, and to defile with spots that feast of charity. As we should aim at the more frequent celebration of the Eucharist, so also should we spare no personal toil to give our people more frequently the ordinary services of the church. As far as the letter of the Prayer-Book goes, we are every one of us obliged, in public or in private, and if curates, (that is, parochial clergymen having cure of souls,) publicly in our churches, unless reasonably hindered, (and then in private,) to say daily the whole of the morning and evening prayer. I am by no means advocating a recurrence to this practice, nor to the observance of holydays, while the mass of the people must be at work, and therefore would have their consciences either wounded or hardened, by hearing the bell inviting them to services on which they could not attend. I do not think that the practical working of this system in Roman-catholic countries, nor in our own country, in past times, is such as to recommend its general adoption. But this I do think, that when we see growing up around us a desire for the means of grace, which has for some years past been increasing in depth and intelligent earnestness, we are bound to meet that desire to the very utmost of our power. If it be not expedient to say the morning and evening prayer daily in our parish churches, whether the people come to hear God's word and to pray with us or not, it is at least expedient that there should be morning and evening service on the Lord's day, if not in every church and chapel, (though that is to be desired,) yet certainly in every parish. Nor can I conceive any adequate reason for omitting this duty of two services in every parish, unless the benefice is so insufficiently endowed that the incumbent has obtained the Bishop's licence to serve with it another cure, and is in fact thus employed.

I need not remind you that there is nothing new in this desire for the administration of baptism in the face of the congregation, for the selection of communicant sponsors, for the more frequent celebration of the Eucharist, and for additional services; for you are all aware how long these points have been pleaded for; and you know who have been, for many years, their advocates. Allow me, however, as a brother presbyter, ministering, for the most part, among a small agricultural population, to urge them upon your attention, as in accordance with the spirit and letter of our Prayer-Book, and both practicable and beneficial. They are, moreover, necessary, if we would train up intelligent members of our church, and supersede other ministrations.

It is hardly necessary to add, that there never was a time at which it was more manifestly our duty than at present, to conform carefully to the established ritual of our church, as interpreted by the universal practice of all

orders among us. The celebrated rule of—*semper, ubique, et ab omnibus*, applies strictly to such matters; and they who, in the exercise of their private judgment, alter or abridge the mode of ministration for their own convenience, or even for the supposed edification of their flocks, incur a very grave responsibility, if we may not rather say that they commit a very serious offence against their ordination vows. It by no means follows because such matters are not of the very essence of religion, and are, as our church declares, in themselves changeable, that they are therefore of no moment, and may be changed according to each man's caprice or convenience. It is important that the members of our national church should find divine services performed in the same manner everywhere, and always; for the repose which uniformity induces, is, in itself, favourable to that solemn earnestness and humble sobriety of devotion which our blessed ritual is so well calculated to induce. A similar remark will apply to the vestments we wear, and to the structure, the furniture, and the decorations of our churches. These outward matters should be marked, as far as possible, by the repose of decency, order, and uniformity. Slovenly neglect, and meanness of provision, should be studiously avoided: but a wise man will, with equal solicitude, avoid an over curious and microscopic attention to trifles, lest he divert his own mind, and the minds of his fellow-worshippers, from the mysterious object of their common adoration to things which are in themselves trifling, and, in such a relation, offensive.—p. 9—13. . . .

When our churches are brought into the state of decency and comfort, in which I expect, before long, to find them, it is important that no practices should be allowed which may injure them. Specially I would allude to the very objectionable practice of burying in churches, which is indecent, and often even dangerous, and disturbs the floors or sittings of our churches, and often both of them. This practice must be absolutely prohibited, except where there is a brick grave or vault, and the body is enclosed in lead: and as the clergyman may demand what fee he likes for burials in his church, I should advise the clergy to demand such a fee for graves in their churches as would act as a practical prohibition. I trust, however, that this very objectionable practice will yield to the good sense and good feeling of the community, for why should the living worshippers be injured or inconvenienced by such a cause?

I am delighted to bear this public testimony to the zeal which has been manifested by the churchwardens in particular, and I may add, by the community at large, to restore the houses of God in our land to a condition more worthy of the sacred purpose to which they have been devoted. I am glad to observe the excellent style in which the west entrance of All Saints', Derby, has been restored, and look forward with as much interest to the works which are contemplated at St. Alkmund's. A beautiful and commodious church has been erected in the important parish of Ticknall. Ashbourne and Norbury churches were restored last year in a very workman-like and appropriate manner; and we have just witnessed the raising up of the parish church of Chesterfield to a position which, without drawing invidious comparisons, at least places her in the very first rank among her sister churches. It has, indeed, been a blessed work of Christian love, and wisdom, firmness, and munificence.* Many other similar undertakings in smaller parishes might be mentioned, (as at Chellaston and Scarccliff, and the important church of Codnor;) and I intend on some future occasion to obtain returns which will shew what a spirit, through the good hand of our God upon us, has been at work for restoring and enlarging our existing churches, and for building new ones.—p. 22, 23.

* In the parish of Chesterfield more than 13,000*l.* has been raised by the liberality or exertions of the vicar and the parishioners, during the last six years, for church purposes. I could wish that I felt at liberty to give the history of those deeds of charity, for they are most animating and instructive.

DOCUMENTS.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, *Lincoln's Inn Fields, Aug. 1843.*

THE Lord Bishop of London having drawn the attention of the Standing Committee to the want of a systematic series of elementary books, especially adapted for the use of national and other schools throughout the country, and having suggested the propriety and expediency of the Society for Promoting Christian Knowledge supplying that want without delay, the Standing Committee referred the matter to certain members of the society, selected from the Tract Committee and the Committee of General Literature and Education, and from others conversant with the present system of education.

The sub-committee thus appointed were instructed to take the necessary steps for the selection and preparation of the required series of educational books; with an understanding, that all books not already on the society's lists, should, previously to their adoption, be referred either to the Tract Committee or the Committee of General Literature and Education respectively, according as the subject and contents of the book were of a strictly religious or of a more secular character.

The result of the labours of the sub-committee up to the present time has been thus reported to the standing committee:—

"In conformity with the directions given them, the sub-committee have been engaged in the selection and preparation of a systematic series of elementary school-books to be specially recommended for use in national and other schools throughout the country.

"A 'First Book,' in two parts, designed to teach the mechanical part of reading by easy gradations, and containing simple stories suited to the capacities of young children, has been prepared under their direction. A 'Second Book,' with lessons of a more difficult character, intended for children who are able to read well the 'First Book,' is also in hand, and will be followed up with other books of reading lessons, both religious and miscellaneous.

"The sub-committee expect shortly to be prepared to recommend a series of catechisms and books of religious instruction in the catechetical form, selected chiefly from works now on the society's catalogues, for the use both of pupils and of teachers.

"An elementary book upon geography, in three parts, has also been prepared: but as it appears desirable not to place upon the list of books to be recommended for educational purposes any works which have not stood the test of experience, small editions of the 'First Book' and of the 'Elements of Geography' have been printed and sent for use in several schools, in order that such alterations may be made, as, upon trial, may be found expedient.

"The great want of an 'English Grammar,' suited to the purposes of national schools, has been frequently and strongly urged upon the sub-committee. They have had several communications upon this subject with persons whose attention has been directed to this branch of study; and have reason to expect, that the deficiency will be supplied by the publication of a simple elementary grammar for the use of children, and of a larger work for the use principally of the masters, and of the higher classes of diocesan and middle schools.

"Some progress has been made in the preparation of a book of arithmetic, the first part to consist of a short elementary work for the use of children: the second part to be adapted to the more advanced pupils, and to serve also as a manual and text-book for the teacher.

"A set of prayers, and also two books of hymns, for the use of schools, will shortly be submitted for approval: and steps will forthwith be taken for

the supply of works upon history, especially the history of England (which has been commenced), biography, church history, mechanics, agriculture natural history, and such other subjects as may appear adapted to the wants of schools, both in town and country.

"The attention of the sub-committee will continue to be given to the providing of such a complete set of elementary school-books as shall suffice for the systematic training of children, from their first entrance into school, leading them to acquire, by simple and easy gradations, the information suited to their several stations in life; giving them a taste for knowledge, with a facility of increasing their stores of it in after-life, and having respect, first and above all, as the great object of their education, to the attainment of that wisdom from above which maketh wise unto salvation."

Report of the Foreign Translation Committee, for the year 1843, read and adopted at the General Meeting, Tuesday, July 4, 1843.

In presenting to the board their annual report, the Foreign Translation Committee beg to announce, in the first place, with reference to their report of last year, that the printing of the Dutch Bible has been completed, and that the whole edition, consisting of 1000 copies, has recently been received in London. The text is that of the authorized or States' Bible; it has been edited by the Rev. Adrian Van Deinse, of Ysselmonde, near Rotterdam, and printed by Dr. La Lau, at Leyden, from the best edition of Elzevir. This work has been prepared chiefly for the benefit of those of our possessions in Southern Africa, and in the East and West Indies, in which the Dutch language is used.

The French version of the Old Testament has proved a work of considerable labour and difficulty; and the committee have to regret that it has already been in hand a much longer time than they had originally anticipated. They are glad, however, to be able to report that the labour of translation and revision is now nearly completed, and that they have recently adopted measures by which they have every reason to hope that they shall bring the work to a close within a year from the present time.

With reference to the edition of the Holy Scriptures in Coptic and Arabic, alluded to in their last report, the committee have to state, that they took advantage of the Rev. Dr. Tattam's mission to Egypt, to send a proof sheet of the Gospel of St. Matthew for the inspection of the Coptic patriarch at Cairo; and that the patriarch and the bishops at the patriarchate were extremely gratified with this mark of kindness shewn to them by the society, in undertaking so important and beneficial a work. They only lamented that the type, although very beautiful, was not sufficiently large for general use, nearly one half of their people having defective sight, and their churches being dark. "Could but the type be larger," they said, "the books would be constantly read in the churches and by the people." The committee, on this objection being reported to them, immediately caused a new fount to be cast, of a larger character, and the work is now proceeding in a manner which, they trust, will render it acceptable to the people for whose benefit it is undertaken.

The new Arabic translation of the Bible, which was preparing at Malta, but which had been suspended, in consequence chiefly of the illness of Mr. Schlien, has been resumed under the direction of the Bishop of Gibraltar, and, as the committee have good grounds for believing, in a way calculated to render it one of the most important undertakings, as respects the East, in which they have yet engaged.

The printing of the Holy Scriptures in Greek at Athens is proceeding; and, in reference to this work, the committee have the gratification to state, that the Bishop of Gibraltar, in a letter from Athens, dated the 13th of April, 1843, declares that he has no hesitation in saying that the very kind and friendly

feeling manifested towards him by the ecclesiastical authorities in that city, had been greatly promoted by the measures taken by the society in their behalf.

On the subject of foreign translations of the English Liturgy, the committee are happy to report that, of the French version laid before the board last July, an edition of 1000 copies has since been published; of which 300 copies (together with 300 French New Testaments) have been sent to the Seychelles Islands, and 25 to Malta; and nearly 200 copies besides have been disposed of or distributed, in various other quarters. This edition is a duodecimo; but, in consequence of repeated applications for French Prayer-books of a smaller size, the committee have undertaken a complete revision of the work, with a view to the publication of another and improved edition in a reduced form.

In taking measures for obtaining a more complete and faithful translation of our liturgy into German than any at present existing, the committee secured the services of the Rev. W. F. Schwabe, Rector of Throwley, in Devonshire, his father, the Rev. Dr. Schwabe, having kindly engaged to assist him in his labours. The lamented death of Dr. Schwabe caused an unavoidable interruption in the work; but arrangements have been made to supply, as far as possible, the loss sustained by the removal of one from whose acknowledged talents and learning the committee had hoped to reap most important advantage; and they trust that this liturgy will be executed in such a manner as not only to present a correct view of our doctrines and ritual, but to be perused with interest and pleasure, in parts of the Continent where the German language prevails, and where a spirit of inquiry has been awakened of late with regard to the constitution and practice of our church.

The Turkish version of the Liturgy has been published. Of an edition of 1000 copies, 50 have been retained for sale at Leipsic, and 500 copies have been placed at the disposal of the Bishop of Gibraltar for distribution in the East. In relation to this version, the bishop, in a letter from Malta, dated 2nd March, 1843, after alluding to existing proofs of the benefits resulting from the circulation of the Arabic Liturgy, writes as follows:—

“I expect that the Turkish version will be found not less useful. The Turkish is the only language understood by a great many Christians in Asia, and the period seems to be at hand when the Mahometans will be accessible to Christian truth, and will be glad of books of Christian devotion.”

The Arabic version of the Liturgy, printed at Malta, being in considerable demand in the East, and the whole edition being nearly exhausted, the committee have much pleasure in stating that a new and very improved edition is now in progress at Malta, under the direction of the Bishop of Gibraltar.

The committee regret that, in consequence of a misunderstanding with the translator employed, the completion of the Armenian version of the Liturgy has been retarded. But such arrangements have now been made as, they confidently hope, will ensure the publication of the work within a few months. The portions of this liturgy which have already been submitted to the inspection of intelligent Armenians, both ecclesiastics and laymen, at Constantinople, have created a lively interest among them with regard to our church, and excited in them an anxious desire to become possessed, as soon as possible, of the whole book. On this subject the Rev. Horatio Southgate writes from Constantinople, in a letter bearing date of the 28th February, 1843, as follows:—

“My eyes are turned, with intense interest, to your translation of the Prayer-book into modern Armenian. I shewed the proof sheets, sent out to me a year ago, to several Armenians, and they have importuned me incessantly, ever since, to know when the whole work will appear. Those who know anything of it look for it with as deep an interest as myself. It is a most important undertaking, whether we regard it as a refutation of the erroneous statements which the Romanists have set afloat all over the East, and especially here, with regard to our church; or as presenting a true picture of a

branch of the church catholic, possessing all the essentials of a church, and yet free from corruption; or as a book replete with sound practical religious instruction. In each of these views, it is of immense importance; and having myself seen nearly all parts of these countries, and been conversant with all the different communions of Christians, I do not hesitate to say, that the Armenian translation will be of more immediate utility than the Greek, the Arabic, or the Turkish. Would that we had it here at this moment! It would supply, better than all things besides, the deficiency of religious books."

Before quitting the subject of foreign translations of the English Liturgy, the committee may be allowed to add one, among many, of the encouraging testimonies which they have received to the value and importance of their labours. The Rev. John Blackburn, English Chaplain at Messina, in applying to the society for a supply of Bibles, New Testaments, and Common Prayer-books, for the use of sailors and others at that place, adds, "A few copies of the Common Prayer, in Italian, would be found extremely useful. On several occasions they have proved the means of exciting both surprise and admiration at the constitution of our church. The elegance of the society's version, and its strict agreement with the idiom of the language, have been also much praised; and this recommends it to native scholars. When used at the English Cemetery, it has made great impression on the bystanders." It is perhaps needless to add, that the books applied for by Mr. Blackburn were immediately granted; but the committee cannot forbear mentioning, that 100 copies of this version of the Liturgy have since been sent to Malta, on the application of Archdeacon Le Mesurier, together with 25 Italian Bibles and 50 Italian New Testaments.

It may be further interesting to the board to know, that 2524 copies of the committee's edition of the New Testament in Spanish have been sent to Spain, Mexico, and South America; and that, of their versions of the Liturgy not already alluded to, 596 copies of the Modern Greek, 1774 of the Spanish, 241 of the Dutch, and 524 of the Amharic version have been distributed in the respective countries for which they were designed.

Recent events have naturally turned the attention of the committee towards China, and they have adopted means for ascertaining, with as little delay as possible, in what way, consistently with their prescribed sphere of operation, they may most successfully promote the objects of the society in that country.

Before closing this report, the committee are desirous of offering a few observations, as well on their past labours, as on their designs and prospects for the future.

On reviewing the works they have already produced, a list of which they append to this report, it is obvious to remark, that the committee might have placed on the society's catalogue a larger number of translations, if they could have allowed themselves to be less careful as to the manner in which their publications have been executed. But it has been their uniform object and endeavour to consult the undoubted and permanent benefit of those for whose use their several versions have been intended. They have been careful in all their undertakings, as far as possible, to ascertain that they were not wasting their labour, or spending the pecuniary means, placed at their disposal, in vain; but that the works they produced were such as should be not merely intelligible, but acceptable also, and therefore clearly calculated to promote the good objects of the society, and the cause of Christian truth, abroad. The committee would refer to the case of the Coptic version of the gospels stated above, as one in point, to prove the necessity of caution, and the prudence of endeavouring to obtain correct information respecting the people whose benefit is contemplated, before incurring serious expense, or bestowing much labour on any important work designed for their use.

But the committee desire further to remark, that their operations have been unavoidably restricted by that economy which they have been obliged to prac-

tise, in consequence of the comparatively small amount of donations and annual subscriptions which they have hitherto received, and which, even with the help of the grant of the society for the furtherance of the special objects of the committee, has not been such as to warrant their venturing upon a larger field of labour. But if means could be placed in their hands more nearly commensurate with the wider sphere of usefulness which they would gladly occupy, and to which they are invited by the extension of British influence throughout the world, and by the spirit of inquiry with regard to our church which has been awakened of late, both on the Continent of Europe and in the East, the committee would gladly call in further aid, and embark, under the hope of Divine blessing on their labours, in more extensive undertakings.

Works Published by the Foreign Translation Committee.—*Bibles*: Italian, 8vo; Dutch, 8vo.—*New Testaments*: French, 8vo; ditto, 4to, in *Paris*, with marginal references; Italian, 8vo; Spanish, 8vo; the Gospel according to St. Matthew in the New Zealand language, 18mo. Nearly the whole edition of 5000 copies of this version was taken out by the Bishop of New Zealand, for circulation in his diocese.—*Liturgies*: French, 12mo; Italian, 12mo; Spanish, 12mo; Dutch, 12mo; Modern Greek, 12mo; Arabic, post 8vo; Amharic, 8vo; Turkish, 8vo.

Works in Progress.—The French version of the Old Testament, the Arabic version of the Holy Scriptures, the Coptic and Arabic version of the Gospels, the Holy Scriptures in Ancient Greek, the German version of the Liturgy, the Modern Armenian version of the Liturgy, a new and revised edition of the Liturgy in French, a new and much improved edition of the Arabic version of the Liturgy.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

ON Wednesday, June 7, the First Annual General Meeting of the Toronto Church Society was held at Toronto. The following extracts from the report will prove that, by means of this society, great efforts are being made in Canada to meet the labours of the Society for the Propagation of the Gospel; and that, to use the words of the report, "the members of the church, from being brought to act in a body, begin to feel that it is their bounden duty to assist in bearing the burden which has so long rested upon the two venerable and munificent societies in England."

In connexion with the Parent Society the following branches have been formed:—1. The Newcastle and Colborne. 2. The Midland. 3. The Prince Edward. 4. The East. 5. The Niagara. 6. The Gore and Wellington. 7. The London, Brock, Talbot, and Huron.

From five of these associations reports have been received, the substance of which may be thus stated:—

THE MIDLAND.—Annual Subscriptions, Life Subscriptions, and Donations, 166*l.* 7*s.* 2*d.*; acres of land, 2221.

The report embraces little beyond what has been done in Kingston.

THE EAST.—Annual Subscriptions, Life Subscriptions, and Donations, 244*l.* 16*s.* 7*d.*; acres of land, 800, and four village lots.

THE NIAGARA.—The donations in money (including eight shares in the Niagara Dock Company, valued at 100*l.*, and three Life Subscriptions at 12*l.* 10*s.* each) amount to 201*l.* 14*s.* 9*d.*; Annual Subscriptions, 349*l.* 5*s.* 11½*d.*; making in all 550*l.* 0*s.* 8½*d.*

The donations in land amount to 2312 acres, one town lot and house in Hamilton, and two lots in Galt.

THE GORE AND WELLINGTON.—720 persons had been enrolled as members of the society; nearly 500*l.* had been subscribed; and donations in land to the guaranteed value of 375*l.*

THE LONDON, BROCK, TALBOT, AND HURON.—Subscriptions in money, 225*l.* 17*s.* 6*d.*; acres of land, 1877.

All the five preceding reports are confessedly more or less imperfect, from the very brief time which had elapsed between the formation of the Branch and Parochial Associations and the period fixed by the constitution for the making of a report.

In every report the paramount importance of employing missionaries is most fully recognised, and in two or three of them special appropriations for that purpose are mentioned to have been made.

THE NEWCASTLE AND COLBORNE.—From this association no report has been received; but from information on which reliance may be placed, it is ascertained that about 150*l.* has been subscribed, a considerable portion of which has been expended in the support of a travelling missionary. Upwards of 1000 acres of land have been contributed for special or general purposes.

THE PRINCE EDWARD.—This association has been organized, and in the parish of Picton alone the sum of 40*l.* has been subscribed.

The sums raised by the Branch Associations are exclusive of the amount collected throughout the diocese, after the sermon preached in aid of the funds of the depository.

To the list of lands given to this society, already enumerated, are to be added 2634 acres, the gift of members of the Parent Society.

A Lay Committee, of which the Hon. Mr. Chief Justice Robinson is chairman, has been formed, and a long and valuable report upon the necessity and means of permanently endowing the church in the township of Upper Canada was read. In this document it is made to appear, that "out of 324 townships in Upper Canada not more than 80 are provided even so scantily with the ministrations of the church as to have one pastor, where in England there would probably be more than twenty."

The following extracts from letters recently received from the Bishop of Toronto set forth the irresistible claims of his diocese upon the church at home :—

"This diocese may be deemed the great reservoir of the vast emigration to British North America, since it receives a greater portion than all the other provinces together. It is not only the wants of old settlements which we have to supply, but the new ones annually starting up, from the influx of families straight from Great Britain and Ireland."

"The emigration this season is scarcely the half of the last, but yet the greater number find their way into this diocese. I hope and trust that the society will be enabled again to extend their benevolence to this the most necessitous of all the missionary colonies."

"Your letter gives me great joy. It is not easy for the society to conceive the happiness I feel at being able to open four new missions in this immense diocese, where we have, in many places, thousands of square miles, containing numerous inhabitants without ever enjoying the ministrations of our religion."

Information relative to the Bishop of Tasmania has been received from the Cape of Good Hope, in a letter dated 22nd May, 1843 :—

"Our passage from London to this place was exceedingly favourable. With but one or two exceptions we had full service on the quarter-deck every Sunday. On Monday, the 15th May, we cast anchor in Table Bay, and immediately after went on shore."

"On Thursday, the 18th, the Bishop held a Confirmation in St. George's Church, and I am glad to add that many hundred young people received this interesting and solemn rite. His lordship gave them a very impressive address, which was listened to with marked attention."

"On Sunday, the 21st, there was an Ordination, when Mr. Blair received Pricat's Orders. On this occasion the archdeacon delivered an excellent discourse from the words of our Lord: 'As my Father hath sent me, even so send I you.'

"There are a great many Mahometans here, who have their priests and their temples. I have conversed with one of their most intelligent votaries, and found him exceedingly superstitious. He told me that he could not understand our religion; three persons and one God, he could not see to be reasonable; and said, he thought his religion to be the right one, and more consonant with reason, that there was one God, and Mahomet his prophet: adding, that in proof of the truth of his religion, his priest performed miracles every week; that he saw him cut out the tongues and pluck out the eyes of many of his brethren, and restore them as they were before; and that I might come with him, and I should see the like performed."

IRISH NATIONAL BOARD OF EDUCATION.

By the Ninth Report of the Commissioners of National Education in Ireland, for 1842, it appears that the national schools had increased, during the year, from 2337 to 2721, and the children on the rolls from 281,849 to 319,792; the number of children having tripled since 1833, and that of the schools being near fourfold.

The Second Report of the archbishops and bishops forming the committee appointed to act in concert with her majesty's government for the erection and endowment of additional bishoprics in the colonies of Great Britain, gives the following statement of receipts and expenditure to the end of June, 1843:—Special fund—donations and subscriptions for New Brunswick, Ceylon, Cape of Good Hope, South Australia, China, New Zealand, Tasmania, and Gibraltar, 4935*l.* 14*s.* 1*d.* General fund—60,249*l.* 13*s.* 4*d.* The expenditure, including 32,500*l.* invested in exchequer bills and other government securities, has been 53,590*l.* 18*s.* The report states that two of the bishops consecrated for sees newly founded have now been for some time on their respective spheres of labour. The Bishop of New Zealand (Dr. Selwyn) has completed the first visitation of his diocese, and reports favourably of the progress of religion in these settlements. The Bishop of Gibraltar, having resided some weeks at the metropolis of his see, and for a considerable longer period at Malta, and having nominated an archdeacon for the general superintendence of ecclesiastical affairs in each of those places, is now engaged in visiting the several cities in which the English congregations have been gathered together in the islands, and on the coast of the Mediterranean. Already he has exercised the functions of his office at Athens, Smyrna, and Constantinople, where, although there are considerable congregations in communion with the church, no Anglican bishop had ever before been seen. The Bishop of Tasmania, (Van Dieman's Land,) who sailed for his diocese at the end of February last, undertook to remain for a few days at the Cape of Good Hope, in order to administer the rite of confirmation.—The committee have determined on appropriating a large portion of the fund remaining at their disposal—namely, the sum of 20,000*l.*, towards the endowment of a bishopric in New Brunswick. The contributions from New Brunswick, in aid of this object, at the date of the last dispatches, amounted to 2150*l.* The Bishop of Australia, although lately relieved from the care of New Zealand and Van Dieman's Land, is still charged with the administration of a diocese vastly too large for his effectual superintendence, and he has, in a recent communication, earnestly pleaded for the erection of a distant bishopric in the thriving settlement of Port Philip. The Bishop of Calcutta has also recommended the subdivision of his own enormous diocese, by the erection of a bishopric for the northern provinces of India. The committee intend, in the first place, to recommend to her majesty's government, as soon as the adequate endowment shall have been secured, the erection of a separate bishopric for the province of New Brunswick; afterwards for the other important colonial settlements, in the order suggested by the joint considerations of their intrinsic claims, the offers of assistance, and the probability of success.

AN ACT TO MAKE BETTER PROVISION FOR THE SPIRITUAL CARE OF POPULOUS PARISHES.

ANNO SEXTO ET SEPTIMO VICTORIÆ REGINÆ.—CAP. XXXVII.

[28th July, 1843.]

Queen Anne's Bounty Board may lend Ecclesiastical Commissioners for England a Sum of Stock.

WHEREAS it is expedient to make better provision for the spiritual care of populous parishes, and to render the estates and revenues vested in "the Ecclesiastical Commissioners for England," and the funds at the disposal of "the governors of the Bounty of Queen Anne for the Augmentation of the Maintenance of the Poor Clergy," applicable immediately to such purpose: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal and Commons in this present Parliament assembled, and by the authority of the same, That the said ecclesiastical commissioners for England may, upon the conditions hereinafter mentioned, forthwith borrow, and the said governors of the Bounty of Queen Anne, together with the most Reverend William Howley, Lord Archbishop of Canterbury, may, upon the security hereinafter mentioned, forthwith lend and transfer to the said commissioners the capital sum of six hundred thousand pounds three pounds, per centum reduced bank annuities, part of a certain sum of such stock now standing in the names of the said governors and of the said archbishop in the books of the governor and company of the Bank of England.

Bounty Board may lend further Sums of Stock.

2. And be it enacted, That at any time and from time to time the said commissioners may borrow, and the said governors and the Archbishop of Canterbury for the time being may, if they shall think fit, lend and transfer to the said commissioners, in like manner, and upon the like security and conditions, any further capital sum or sums of stock, being part of the stock so standing as aforesaid.

Commissioners to pay Dividends half-yearly.

3. And be it enacted, That the said commissioners shall, upon the transfer of any such stock as aforesaid into their names in the books of the said governor and company, accept the same in such books, and shall pay or cause to be paid to the said governors, by half-yearly payments on the tenth day of April and the fourteenth day of October in every year, a sum equal in amount to the amount of the dividends which such stock, or so much thereof as shall on such days respectively remain unreplaced, would produce; and that it shall be lawful for the said commissioners at any time to replace the whole or any part of any such sum of stock.

The whole Property of the Commissioners under the Cathedral Acts to be Security for every such Loan.

4. And be it enacted, That all the monies from time to time accruing to the said commissioners by reason of the suspension of canonries by or under the provisions of an act passed in the session of Parliament held in the third and fourth years of the reign of her present Majesty, intituled "An Act to carry into effect, with certain Modifications, the Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues," and of an act passed in the session of Parliament held in the fourth and fifth years of the reign of her present Majesty, intituled "An Act to explain and amend Two several Acts relating to the Ecclesiastical Commissioners for England," and all the lands, tithes,

rent-charges, tenements, and other hereditaments vested or to be vested in them under the provisions of the same acts or of this act, and the rents and profits thereof, shall be and the same are hereby charged and made chargeable with all such half-yearly payments as aforesaid, and also with the repayment and replacing of the whole capital stock so to be lent and transferred to them, if any such half-yearly payment, or any part thereof, shall remain unpaid for twenty days next after either of the days upon which the same shall have become due and payable as aforesaid; and that upon any such default as last mentioned the said governors shall, by virtue of this act, and upon proof of such default, have the same and the like remedies at law against the said ecclesiastical commissioners for England, and upon and over all the monies, lands, tithes, rent-charges, tenements, and other hereditaments in their possession or power under the provisions of the said recited acts, for the recovery of such capital stock, or so much thereof as shall then remain unreplaced, together with all arrears of half-yearly payments due thereon as aforesaid, as if the said commissioners had duly executed a deed under their common seal, covenanting for repayment to the said governors of such stock and for making such half-yearly payment on the day when such default shall have become complete as aforesaid; and that such transfer and acceptance as aforesaid shall be sufficient evidence of such covenant.

Bounty Board may require Repayment of Capital after Thirty Years.

5. Provided also, and be it enacted, That it shall be lawful for the said governors, if they shall see fit, at or after the expiration of thirty years from the date of the lending and transferring of the said sum, and at or after the expiration of a like number of years from and after the lending and transferring of any further sum of such stock as aforesaid, to give notice to the said commissioners, in writing under their corporate seal, requiring them to replace, in the names of the said governors and of the Lord Archbishop of Canterbury for the time being, the whole of such sums of stock respectively, or such part thereof respectively as shall at the date of such notice remain unreplaced, and the said commissioners shall proceed to replace the same accordingly, by yearly instalments, amounting at the least to one-twelfth part of such sums of stock respectively, or of such remaining part thereof as aforesaid, and upon default of their duly replacing any such instalment the said governors shall have the like remedies for recovering the same, as for any default in making any such half-yearly payment as aforesaid.

Commissioners to have full Rights of Ownership over the Lands &c. vested in them, subject to certain Conditions.

6. And be it enacted, That, notwithstanding the charge by this act created, all the same and the like rights and powers of ownership, as are possessed and enjoyed respecting and over any lands, tithes, rent-charges, tenements, or other hereditaments whatsoever, by any absolute owner thereof, shall be enjoyed by the said commissioners with respect to and over all or any lands, tithes, rent-charges, tenements, and other hereditaments vested and liable to be vested in them by or under the provisions of the said recited acts, and may, subject to the provisions of the same acts and of this act, be exercised by them, by proper instruments in writing duly executed according to law, but in the case of any such lands, tithes, rent-charges, and other hereditaments not actually in their possession, with the consent of the respective holders thereof, testified by their being made parties to such instruments; and that the consent of the said governors shall not be in any case required to the exercise by the said commissioners of any such rights and powers as aforesaid, notwithstanding such charge: Provided always, that every sum of money received as the consideration or purchase money for the sale, transfer, or conveyance by the said commissioners of any of such lands, tithes, tenements, or

other hereditaments, or of any estate or interest therein, and also every sum of money received by them as the foregift or fine for the granting or renewing of any lease, shall, unless it be deemed expedient by the said commissioners to apply any such sum or any part thereof in replacing any stock so lent and transferred as aforesaid, which they are hereby empowered to do, be applied by them, so soon as conveniently may be after the receipt thereof, in the purchase of lands, tithes, rent-charges, tenements, or other hereditaments, or of some estate or interest therein, and shall in the meantime be invested in some government or parliamentary stock or other public securities in England, the said commissioners being at liberty to apply the interest and dividends of such stock or securities, and the rents and profits of such lands, rent-charges, tithes, tenements, and other hereditaments, to the purposes of the said recited acts or of this act.

Commissioners to have full Power over Stock.

7. And be it enacted, That the said commissioners shall, for the purposes and subject to the provisions of the said recited acts and of this act, have full power and right of property over all the stock so lent and transferred to them by the said governors as aforesaid.

Stock not to be used, nor Land sold, without Approval of Her Majesty in Council.

8. Provided always, and be it enacted, That no part of the capital of such stock shall be applied to such purposes as aforesaid, nor shall any such lands, tithes, tenements, or other hereditaments as aforesaid be sold, transferred, or conveyed, except by the authority in the said recited acts provided; (that is to say,) by a scheme prepared by the said commissioners, and an order issued by her Majesty in council ratifying such scheme.

Districts may be constituted for Spiritual Purposes; and are to be endowed to a certain amount at the least.

9. And whereas there are divers parishes, chapelries, and districts of great extent, and containing a large population, wherein or in parts whereof the provision for public worship and for pastoral superintendence is insufficient for the spiritual wants of the inhabitants thereof; be it therefore enacted, That if at any time it shall be made to appear to the said ecclesiastical commissioners for England, that it would promote the interests of religion that any part or parts of any such parish or parishes, chapelry or chapelries, district or districts, or any extra parochial place or places, or any part or parts thereof, should be constituted a separate district for spiritual purposes, it shall be lawful, by the authority aforesaid, with the consent of the bishop of the diocese under his hand and seal, to set out by metes and bounds, and constitute a separate district accordingly, such district not then containing within its limits any consecrated church or chapel in use for the purposes of divine worship, and to fix and declare the name of such district: Provided always, that the draft of any scheme for constituting any such district, proposed to be laid before her Majesty in council by the said commissioners, shall be delivered or transmitted to the incumbent and to the patron or patrons of the church or chapel of any parish, chapelry, or district out of which it is recommended that any such district or any part thereof should be taken, in order that such incumbent, patron or patrons, may have an opportunity of offering or making, to the said commissioners or to such bishop, any observations or objections upon or to the constituting of such district; and that such scheme shall not be laid before her Majesty in council, until after the expiration of one calendar month next after such copy shall have been so delivered or transmitted, unless such incumbent and patron or patrons shall in the meantime consent to the same: Provided also, that in every scheme for constituting any such district, the said commissioners shall recommend to her Majesty in council, that the

minister of such district, when duly licensed as hereinafter mentioned, shall be permanently endowed, under the provisions hereinafter contained, to an amount of not less than the annual value of one hundred pounds; and also, if such endowment be of less than the annual value of one hundred and fifty pounds, that the same shall be increased under the like provisions to such last-mentioned amount, at the least, so soon as such district shall have become a new parish as hereinafter provided.

Map of District to be annexed to Scheme, and registered.

10. And be it enacted, That a map or plan, setting forth and describing such metes and bounds, shall be annexed to the scheme for constituting such district, and transmitted therewith to her Majesty in council, and a copy thereof shall be registered by the registrar of the diocese, together with any order issued by her Majesty in council for ratifying such scheme: Provided always, that it shall not be necessary to publish any such map or plan in the "London Gazette."

Minister to be nominated and licensed to District.

11. And be it enacted, That upon any such district being so constituted, a minister may and shall be nominated thereto in manner hereinafter provided, and may thereupon be licensed thereto by the bishop, and shall have power to perform and shall perform within such district all such pastoral duties appertaining to the office of a minister according to the rites and usages of the united church of England and Ireland as shall be specified and set forth in his licence, and, when a building shall be licensed within such district for divine worship in manner hereinafter provided, shall also perform such services and offices as shall be specified and set forth in the same or any further licence granted in that behalf by the bishop of the diocese; and such minister shall perform such pastoral duties, services, and offices respectively, independently of the incumbent or minister of the church of any parish, chapelry, or district out of which such new district or any part thereof shall have been taken, and shall, so far as the performance of the same may be authorized by such licence or licences, have the cure of souls in and over such new district: Provided always, that no burials shall be performed in such licensed building, and that nothing in this act contained shall empower such bishop to include in any such licence the solemnization of marriages.

Style and Character of Minister; and Power to hold Endowments.

12. And be it enacted, That such minister shall be styled "The minister of the district of _____," according to the name thereof so fixed as aforesaid, and shall be in all respects subject to the jurisdiction of the bishop and archdeacon within whose diocese and archdeaconry such district shall be situate, and shall only be removable from his office of such minister for the like reasons and in the same manner as any perpetual curate is now by law removable; and such minister shall be a body politic and corporate, and shall have perpetual succession, as well by the name and in the character aforesaid, as by the name and in the character of perpetual curate hereinafter mentioned and provided, as the case may be; and such minister and perpetual curate respectively may, in such name and character respectively, notwithstanding the statutes of mortmain, receive and take, to him and his successors, as well every grant of endowment or augmentation made or granted by the authority aforesaid, as also any real or personal estate or effects whatsoever which any person or persons or body corporate may give or grant to him according to law.

Bishop may license a temporary Place of Worship.

13. And be it declared and enacted, That it shall be lawful for the bishop of the diocese, at any time after the constituting of any such district as aforesaid, to license any building, within such district, which he may consider to

be fit and proper for such purpose, for the performance of divine service by such minister according to the rites and usages of such united church; and such minister may for any churchings performed under any such licence receive such fees as shall be fixed and determined in manner hereinafter provided; and all laws now in force relating to the registration of baptisms shall apply to all baptisms performed under any such licence.

Not to prevent Marriages and Burials in Mother Church, nor affect certain other Rights.

14. Provided always, and be it enacted, That, until a church or chapel shall have been built or acquired within such district, and shall have been approved and consecrated as hereinafter provided, nothing herein contained shall prejudice or affect the right of any incumbent of any other church or chapel, who before the constituting of such district possessed the entire cure of souls within the same or any part thereof, to publish any banns, solemnize any marriages, or perform any burials in his own church or chapel which he could have published, solemnized, or performed therein, or to receive any fees, dues, or emoluments (except the fees hereinbefore authorized to be received by the minister of such district) which as such incumbent he could have received if such district had not been constituted, nor any right to attend divine service in any other church or chapel, which any inhabitant of such district possessed before such district was constituted.

District to become a new Parish upon a Church being consecrated.

15. And be it enacted, That when any church or chapel shall be built, purchased, or acquired in any district constituted as aforesaid, and shall have been approved by the said commissioners, by an instrument in writing under their common seal, and consecrated as the church or chapel of such district, for the use and service of the minister and inhabitants thereof, such district shall, from and after the consecration of such church or chapel, be and be deemed to be a new parish for ecclesiastical purposes, and shall be known as such by the name of "The new Parish of _____," instead of "The District of _____," according to the name so as aforesaid fixed for such district; and such church or chapel shall become and be the church of such new parish accordingly; and any licence granted by the bishop, licensing any building for divine worship as aforesaid, shall thereupon become void; and it shall be lawful to publish banns of matrimony in such church, and according to the laws and canons in force in this realm to solemnize therein marriages, baptisms, churchings, and burials, and to require and receive such fees upon the solemnization of such offices or any of them as shall be fixed by the chancellor of the diocese in which such new parish shall be situate, and which fees, and also the fees for churchings to be received as aforesaid by the minister of such district, such chancellor is hereby empowered and required to fix accordingly; and the like Easter offerings and dues may be received within the limits of such new parish by the perpetual curate thereof as are and were, at and before the time of the passing of this act, payable to the incumbent of the church of the principal parish of which such new parish originally formed a part; and the several laws, statutes, and customs in force relating to the publication of banns of matrimony, and to the performance of marriages, baptisms, churchings, and burials, and the registering thereof respectively, and to the suing for and recovering of fees, oblations, or offerings in respect thereof, shall apply to the church of such new parish, and to the perpetual curate thereof for the time being: Provided always, that it shall not be lawful for any such minister or perpetual curate to receive any fee for the performance of any baptism, within his district or new parish as the case may be, or for the registration thereof.

Minister to become Perpetual Curate of new Parish.

16. And be it enacted, That upon any such district so becoming a new parish, the minister of such district, having been duly licensed, shall, without any further process or form in law, become and be perpetual curate of such new parish and of the church thereof, and shall have exclusive cure of souls in and over such parish; and shall be a body politic and corporate, and have perpetual succession; and that such parish and church shall be and be deemed to be a perpetual curacy, and a benefice with cure of souls, to all intents and purposes.

Churchwardens to be chosen.

17. And be it enacted, That in every such case of a district so becoming a new parish, two fit and proper persons, being members of the united church of England and Ireland, shall, within twenty-one days from the consecration of the church thereof, be chosen churchwardens for such new parish, one being chosen by the perpetual curate thereof, and the other by the inhabitants, residing therein and having a similar qualification to that which would entitle inhabitants to vote at the election of churchwardens for the principal parish as aforesaid, or the majority of such inhabitants, and such election shall take place at a meeting to be summoned in such manner in all respects as such perpetual curate shall direct; and such persons shall continue such churchwardens until the next usual period of appointing parish officers following their appointment; and at the like time in every year two such persons shall thenceforward be chosen by the perpetual curate for the time being and inhabitants assembled as aforesaid; and every person so chosen as aforesaid shall be duly admitted, and shall do all things pertaining to the office of churchwarden as to ecclesiastical matters in the said new parish: Provided always, that nothing herein contained shall render any such churchwardens liable or competent to perform the duties of overseer of the poor in respect of such their office of churchwardens.

Act not to affect Parochial Rights, &c., otherwise than as expressly provided.

18. Provided always, and be it enacted, That, until Parliament shall otherwise determine, nothing herein contained shall be construed to affect or alter any rights, privileges, or liabilities whatsoever, ecclesiastical or civil, of any parish, chapelry, or district, except as is herein expressly provided.

Endowment of Minister.—Compensation to Incumbent of Mother Church.

19. And be it enacted, That the said recited acts, so far as they apply to making better provision for the cure of souls, shall extend to authorize the endowment or augmentation of the income of such ministers and perpetual curates as aforesaid, to such an amount or in such proportion, and in such manner, as shall be deemed expedient, by the authority aforesaid; and also to authorize the assigning, at any time and from time to time, to the incumbent of any church or chapel, whose fees, dues, or other emoluments shall be diminished by or in consequence of any proceeding under the provisions of this act, and, if it be deemed fit by the like authority, to his successors also, of such an annual sum as shall, upon due inquiry, appear to be a just and reasonable compensation for such diminution.

Patronage may be conferred upon Contributors to Endowment or to a Church, or their Nominees.

20. And be it enacted, any law, statute, or canon to the contrary notwithstanding, That it shall be lawful, by the authority aforesaid, at any time, to assign the right of patronage of any such district or new parish as aforesaid, and the nomination of the minister or perpetual curate thereof respectively, either in perpetuity or for one or more nomination or nominations, to any ecclesiastical corporation aggregate or sole, or to either of the Universities of

Oxford, Cambridge, or Durham, or to any college therein respectively, or to any person or persons, or the nominee or nominees of such person or persons or body respectively, upon condition of such corporation, university, college, person or persons contributing to the permanent endowment of such minister or perpetual curate, or towards providing a church or chapel for the use of the inhabitants of such district or new parish, in such proportion and in such manner as shall be approved by the like authority.

Remaining Patronage to be exercised alternately by Crown and Bishops.

21. And be it enacted, That the right of patronage and nomination of every such minister and perpetual curate, unless or until such right of patronage and nomination shall be otherwise wholly assigned, or except so far as the same shall be otherwise in part assigned, under the provisions in that behalf hereinbefore last contained, shall and may be exercised, alternately, by her Majesty and her successors, and the bishop of the diocese for the time being in which the district or new parish shall be situate; the first such nomination being in each case made by her Majesty.

Powers of Bounty Board as to Endowment under 2 and 3 Ann. c. 11, and 45 G. 3, c. 84, conferred upon Commissioners for the Purposes of this Act.
—27 Hen. 8, c. 16.

22. And for the encouragement of such persons as shall be disposed to contribute towards the purposes of this act, and that their charity may be rightly applied, be it enacted, That all and every person or persons, or body corporate, having in his or their own right any estate or interest in possession, reversion, or contingency of or in any lands, tithes, tenements, or other hereditaments, or any property of or in any goods or chattels, shall have full power, licence, and authority, at his and their will and pleasure, by deed enrolled in such manner and within such time as is directed by the statute made in the twenty-seventh year of the reign of King Henry the Eighth, intituled "An Act concerning Enrolments of Bargains and Contracts of lands and Tenements," in the case of any lands, tithes, tenements, or other hereditaments, (but without any deed in the case of any goods or chattels,) or by his or their testament in writing, duly executed according to law, to give and grant to and vest in the said ecclesiastical commissioners for England and their successors all such his or their estate, interest, or property in such lands, tithes, tenements, or other hereditaments, goods, and chattels, or any part or parts thereof, for and towards the endowment or augmentation of the income of such ministers or perpetual curates as aforesaid, or for or towards providing any church or chapel for the purposes and subject to the provisions of this act, and to be for such purposes respectively applied, according to the will of such benefactors respectively, as in and by such deed enrolled, or such testament, executed as aforesaid, may be expressed, or, in the case of no deed or testament, as may in some other manner be directed, and in default of such expression or direction, then in such manner as shall be directed by the authority hereinbefore mentioned; and such commissioners and their successors shall have full capacity and ability to purchase, receive, take, hold, and enjoy, for the purposes aforesaid, as well from such persons as shall be so charitably disposed to give the same, as from all other persons who shall be willing to sell or aliene to the said commissioners any lands, tithes, tenements, or other hereditaments, goods, or chattels, without any licence or writ of ad quod damnum, the statute of mortmain, or any other statute or law, to the contrary notwithstanding.

Powers of 3 and 4 Vict. c. 113, and 4 and 5 Vict. c. 39, extended to this Act.

23. And be it enacted, That all the powers and authorities vested in her Majesty in Council and in the said commissioners by the said recited acts, with reference to the matters therein contained, and all other the provisions of

the same acts relating to schemes and orders prepared, made, and issued for the purposes thereof, shall be continued and extended, and shall apply to her Majesty in council and to the said commissioners, and to all schemes and orders prepared, made, and issued by them respectively, with reference to all matters contained in this act, as fully and effectually as if the said powers, authorities, and other provisions were repeated herein; and the provisions contained in an act passed in the second year of her Majesty's reign, intituled "An Act to abridge the holding of Benefices in Plurality, and to make better Provision for the Residence of the Clergy," respecting the party or parties to be deemed patron or patrons, for the purposes of notice to be served upon and consent to be given by such patron or patrons, and also respecting the manner in which and the party by whom any such consent is to be given, shall be construed to apply to the like matters respectively under this act.

Church Building Commissioners may make Grants for Purposes of this Act.

24. And whereas it may be expedient that her Majesty's commissioners for building new churches should be able to apply a portion of the funds placed at their disposal towards promoting the purposes of this act; be it enacted, That it shall be lawful for the said commissioners to make any such grant in aid of the erection of any such new church or chapel as aforesaid as shall seem fit to them, if they are authorized so to do under the church building acts, although the right of patronage of such church or chapel may not belong on the consecration thereof to the incumbent of the original parish in which such church or chapel shall be situate, anything in such acts to the contrary notwithstanding.

So much of 17 Car. 2, c. 3, as enables Impropriators to augment (repealed by 1 and 2 Vict. c. 106, s. 15,) revived.

25. And whereas an act was passed in the seventeenth year of the reign of King Charles the Second, intituled "An Act for uniting Churches in Cities and Towns Corporate," which, besides the provisions indicated by the title of the said act, contains enactments enabling impropriators to augment parsonages or vicarages in certain cases, and incumbents in certain cases to receive lands, tithes, and other hereditaments, without licence in mortmain: And whereas by an act passed in the second year of the reign of her present Majesty, intituled "An Act to abridge the holding of Benefices in Plurality, and to make better provision for the Residence of the Clergy," the whole of the said act of King Charles the Second was repealed, and more extensive provisions were made for the uniting of churches, but none for augmentations or holding in mortmain according to the same act; and it is expedient that the last-mentioned enactments should be revived: Be it therefore enacted, That so much of the said act of King Charles the Second as enables any owner or proprietor of any impropriation, tithes or portion of tithes, to annex the same or any part thereof unto the parsonage, vicarage, or curacy of the parish church or chapel where the same lie or arise, or to settle the same in trust for the benefit of such parsonage, vicarage, or curacy, and authorizes parsons, vicars, or incumbents to receive lands, tithes, or other hereditaments without licence of mortmain, shall be and the same is hereby revived; and that all augmentations and grants at any time heretofore made according to the said act of King Charles the Second shall be as good and effectual as if the same had never been repealed.

Act not to extend to Scotland or Ireland.

26. And be it enacted, That this act shall extend only to England and Wales, the Isle of Man, the islands of Guernsey, Jersey, Alderney, and Sark, and the Scilly Islands.

Act may be amended this Session.

27. And be it enacted, That this act may be amended or repealed by any act to be passed in this present session of Parliament.

AN ACT TO REMOVE DOUBTS RESPECTING THE ADMISSION OF
MINISTERS TO BENEFICES IN THAT PART OF THE UNITED
KINGDOM CALLED SCOTLAND.

ANNO SEXTO ET SEPTIMO VICTORIÆ REGINÆ.—CAP. LXI.

[17th August, 1843.]

Upon Presentation to a Benefice being laid before any Presbytery they may require the Person presented to preach in the Parish Church, and thereupon may meet, after due Notice to receive or enter Reasons or Objections against him.

WHEREAS certain acts of the Parliament of Scotland and of the United Kingdom of Great Britain have declared that the right of collation in regard to the settlement of ministers in the parishes to which they may be presented belongs to the church established by law in that part of the United Kingdom called Scotland: And whereas provision has been made by these statutes for securing to the church the exclusive right of examining and admitting any person who may be presented to a benefice having cure by the patron of such benefice; and in particular by an act passed in the parliament of Scotland in the year one thousand five hundred and sixty-seven, intituled "Admission of Ministers; of Laick Patronages, it is statute and ordained, that the Examination and Admission of Ministers within this Realm be only in the Power of the Kirk now openlie and publicly professed within the samin, the Presentation of Laick Patronage alwaies reserved to the just and auncient Patrones;" and by an act passed in the parliament of Scotland in the year one thousand five hundred and ninety-two, intituled "Ratification of the Liberty of the trew Kirk, the Government of the Church by Presbyteries, Synods, and General Assemblies was ratified and established, and it was ordained that all Presentations to Benefices be direct to the particular Presbyteries in all Time cumming, with full Power to give Collation thereupon, and to put Ordour to all Maters and Causes Ecclesiastical within their Boundes according to the Discipline of the Kirk; providing the foresaids Presbyteries be bound and astricted to receive and admitt whatsoever qualified Minister presented be His Majesty or Laick Patrones;" and by an act of the Parliament of Great Britain passed in the tenth year of the reign of her Majesty Queen Anne, intituled "An Act to restore the Patrones to their ancient Rights of presenting Ministers to the Churches vacant in that Part of Great Britain called Scotland," the right of the church to receive and admit persons presented to benefices was again recognised and secured; and by an act of the Parliament of Great Britain passed in the fifth year of the reign of his Majesty King George the First, intituled "An Act for making more effectual the Laws appointing the Oaths for Security of the Government to be taken by Ministers and Preachers in Churches in Scotland, providing that certain Oaths should be taken by Ministers and Preachers of the Church of Scotland, and for preventing Delays in the supplying or filling up of vacant Churches in Scotland," it is also declared and enacted, that nothing herein contained shall prejudice or diminish the rights of the church, as the same now stands by law established, as to the trying of the qualities of any person presented to any church or benefice: And whereas it is expedient to remove any doubt which may exist as to the powers and jurisdiction of the church as by law established in Scotland in the matter of collation, and as to the right of the church to decide that no person be settled in

any parish or benefice having cure against whom or whose settlement in such parish or benefice there exists any just cause of exception : May it therefore please your Majesty that it may be declared and enacted ; and be it declared and enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that when a presentation to any benefice within that part of the United Kingdom called Scotland by the undoubted patron has been laid before the presbytery of the bounds, it shall and may be lawful for the presbytery, as part and as the commencement of the proceedings in the examination and admission of the person so presented for the cure of that parish, and of the trial of his gifts and qualities, to appoint him to preach in the church of the said parish at such times as the presbytery may direct, or as may be directed by any regulations of the General Assembly to that effect ; and after the presentee shall have preached in the parish church according to the directions of the presbytery, the presbytery, or a committee of their number, shall meet, after due notice, at the said church, and shall intimate that if any one or more parishioners being members of the congregation have any objection to the individual so presented, in respect to his ministerial gifts and qualities, either in general or with reference to that particular parish, or any reason to state against his settlement in that parish, and which objections or reasons do not infer matter of charge against the presentee to be prosecuted and followed out according to the forms and discipline of the church, the presbytery are ready, either then or at their next meeting, to receive the same in writing, or to write down the same in their minutes in the form and manner which such parishioners may desire.

Reasons and Objections to be determined by Presbytery, or referred to superior Judicatory of the Church. To what the Presbytery shall have regard in their Determination. If the Presbytery support such Objections, they shall issue a Deliverance to that Effect, and Patron may make another presentation.

2. And be it enacted, That the objections or reasons aforesaid shall be fully considered and disposed of by the presbytery by whom they are to be cognosed and determined on judicially, or shall be referred by the presbytery to the superior judicatory of the church for decision, as the presbytery may see cause, the presentee and all parties having interest being heard in either case on the same ; and the presbytery or other judicatory of the church to whom the said objections or reasons shall be stated or referred as aforesaid shall, in cognoscing and determining on the same judicially, have regard only to such objections and reasons so stated as are personal to the presentee in regard to his ministerial gifts and qualities, either in general or with respect to that particular parish, but shall be entitled to have regard to the whole circumstances and condition of the parish, to the spiritual welfare and edification of the people, and to the character and number of the persons by whom the said objections or reasons shall be preferred ; and if the presbytery or other judicatory of the church shall come to the conclusion, as their judgment on the whole matter, that the said objections or reasons, or any of them, are well founded, and that in respect thereof the individual presented is not a qualified and suitable person for the functions of the ministry in that particular parish, and ought not to be settled in the same, they shall pronounce a deliverance to that effect, and shall set forth and specify in such deliverance the special ground or grounds on which it is founded, and in respect of which they find that the presentee is not qualified for that charge, in which event they shall intimate their deliverance respecting the presentee to the patron, who shall thereupon have power to issue another presentation within the period of six calendar months after the date of such deliverance if no appeal shall be taken to a superior judicatory of the church, or in the event of an appeal being taken

to a superior judicatory of the church, then within six months after the date of the judgment of the superior judicatory of the church affirming the deliverance of the inferior judicatory of the church or dismissing the appeal.

If no good Objections against Presentee, Presbytery shall (subject to appeal) proceed to further Trial, and admit him if qualified.

3. And be it enacted, That if the presbytery or other judicatory of the church, after considering all the objections aforesaid to the presentee and all the reasons stated against his settlement in that particular parish, shall be satisfied, in the discharge of their functions and in the exercise of their authority and duty as ministers of the gospel and as office-bearers in the church, that no good objections against the individual, or no good reason against his settlement, has been stated as aforesaid, or that the objections and reasons stated are not truly founded in any objection personal to the presentee in regard to his ministerial gifts and qualities, either in general or with reference to that particular parish, or arise from causeless prejudices, the said presbytery or other judicatory of the church shall repel the same, and, subject to the right of appeal as hereinafter provided, shall complete the further trials and examination of the presentee, and, if found by them to be qualified for the ministry in that parish, shall admit and receive him into the benefice as by law provided.

No Presentee to be rejected unless Dissent or Dislike be founded upon Objections to be judged of by Presbytery, &c.

4. And be it enacted, That it shall not be lawful for any presbytery or other judicatory of the church to reject any presentee upon the ground of any mere dissent or dislike expressed by any part of the congregation of the parish to which he is presented, and which dissent or dislike shall not be founded upon objections or reasons to be fully cognosed, judged of, and determined in the manner aforesaid by the said presbytery or other judicatory of the church.

Presentee, &c., may appeal to superior Judicatory of the Church from Deliverance of Presbytery.

5. And be it enacted, That it shall be in the power of the presentee, patron, or objectors to appeal from any deliverance pronounced as aforesaid by the said presbytery acting within its competency as a judicatory of the church, which appeal shall lie exclusively to the superior judicatories of the church according to the forms and government of the church of Scotland as by law established.

The Right of Presentees now in possession not to be challenged, although a former Presentee may have been rejected under the Act of General Assembly of May, 1835.—10 Ann. c. 12.

6. And whereas by an act of the general assembly of the church of Scotland, of date twenty-ninth May, one thousand eight hundred and thirty-five, it was made an instruction to presbyteries, that if at the moderating in a call to a vacant parish the major part of the male heads of families, members of the vacant congregation and in full communion with the church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and that he shall be rejected accordingly, and certain regulations were passed for carrying the said instructions into effect: And whereas it has been found by final judgment of the court of session, affirmed by the House of Lords, that a presbytery, acting in pursuance of said act of assembly and regulations, refusing to take trial of the qualifications of a presentee, and rejecting him on the sole ground that a majority of the male heads of families communicants in the said parish have dissented, without any reasons as-

signed, from his admission as minister, acted illegally and in violation of their duty, and contrary to the provisions of certain statutes of the realm, and particularly the statute of the tenth year of Queen Anne, chapter twelfth, intitled "An Act to restore Patrons to their ancient Rights of presenting Ministers to the Churches vacant in that Part of Great Britain called Scotland : " And whereas in some instances a presentee has, in pursuance of the said act of assembly and regulations relative thereto, been rejected by a presbytery because of the dissents of male heads of families communicants, and a presentation has thereafter been issued in favour of a second or subsequent presentee, who has been settled in the same benefice, and whose settlement therein and right thereto have not been questioned in any court of law : And whereas it is expedient that such settlement in and right to the benefice should be secured and protected from future challenge on the ground of the incompetency of the rejection of the first or prior presentee ; be it enacted, That it shall not be competent to challenge the settlement or right to the benefice of any such second or subsequent presentee, or to maintain any proceedings at law against the presbytery or ministers thereof, or other parties, on account of such rejection, unless such challenge or proceedings shall have been instituted by action raised in a court of law before the first day of May last.

CHURCH MATTERS.

THE DECLARATION AND PROTEST.

IN a charge of Archdeacon Thorp, delivered in July last, there occurred the following passage :—

" Let us not allow ourselves to be classed in parties, and ranged under popular names and leaders, as men of adverse factions or designs : let us shake off the tyranny of platform speakers, of journals, and reviews—to them we owe no allegiance—and take our place, and join our hands and energies, without jealousy or mistrust of each other, under the banner of the church. It becomes us also, as a matter of propriety, no less than prudence, to refuse all hasty and ill-considered pledges and declarations, upon points of present debate and controversy ; and particularly such as emanate from no responsible authorities. Some document of this kind, committing you to I know not what, and leading us we know not whither, has been privately circulated in the archdeaconry, and, though it is withdrawn, I feel it my duty to warn you against this, and all such irregular and disorganizing proceedings."

A letter from Mr. Garbett, withdrawing his name from a declaration of the kind here alluded to, created some curiosity about it, but so dexterously had the whole affair been managed, that although this letter was written on the 21st of July last, and the document had been for months in circulation, some days elapsed before it appeared, so fortunate had been the selection of those to whom it was offered. When it did come forth, however, it contained an atrocious libel, masked so ingeniously, that had it not been for some attempt at ulterior proceedings, neither Mr. Garbett, nor any one else who had signed it, would be likely to have withdrawn. On this subject Dr. Gilly thus addressed the " Durham Advertiser :"—

" To the Editor of the Durham Advertiser.

" Sir,—For the information of those who are unacquainted with the nature of the ' movement ' and ' document ' to which the Archdeacon of Durham

referred with some expressions of censure in his Visitation Charge last Friday, and to remove the unfavourable impressions which may arise from an imperfect knowledge of the affair, I beg you will give insertion to the following statement:—

“Above three months ago, I received some printed forms of ‘A Declaration and Protest,’ which emanated from the Diocese of London, and were in circulation in other dioceses, with the request that I would obtain signatures to the same in this diocese. The following is a copy of the document:—

“The Declaration and Protest of the Undersigned Clergy of the Church of England, called forth by the exigencies of the present times.

“We, the undersigned Presbyters of the United Church of England and Ireland, declare our firm and unaltered attachment to the doctrines of our holy religion, as they are embodied in the formularies of our church, expressed in her Liturgy, and defined in her Articles, taken in their plain and literal sense, and as the same are generally set forth in the Homilies, and other writings of the Fathers of the Reformation. And we do hereby solemnly renew our protest, in conformity with our ordination vows, against the errors of the Church of Rome, as those are confirmed by the Decrees of the Council of Trent, authorized in the Creed of Pope Pius IV., and maintained in the writings of Romish doctors and modern apologists; and we further testify against any modified system of Popery, which, by undermining the supreme authority of the Holy Scriptures as containing all things necessary to salvation, by subverting the great doctrine of justification, as contained in Article XI., and teaching for doctrines the commandments of men, tends to lead men’s minds back to the errors and practices abjured by our venerable reformers. Finally, while we deprecate all attempts to re-establish a spiritual despotism, by denying to the people all rights of judgment in matters of faith, we desire to make a public profession of our unshaken attachment to the Church of England, her apostolic order and wholesome discipline; and of our willingness to render due obedience to our ecclesiastical rulers in all things lawful.”

“I had received 49 signatures to the declaration, including the names of clergymen of high station and character in this diocese, both as dignitaries of the church and parochial ministers, when it was intimated to me that the Bishop of Durham disapproved of the proceeding, and consequently the document was at once withdrawn from circulation in his lordship’s diocese.

“I have the satisfaction of adding, that the kind and considerate letters and communications which I have had the honour of receiving from the Bishop on the subject, which the archdeacon thought proper to revive, and to notice with unnecessary animadversion, are such as I should be proud to make public, in justice both to myself and to the clergy who signed the document, if I were permitted to do so. I am, Sir, your obedient servant,

“W. S. GILLY,

“Norham Vicarage, July 26. Canon of Durham, and Vicar of Norham.”

Now, what is there in this declaration and protest which the clergy have not all made in the most solemn manner—which they do not make by the very position they occupy, and which, if there should be twenty or even thirty renegades in the church who would dislike it, on popish grounds, they would probably reserve that dislike to a more convenient season for its expression. No doubt the paper would be universally signed were it proposed by any competent ecclesiastical authority; but should objections arise, from whom might they be most naturally expected? It is most notorious that some of the clergy object to the doctrines of the church as defined in her formularies taken “in their plain and literal sense”—baptismal regeneration, for

instance. We know that the very same persons are disinclined "to render due obedience to our ecclesiastical rulers in all things lawful," of which just now it is needless to produce instances in the diocese of London, whence this production is said to emanate. And then for attachment to the church's apostolic order and wholesome discipline, in the constant violation of which they live—the occasional exertions of which they abominate—surely some of them, whose consciences have not drunk in its heretical form, the doctrine of salvation by faith only, might hesitate to declare this unnecessarily, and perhaps they would. At the same time, people read too carelessly, and talk too recklessly, to make it surprising if none of these things should strike them. It is they, and there are none like them, and wisdom must die with them; and as not one of them, perhaps, understands the 11th Article to exclude the propriety and necessity of holiness of life, the Tridentine criticism upon its phraseology does not touch them, that there is no such *Christian* faith.

Others who are beyond suspicion on some of these points, and a shade better (theoretically, at least) in all, might think the wording of some clauses open to criticism. They know that the Reformation "modified" the "system of popery" very considerably, but they might not from choice speak slightly of such modifications as produced the written formularies of the English church as they at present stand; and they no more wish for a popish system than those who circulate the document. They can acquit themselves and their brethren of holding any such system as would undermine the supreme authority of the Holy Scriptures, or subvert the doctrine of justification as stated in the 11th Article, or establish the decrees of the Council of Trent; but why *should* they? They desire no system of spiritual despotism, if by those words an unjust or uncontrolled authority is meant; in teaching obedience for conscience' sake to the commandments of men, (repairing and keeping clean of churches, for instance,) they never confound such things with doctrine any further than all obedience for conscience' sake is doctrinal. And for "the errors and practices abjured" by our venerable reformers, some of them may, to some extent, be held by some of the clergy, for to suppose either them or the reformers free from all error, shews equal ignorance of the past and the present, but the writer has heard of no revival anywhere of any practice abjured by the reformers, so that all the clergy could make this part of the declaration with a good conscience. The whole statement is such as to admit the signatures of all the clergy of every shade of sentiment; what, then, is the object of its circulation among a select party, with secrecy,* management, and ulterior views?

The artifice is equally transparent and disgraceful. Every true churchman knows too well the duty he owes to his ecclesiastical superiors to bring himself under any other engagements of this nature. It is therefore almost certain that none such would deliberately sign

* It was not sent to the writer. He believes it was sent to one of his friends, who never mentioned it, and to one alone in the whole circle of his friends.

this declaration and protest. They who have no such feeling, ensnared by the charm of secrecy and the plausible character of the document, send their adherence to it; several ends are thus attained.

First, the character of sound churchmen is secured by those whose claims to that title are most suspected, and the great doctrine of justification by faith only being brought into the foreground, and the attention of every reader drawn to that, as if that was the grand feature of the whole, it would be pretty sure to embrace in its capacious bosom all who had received that one idea. The enlightened followers of Christ and his apostles know no "great doctrine." They believe that all God has revealed to man is great, and for man to fix on a favourite, and make all succumb to it, is practically to instruct the Almighty; yet since man is by faith alone enabled to feel what he hears, and inclined to act according to the teaching of the church, it is a very obvious truth, though no very great doctrine, that he is saved by faith only. However, it has become somehow a shibboleth of party, so that the signatures would be mostly of one class—men who regarded the church chiefly as attesting one doctrine out of many, but stood forth as admirers of her whole constitution.

Then there are those who would not sign. What was the church to think of them? Why, their "attachment to the doctrines of our holy religion" had been shaken. They did not receive the Articles and Liturgy in their literal sense. They had ceased to protest against the errors of the Church of Rome, the Council of Trent, and its modern apologists; they were willing that some modified system of popery should undermine the supreme authority of the Holy Scriptures, and subvert the "great doctrine," and teach for doctrines the commandments of men. They wished to introduce errors and practices abjured by our venerable reformers, to establish a spiritual despotism, and deny the people "*all*" rights of judgment in matters of faith. But who is the accuser of the brethren that dares to state thus much in plain terms of any section of the clergy? Here and there a man may have formed an unjustifiable opinion of the Council of Trent, or exercised some such principles of interpretation on things less sacred, as others venture to employ on the baptismal service. But are these offences enough to brand them as undutiful churchmen, or even traitors in the camp, endeavouring to undermine the religion of their country. And because they think they can claim a higher and better name than one of mere negation, are they to be branded as desiring to protest against no Romish assumption, and bringing to their own church no patriotic feeling? It is not because some young men have acted very absurdly, and their patrons at Oxford have, to say the least, not discountenanced them as they ought, that any such atrocious insinuations are justifiable. The most servile and the most vehement of them all could sign this document with as much propriety as those who hold a parallel place on the other side. But they will not, and therefore they may safely be maligned.

Again, what would be the impression conveyed to the world by the mere going forth of such a paper in quest of signatures. Either that the bishops were incompetent to judge of the orthodoxy of their clergy,

or negligent to secure it, so that it was necessary for the presbyters to form some new bond of union with each other, by which they might take care of themselves and know whom to trust. That now is the time when the country ought to renew that protest which it has made at intervals ever since the days of St. Augustine of Canterbury: as if the duty of a dominant, could be learned from the duty of a subject, not to say an enslaved church; as if—but it is wearisome and unprofitable to enlarge, and this is scarcely the place for exhortation. Yet it does arise so naturally to the mind how different things would be if they were met in another spirit, that it is impossible to avoid saying it. If the clergy would reflect how uniformly opposition has fanned the embers of religious peculiarity into a flame, and raised the martyr spirit in breasts where no one could have supposed it to exist, and encouraged it to seize on some insulated point, be it a sacrament or a doctrine, and magnify it until it eclipses the church and the Bible. How prone the heart is to substitute forms for spirituality and religious life, and how strong is the disposition in those who have, or suppose themselves to have, this gift in a manner sensible to themselves, to idolize it, and conceive of it as placing them above ordinances. Surely the clergyman who feels all this, and has any faith in the importance of preaching or the power of prayer, will diligently inculcate on his flock the duty of making quietness and confidence their strength, and as for himself he will avoid everything likely to give offence, where that offence can be avoided without a violation of duty, and earnestly will he pray both in the church and in secret for the wisdom that is from above to conduct himself; and the peace of the church, which he will both hope and quietly wait for.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Durham, Auckland Castle	
Bishop of Sodor and Man, Bishop's Court, Isle of Man	July 30.
Bishop of Norwich, Norwich Cathedral	Aug. 13.

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Allsop, George L.....	B.A.	Emmanuel	Camb.	Norwich
Bell, Charles Dent. ...	B.A.	Trinity	Dublin	Durham
Bewsher, Thos. James ...	...	University	Durham	Durham
Bickmore, Fredk. A...	...	Trinity	Dublin	Norwich
Bidwell, W. C.....	B.A.	Clare Hall	Camb.	Norwich
Blake, Chas. Thos. S.	B.A.	Jesus	Camb.	Norwich
Congreaves, John.....	B.A.	Trinity	Dublin	Sodor and Man
Devlin, John Wm.....	B.A.	Trinity	Dublin	Norwich
Evans, Henry	B.A.	Trinity	Oxford	Norwich
Geldart, George C....	B.A.	St. Peter's	Camb.	Norwich
Gregory, R. A. T....	L.L.B.	Trinity	Dublin	Norwich
Gwyn, Henry N.....	B.A.	Jesus	Camb.	Norwich
Halsted, Fredk. Chas..	B.A.	Trinity Hall	Camb.	Norwich
Hawkins, H. S.....	B.A.	Jesus	Oxford	Durham
Humble, Henry	M.A.	University	Durham	Durham

<i>Name.</i>	<i>Deg.</i>	DEACONS.		<i>Ordaining Bishop.</i>
		<i>College.</i>	<i>University.</i>	
May, Edward J.....	B. A.	Worcester	Oxford	Norwich
Moullin, D. A.....	B. A.	Trinity	Dublin	Norwich
Muskett, Henry J.....	B. A.	St. Peter's	Camb.	Norwich
Onslow, William L....	B. A.	Emmanuel	Camb.	Norwich
Paglar, Charles .....	...	St. John's	Camb.	Norwich
Pettigrew, A. F.....	B. A.	Trinity	Camb.	Durham
Pitman, Henry R.	B. A.	Clare Hall	Camb.	Durham
Robson, Fras. Stuart..	B. A.	University	Durham	Durham
Simpson, H., Licentiate	...	University	Durham	Durham
Spedding, James	B. A.	Emmanuel	Camb.	Durham
Symonds, Henry	M. A.	Magdalen Hall	Oxford	Norwich
Townsend, C. G. G....	B. A.	Clare Hall	Camb.	Norwich
Warner, John Lee ...	...	St. Bee's	Carlisle	Norwich
Wilson, Thomas	M. A.	Corpus Christi	Camb.	Norwich
Wyvill, Ch. Edward..	A.	University	Durham	Durham

PRIESTS.

Allen, Marcus	B. A.	Trinity	Dublin	Durham
Anders, Henry S.....	B. A.	Gon. & Caius	Camb.	Norwich
Anson, T. A.	B. A.	Jesus	Camb.	Norwich
Bastard, J. H.....	B. A.	Trinity	Camb.	Durham
Bellman, E.	B. A.	Queens'	Camb.	Norwich
Borrett, W. P.....	M. D.	Caius	Camb.	Norwich
Boyce, T. W.	B. A.	Sidney Sussex	Camb.	Norwich
Brown, William	B. A.	University	Durham	Durham
Carr, C. J.	B. A.	University	Durham	Durham
Chase, T. H.	B. A.	Queens'	Oxford	Norwich
Collett, William	B. A.	St. Peter's	Camb.	Norwich
Cooper, C. N.	B. A.	Corpus Christi	Camb.	Norwich
Crabbe, George	B. A.	Queens'	Camb.	Norwich
Craig, William..	B. A.	All Souls	Oxford	Norwich
Cripps, J. M.	B. A.	St. John's	Camb.	Norwich
Darby, G. William ...	B. A.	St. John's	Camb.	Norwich
Golding, Henry	B. A.	Trinity	Camb.	Norwich
Hough, T. G. P.....	B. A.	Gon. & Caius	Camb.	Norwich
Howard, J. ....	...	... ..	... ..	Sodor & Mann
Hurst, B. (Literale)	...	... ..	... ..	Durham
Jackson, George	M. A.	Caius	Camb.	Norwich
Kennicott, B. C.	B. A.	Oriel	Oxford	Durham
Lohr, Charles W.....	B. A.	Corpus Christi	Camb.	Norwich
Marham, Henry P.	S.C.L.	Trinity Hall	Camb.	Norwich
Moore, D. B. ....	...	Queens'	Camb.	Norwich
Mynors, T. H.	B. A.	Wadham	Oxford	Norwich
Nelson, Edward H....	B. A.	Trinity	Dublin	Durham
Postle, John	B. A.	Corpus Christi	Camb.	Norwich
Roberson, F. B.	B. A.	University	Durham	Dublin
Robson, J. U.	B. A.	Magdalen Hall	Oxford	Norwich
Shand, George	B. A.	Queen's	Oxford	Norwich
Stokes, W. H.	B. A.	Wadham	Oxford	Durham
Surtees, Richard	B. A.	Corpus Christi	Camb.	Norwich
Turner, G. F.	B. A.	Trinity	Oxford	Norwich
Walker, G. Licentiate	...	University	Durham	Durham

IRELAND.

KILLALOE.—The Lord Bishop of Killaloe held an Ordination on Sunday, July 30th, in the Cathedral Church of Killaloe, when the following gentlemen were admitted into holy orders—viz.,

Deacons—Messrs. Badham, Edwards, Agar, Twiss, Moore, Payne.

Priests—Rev. Archibald Crawford, Rev. Henry Minchin, Rev. Mr. Gillman, Rev. Mr. Gibbings.

ORDINATIONS APPOINTED.

The Bishop of Norwich will hold his next ordination at Norwich, on Sunday, September 24.

The Bishop of Salisbury will hold his next ordination at Salisbury, on Sunday, September 24.

The Bishop of Exeter will hold his next ordination at Exeter, on Sunday, September 24.

The Bishop of Hereford, for the diocese of Lichfield, will hold his next ordination at Hereford, on Sunday, September 24.

The Bishop of Peterborough will hold his next ordination at Peterborough, on Sunday, September 24.

The Bishop of Lincoln will hold his next ordination at Lincoln, on Sunday, October 1.

The Bishop of Ely will hold his next ordination at Ely, on Sunday, Dec. 3.

The Bishop of Ripon will hold his next ordination at Ripon, on Sunday, December 17.

PREFERMENTS & CLERICAL APPOINTMENTS.

Rev. W. Alford, to the Perp. and Augmented C. of Munchelney, Som.

Rev. G. L. Allsop, to be Assist. C. of Fressingfield, Suff.

Rev. J. Atcherley Ashley, to be Assist. C. of Hilgay, Norf.

Rev. J. S. Avery, to the Chapelry of St. Michael's, Budehaven, Cornw.

Rev. J. Babington, to the V. of Thrusington, Leicestersh.; pat., Rev. E. H. Hoare.

Rev. J. S. Bage, M.A. of St. John's Coll., Camb., to the C. of Davenham, Chesh.

Rev. W. D. M. Bathurst, to the C. of Hollesley, Suff.

Rev. A. Baynham, to the C. of Daventry.

Rev. B. H. Birks, to the C. of Arley, Great Budworth, Chesh.; pat., R. E. E. Warburton, Esq.

Rev. W. Chatterly Bishop, to be Chaplain to Northamptonsh. gaol.

Rev. J. Edm. Booth, to the C. of St. George's, Hulme, Manchester.

Rev. T. White Boyce, to the C. of Saxsted, Suffolk.

Rev. J. Bramall, to the P. C. of Terlington St. John's, Norfolk, void by

the d. of the Rev. A. Goode; pat., the Queen.

Rev. E. Rose Breton, of Queen's Coll., Oxf., to the R. of Charmouth, Dorset.

Rev. T. Clements Browne, to the V. of Halse, Somerset.

Rev. J. Bowes Bunce, to the C. of Bridekirk, Cumberland.

Rev. Colin Campbell, of Trin. Coll., Camb., to the C. of Gainsborough, Lincolnsh.

Rev. D. Campbell, to the C. of Newbold-on-Avon, Warwicksh.

Rev. J. Cartwright, M.A., Minor Canon in Durham Cathedral, to the P. C. of Ferry Hill, (lately separated from the parish of Merrington,) on the nomination of the D. and C. of Durham.

Rev. S. R. Cattley, R. of Bagthorpe, Norfolk, to be Chaplain to the Female Orphan Asylum, Lambeth Road.

Rev. A. J. L. Cavie, to be Chaplain to the Watford Union.

Rev. J. Chell, to the V. of Kneessallcum-Boughton, Notts.

Rev. W. F. Chilcott to the R. of Monk-silver, Somerset.

Rev. J. Clarke, P. C. of Hunslet, to be Minister of the Church at Clifton.

Rev. S. Coates, Incumbent of Thirsk, to the P. C. of Sowerby, Yorksh.; pat., the Archbishop of York.

Rev. Marmaduke Cocken, of Queens' Coll., Camb., to the P. C. of Norton, near Gloucester; pats., the D. and C. of Bristol.

Rev. W. B. Cosens, M.A., R. of Monkton Farleigh, Wilts, to the V. of Berry Pomeroy, Devonsh., vacant by the resign. of the Rev. Wm. Brown; pat., Duke of Somerset.

Rev. J. Congreve, of Trin. Coll., Dublin, to the C. of St. George's Chapel, Douglas.

Rev. J. R. Crawford, to be Head Master of the Western Grammar School, Brompton, London.

Rev. R. Crosse, to the P. C. of Broomfield, Somerset; pat., Col. Hamilton.

Rev. Chas. J. Dashwood, to the C. of Oxwick, Norfolk.

Rev. J. Davis, Chaplain of Whitecross-street Prison, to be Ordinary of Newgate.

Rev. J. W. Deans, to the C. of Barham, Suffolk.

Rev. A. Douglas, to be Domestic Chaplain to the Marquis of Westmeath.

- Rev. H. Drury, to the R. of Alderley, Gloucestersh., vacant by the cession of the Rev. A. Austin; pat., R. H. B. Hale, Esq.
- Rev. M. Dawson Duffield, V. of Stebbing, Essex, and Chaplain to H.R.H. the Duke of Cambridge, to the Canonry of St. Barbara, in the Royal Collegiate Ch. of Middleton, Yorksh.
- Rev. S. Du Pre, to the V. of Highley, Salop, void by the cession of the Rev. S. Burrows; pat., T. Parry, Esq.
- Rev. J. W. Evans, to the C. of Wiggen-Hall St. Mary Magdalen, Norfolk.
- Rev. C. Evanson, to be Chaplain to the Bristol Bridewell.
- Rev. E. B. Everard, to the C. of Stanhoe, Norfolk.
- Rev. Matthew T. Farrer, formerly of Trin. Coll., Camb., to the V. of Addington, Surrey; pat. the Archbishop of Canterbury.
- Rev. J. Furnival, late R. of St. Helen's, Yorksh., to the V. of Broadclyst; pat., Sir T. D. Acland, Bart.
- Rev. John Garwood, to the Afternoon Lectureship of the Parish Church of Christchurch, Spitalfields, in the room of the Rev. J. P. Bean, M.A., resigned; pats., the Vestry of the Parish.
- Rev. E. Meyrick Goulburn, Fell. of Merton Coll., Oxon, to the C. of Brighton.
- Rev. John Griffiths, M.A., Fell. and Tutor of Wadham Coll., Oxford, has been nominated by the Bp. of London to be a Preacher at the Chapel Royal, Whitehall.
- Rev. W. Hadfield, late C. of Biddulph, to the P. C. of Alsager (Barthomley), Cheshire.
- Rev. Isaac Harris, Domestic Chaplain to the Right Hon. the Earl of Bantry, to be Assist. Minister of St. George's Chapel, Albemarle-street, and C. of St. Clement Danes, Strand.
- Rev. J. Herbert, C. of Creaton, Northamptonshire, to the P. C. of Leigh, Surrey.
- Rev. R. Herbert, to the Assist. C. of the Abbey Church, Bath.
- Rev. G. Heriot, to the District Chapel of St. Ann, Newcastle; pat., Rev. R. Green.
- Rev. Wm. Higton, to the P. C. of Christ Church, Tean, in the parish of Checkley, Staffordshire.
- Rev. Robt. Wm. Hippeley, of Exeter Coll. Oxford, to the R. of Stow-on-the-wold, Gloucestershire.
- Rev. Joseph Hollingworth, B.A., to be Assist. Curate of St. Paul's, Manchester.
- Rev. Jas. Waldby Holmes, to the P. C. of New Mill, Yorksh.; pat., the V. of Burton Kirk.
- Rev. A. P. Hughes, Minister of St. Peter's Church, Coventry, to be a Surrogate for the diocese of Lichfield.
- Rev. Arthur Jem, to the V. of Rowington, Warwickshire; pat., the Lord Chancellor.
- Rev. Joseph Jones, to the living of Repton, Derbyshire; pat., Sir G. Crewe, Bart.
- Rev. Edw. Jowett, C. of Feliskirk, to the P. C. of Carlton Miniott, near Thirsk; pat., Archbp. of York.
- Rev. Wm. Keane, B.A. of Emmanuel Coll., Camb., to the C. of Pidley, Hunts.
- Rev. Robt. Lamb, to the C. of Macclesfield.
- Rev. Edw. Lillingston, P. C. of All Saints', Derby, to the Lectureship in that church founded by Richard Crosshaw.
- Rev. W. Mackenzie, of Trin. Hall, Camb., to be Domestic Chaplain to the Duke of Sutherland.
- Rev. H. P. Marsham, S. C. L., to the R. of Brampton, Norfolk; pat., R. Marsham, Esq.
- Rev. J. W. Mason, to the R. of Furthoe, Northamptonsh., vacant by the d. of the Rev. N. P. Dolbree; pats., Jesus Coll., Oxford.
- Rev. John Martin, to the Stipendiary C. of Sudborne, Suffolk.
- Rev. Wm. Maughan, Curate and Evening Lecturer of St. John's, Newcastle, to the District Chapel of St. James's, Benwell.
- Rev. Edw. John May, to be the Assist. C. of Litcham and East Lexham, Norfolk.
- Rev. J. M'Cormick, to the C. of Yoxford, Suffolk.
- Rev. Chas. Melhuish, to the R. of Highbray; pat., T. D. Ackland, Esq.
- Rev. R. Montgomery, to the Ministry of Percy Chapel, Charlotte-street, Fitzroy-square.
- Rev. D. A. Moullin, to the C. of Carleton Rode, Norfolk.

- Rev. Wm. Mulleneux, B.A. of Emman. Coll., Camb., to the C. of Bebington, Cheshire.
- Rev. James O'Brien, to the Curacy of Thorley, Herts.
- Rev. Edward Pedder, B.A. of Brasenose Coll., Oxford, to the Curacy of St. Thomas, Lancaster.
- Rev. Augustus F. Pettigrew, B.A. of Trin. Coll., Camb., to be one of the Curates of Bishop Wearmouth.
- Rev. G. Pocock, to the P.C. of St. Paul's Chapel, Marylebone; pat., the Crown.
- Rev. Thos. Powell, R. of Turnastone, to the V. of Doratone, Herefordshire, void by the d. of the Rev. T. Prosser.
- Rev. Alfred Pyne, to the V. of Roydon, Essex; patron, Hon. W. P. T. L. Wellesley.
- Rev. Frederick Pym, to the V. of Bickleigh with Sheepstor, Devon; pat., Sir R. Lopez, Bart.
- Rev. W. Rawlings, M.A., to the R. of Thenford, Northamptonshire, vacant by the d. of the Rev. E. Stafford; pat., the Queen.
- Rev. T. W. Richards, late Second Master of the Oundle Grammar School, to the C. of Holbeach, Lincolnshire.
- Rev. James Robertson, to be Master of St. Paul's School, Southsea.
- Rev. J. U. Robson, to the V. of Winston, Suffolk; pats., D. and C. of Ely.
- Rev. John Royds, B.A. of Christ's Coll., Camb., to the Curacy of St. John's, Lancaster.
- Rev. John Rusbridger, C. of Eastergate, Chichester, to be Domestic Chaplain to the Duke of Richmond.
- Rev. J. C. Saunders, to be Sunday Evening Lecturer of St. John's, Southwark.
- Rev. Francis Caleb Scott, B.A. of St. John's Coll., Oxford, to the Curacy of South Warnborough, Hants.
- Rev. W. Guidott Sealy, late C. of Seend, to be Minister of the District Church on Colden Common.
- Rev. T. Sharpe, late Curate of Bishop's Tawton, to the Chapelry of Newport; pat., the Dean of Exeter.
- Rev. H. M. Sherwood, to the R. of Broughton Hackett, Worcestershire, vacant by the resignation of the Rev. G. Boraston; pat., the Crown.
- Rev. J. L. Sisson, to the R. of Swafeld, Norfolk; pat., the Queen.
- Rev. R. B. Slipper, Master of the Wymondham Free School, to the Head Mastership of the Free School at Hingham, Norfolk.
- Rev. Newton Smart, to the V. of Alderbury, Wilts; pat., Lord Bishop of Salisbury.
- Rev. E. Herbert Smith, to the P. C. of Killamarsh, Derbyshire.
- Rev. Edw. Smith, to the Curacy of St. James's, at Holywell, in Guilsborough, Northampton.
- Rev. Edwin Trevelyan Smith, C. of St. James's, Bermondsey, to the Resident Chaplaincy of the Infant Orphan Asylum, Wansted, Essex.
- Rev. H. Snow, M.A. of St. John's Coll., Camb., to the V. of Bibury, Gloucestershire, vacant by the d. of the Rev. S. Creswell; pat., W. Strahan, Esq.
- Rev. Edw. J. Speck, to the C. of Olney, Bucks.
- Rev. James Hopkins Swainson, to the R. of Alresford, Essex.
- Rev. Henry Symonds, to be the Assist. C. of St. Luke, in the precinct of the Cathedral Church of Norwich.
- Rev. Geo. Tatam, B.D. of St. Catherine Hall, Camb., to the C. of St. George's, Little Bolton, Lancashire.
- Rev. Henry Tripp, M.A. of Worcester Coll., Oxford, son of the Rev. Dr. Tripp, of Silverton, Devon, has been appointed Professor of Latin in the new Irish College of St. Columba, which has been established at Stackallan.
- Rev. J. E. Troughton, to the Ministry of St. John's Church, Hawarden.
- Rev. W. Parsons Turton, to the P. C. of Edingley, Notts; pat., the Chapter of the Coll. Ch. of Southwell.
- Rev. John Umpleby, C. of the Chapelry of Bolton Abbey, to the P. C. thereof, vacant by the d. of the Rev. William Carr; patron, the Duke of Devonshire.
- Rev. Thomas T. Upwood, to the V. of Terrington St. Clements, Norfolk, void by the d. of the Rev. A. Goode; pat., the Queen.
- Rev. W. C. Ussher, late C. of Skipton; to the C. of Marton, near Skipton; pat., Rev. H. C. Wilson.
- Rev. W. D. Veitch, R. of St. Thomas, Winchester, is appointed Head of the Missionary College at Jerusalem, and Examining Chaplain to the Bishop of that Diocese.

Rev. Wm. Vernon, to the V. of Patcham, Sussex; pat., the Lord Chancellor.
 Rev. Geo. Walker, of Marischal Coll., Aberdeen, and Licentiate of the Univ. of Durham, to the P. C. of Belford, Northumberland; pat., Rev. J. D. Clark.
 Rev. Joshua Waltham, to the P. C. of Out Rawcliffe, Lancashire; pat., the V. of St. Michael on Wyre.
 Rev. Joshua R. Watson, to the Curacy of Cheltenham.
 Rev. W. L. Weddall, to the P. C. of St. James, Dunwich, Suffolk; pat., Frederick Barne, Esq.
 Rev. Wm. Wigton, P. C. of Croxden and C. of Checkley, to the P. C. of Christ Church, Tean, in the parish of Checkley, Staffordshire.
 Rev. John Williams, R. of Edwin Ralph cum Collington, to the R. of Thornbury, Herefordshire, vacant by the d. of the Rev. J. Gibbons; pat., W. L. Childe, Esq.
 Rev. M. E. Wilson, to be Domestic Chaplain to the Earl of Auckland.
 Rev. Mathew Wilson, to the V. of Loddington, Northamptonshire, vacant by the d. of the Rev. C. J. Bewick; pat., E. Dawson, Esq.
 Rev. Thos. Wilson, to be Assist. C. of Foulsham, Norfolk.
 Rev. W. J. Wise, to the V. of Grandborough, Warwickshire.
 Rev. Algernon Wodehouse, formerly of Trin. Coll., Camb., to the R. of Crown Thorpe, Norfolk; pat., Lord Wodehouse.

CLERGYMEN DECEASED.

Rev. Chas. Boyd Abdy, R. of Cooper-sale, Essex.
 Rev. Marcus Allen, Minister of St. Paul's, and Afternoon Lecturer of St. John's, Newcastle-on-Tyne.
 Rev. Joseph Barnes, Curate of Castle Sowerby.
 Rev. George Boulton, R. of Oxendon, Northamptonshire.
 Rev. Robert Bowness, formerly C. of Poulton-le-Fylde, Lancashire.
 Rev. C. Bragge, at Sadbro House, Devon.

Rev. Wm. Butler, LL.B., at Frampton.
 Rev. Richard Cargill, LL.D., Incumbent of St. John the Evangelist, Liverpool.
 Rev. W. Carr, Incumbent of Bolton Abbey, and R. of Ashton Terrold, Berkshire.
 Rev. William Drake, M.A., at Northampton.
 Rev. Robert M. Dukes, at Shrewsbury.
 Rev. T. Farmer, R. of Aspley Guise, Beds, and Skinnand, Lincolnshire.
 Rev. Sam. Forster, D.D., R. of Shotley, Suffolk, and of Quarrington, Lincolnshire.
 Rev. Thomas Galland, V. of Laneham, near Retford.
 Rev. John Garnett, P. C. of Firbank, Westmoreland.
 Rev. T. Goff, at Hale House, Hants.
 Rev. Edw. Llewellyn Howell, Curate of Little Malvern and Berrow, Worcestershire.
 Rev. Maurice Hughes, C. of Capel Carig and Dolwydd Elain, Carmarvanshire.
 Rev. Arthur Leighton Irwin, Principal of the Collegiate Seminary of the Society for Propagating the Gospel at Madras.
 Rev. Dr. Knox, Head Master of Tonbridge School.
 Rev. John Lynes, Incumbent of Hatton, near Warwick.
 Rev. Jacob Snelgar, Vicar of Royston, Herts.
 Rev. John Taylor, D.D., P. C. of Hope and Ford, and a Magistrate of the county of Hereford.
 Rev. Peter Comyns Tucker, R. of Washford Pyne, Devonshire.
 Rev. Dr. Geo. Ogle Verner, at Manor House, Croydon.
 Rev. James Lloyd Wallace, Master of Queen Elizabeth's Grammar School, Sevenoaks.
 Rev. Thos. Whytehead, M.A., Chaplain to the Bishop of New Zealand.

ERRATUM.—In the July Number, the Rev. William Nevins' preferment should have been printed "Miningsby," not "Winingsly."

UNIVERSITY NEWS.

OXFORD.

July 27.

On Tuesday last, the following gentlemen were elected Demies of Magdalen College:—Alfred Pott, John Connington (from Rugby), Edmund Coffin, Edward G. Moon, and John O. McCarogher.

On Wednesday last, the Rev. Francis William Pickin, M.A., the Rev. John Leigh Hoskyns, M.A., Henry Cadwalader Adams, M.A., Harris Smith (Latin Scholar in 1840), Demies of Magdalen; Rev. J. T. B. Landon, M.A., Worcester College, and Robert Cholmeley, B.A., Copus Christi College, were elected Fellows of Magdalen.

August 17.

MACMULLEN v. THE REGIUS PROFESSOR OF DIVINITY.—There is no prospect of the important questions involved in this trial being finally decided for some length of time. We hear that the Rev. J. W. Hughes, Proctor for the Regius Professor of Divinity, has, by the advice of Counsel, appealed against the decision of Dr. Kenyon, the Assessor in the Chancellor's Court, as to the admissibility of the libel of the plaintiff, according to the usual form of the University Court, viz., to the Delegates of Appeals in Congregation, consisting of the following gentlemen:—John Fox, D.D., Provost of Queen's; Charles William Stocker, D.D., late Fellow of St. John's; David Williams, D.C.L., Warden of New College; William Alexander Greenhill, D.M., Trinity; William Jacobson, M.A., Vice-Principal of Magdalen Hall; William Fisher Audland, M.A., Fellow of Queen's; Henry Heming, M.A., Fellow of St. John's.

August 24.

The following address, which was communicated to the Vice-Chancellor of Oxford, on the 2nd of August, was signed by 232 non-resident members of the University.

"To the Rev. the Vice-Chancellor of the University of Oxford.

"We, the undersigned non-resident members of Convocation, beg leave re-

spectfully to express our serious regret at the course which you have adopted with reference to Dr. Pusey's sermon.

"We deprecate that construction of the statute under which Dr. Pusey has been condemned, which, contrary to the general principles of justice, subjects a person to penalties without affording him the means of explanation or defence; and we think that the interests of the Church and of the University require, that when a sermon is adjudged unsound, the points in which its unsoundness consists should be distinctly stated, if the condemnation of it is intended to operate either as a caution to other preachers, or as a check to the reception of doctrines supposed to be erroneous."

After some correspondence the Vice-Chancellor replied as follows:—

"St. John's College, Oxford,

"August 4, 1843.

"Sir,—The address, which, as you informed me, you were commissioned to present to me, reached me by yesterday's post; I return it to you by the hands of my bedel."

"When a document of a similar nature, upon the same subject, was some time since presented to me, I was induced, from respect for the presumed motives of those who signed it, not only to receive it, but to state the ground on which I felt myself precluded from complying with the request which it contained. But the paper which you have transmitted to me presents itself under very different circumstances, and demands from me a different course of procedure.

"In whatever point of view I feel myself at liberty to regard it, whether as addressed to me in my individual or my official capacity, it is deserving of the strongest censure.

"In the former case, it imputes to me, by implication, that in a matter wherein every thoughtful man occupying my position would most deeply feel its painful responsibilities, I have acted without due deliberation, and am capable of being influenced by many to concede that which I have already denied to a few. Assuming it to be addressed to me in my public

capacity, a graver character attaches to it. If it be not altogether nugatory, then it is an unbecoming and unstatutable attempt to overawe the Resident Governor of the University in the execution of his office.

"In either case, I refuse to receive it, and I hold it to be my duty to admonish those who may have hastily signed it, while I warn others who may have been active in promoting it, to have a more careful regard to the oaths by which they bound themselves upon admission to their several degrees; this act of theirs having a direct tendency to foment, if not create divisions in the University, to disturb its peace, and interfere with its orderly government."

CAMBRIDGE.

August 5.

It will be in the recollection of some of our readers that a meeting of the admirers of the Very Rev. Dr. Peacock, more especially that part of them who were associated with him as pupils, when he was Tutor of Trinity College, was held a little while ago in London, for the purpose of considering the propriety of presenting him with a testimonial of their respect. A committee was then formed, with the Marquis Granby at its head, a subscription was entered into, and the work is now fast progressing. The testimonial will consist of a complete dinner-service of silver, with a magnificent candelabrum, but for the allegorical figures of Science, Philosophy and Theology, which it was originally intended to place round it, figures of the three greatest men who have distinguished themselves in those pursuits, (Newton, Bacon and Barrow,) will be substituted. Mr. Beattie, an eminent modeller from London, has been here several days during the past week, engaged in taking a model of the statue of Newton, in the chapel: we have seen it, and consider it a remarkably fine specimen of art; it is only nine inches in length, but every feature is set forth with such truthfulness, that it would be impossible to mistake a single characteristic. The same gentleman has been en-

trusted to model Bacon and Barrow, from the busts in the library of Trinity college. The great gate of the college is to be executed in bold relief on one panel of the candelabrum, and on the others will be placed the inscriptions and the arms of the Rev. Doctor. Several other interesting points connected with Trinity college are to be introduced on the other pieces of plate which will comprise the service, viz., the Library, (Neville's-court side,) the Hall, the Chapel, the Conduit, and the gateway in the new buildings, over which were the Dean's rooms looking into the long walk, altogether forming one of the most splendid testimonials ever presented. The work has been entrusted to Mr. Smith, the eminent silversmith, of Duke-street, Lincoln's Inn Fields. It is calculated, when complete, this testimonial will cost from 1500*l.* to 1800*l.*

August 12.

Yesterday se'nnight, James Jeffreys Bumpstead, Scholar of King's College, was elected a Fellow of that society.

UNIVERSITY OF LONDON.

Bachelor of Medicine.—First Examination, 1843.—Examination for Honours.—The names are arranged in the order of proficiency:—

Anatomy and Physiology.—Jackson, Alfred, (exhibition and gold medal), University Coll.; Jemmett, Benj. Lancaster, (gold medal), King's Coll.; Hakes, James, University Coll.; Redfern, Peter, Queen's Coll., Edinburgh; Eyre, Benjamin Magor, University Coll.; Littleton, Nicholas Henry, University Coll.

Chemistry.—Hakes, James, (exhibition and gold medal), University Coll.; Jemmett, Benjamin Lancaster, King's Coll.; and Littleton, Nicholas Henry, University Coll.

Materia Medica and Pharmaceutical Chemistry.—Hakes, James, (exhibition and gold medal), University Coll.; Redfern, Peter, (gold medal), Queen's Coll., Edinburgh; Jemmett, Benjamin Lancaster, King's Coll.; Jackson Alfred, University Coll.; Littleton, Nicholas Henry, University Coll.

BIRTHS AND MARRIAGES.

BIRTHS.

OR SONS—The Lady of

- Adams, Rev. H. G., Dunsford, Devon.
 Bridges, Rev. Charles, Old Newton V.
 Broad, Rev. John S., St. George's, Newcastle-under-Lyme, P. C.
 Downall, Rev. John, Franche Court, Worcestershire.
 Dunningham, Rev. J., of the Grammar School, Colchester.
 Fardell, Rev. J. G., Sprotborough R., Yorkshire.
 Hulbert, Rev. C. A., Slaithwaite P. C., Yorkshire.
 King, Rev. Bryan, St. George's in the East, R.
 Moore, Rev. C. A., Kerry V., Montgomeryshire.
 Nevins, Rev. William, Heydon R.
 Parker, Rev. C., Whelpo House.
 Pole, Rev. R., Yeovilton R., Somerset.
 Rolfe, Rev. G. C.
 Rowse, Rev. T. J., at Kennington.
 Seager, Rev. C., of Worcester College, Oxford.
 Toke, Rev. N., at Godington, Kent.
 Wilkinson, Rev. M., Marlborough.

OR DAUGHTERS—The Lady of

- Allen, Rev. J., Ilminster.
 Aubertin, Rev. P., Froyle R., Hants.
 Belin, Rev. C. J., Guilford.
 Braham, Rev. W. S. H., St. George the Martyr w. St. Mary Magdalen, Canterbury.
 Bullen, Rev. Charles, Incumbent of St. George's, Chorley.
 Campbell, Rev. J. C., Routh V.
 Caunter, Rev. R. M., Highclere R.
 Clough, Rev. A. B., Braunston R., Northamptonsh.
 Dayrell, Rev. T., Marston R., Yorkshire.
 Elton, Rev. Edward, Stanton St. Bernard V., Wilts.
 Fawkes, Rev. Frederick F., Great and Little Hampton, P. C. Worcestersh.
 Foster, Rev. C., Stisted R., Essex.
 Hill, Rev. T., Wolverley V., Worcestersh.
 Jenkyns, Rev. Charles, St. Levan and Sennan C., Cornwall.
 Murray, Rev. G. W., Kinlet V., Salop.
 Penny, Rev. G., Ash V., Kent.
 Phillips, Rev. F. R., Oadby V., Leicestersh.
 Platten, Rev. T. P., Saffron Walden.
 Reechings, Rev. F. H., at Atherstone.
 Talbot, Hon. and Rev. G., Withington R.
 Wade, Rev. Albany, Elton R.
 Walker, Rev. G. A., at Alverthorpe, Yorkshire.
 Watkins, Rev. C. F., Brixworth V., Northamptonsh.

MARRIAGES.

- Rev. John Lloyd Allan, Scholar of Trin. Coll., Camb., to Anne, second d. of W. Whiston, Esq.
 Rev. E. Arnold, p. c. of Loudwater, Bucks, to Mary, widow of the late Rev. J. Morley, v. of Aylesbury.

- Hon. and Rev. C. Barnard, second son of the Earl of Bandon, to Jane Grace Evans, eldest d. of P. E. Freke, Esq.
 Rev. John Brooke, to Georgiana Frances, d. of the late John Cotes and Lady Maria Cotes, of Woodcote, Shropshire.
 Rev. W. J. Butler, to Emma, third d. of G. H. Barnett, Esq., of Putney.
 Rev. F. Carlyon, of Truro, to Lucy, y. d. of E. Turner, Esq., M.P.
 Rev. Joseph Cheesbrough, Incumbent of Northorpe, to Maria, d. of the late T. Peacock, Esq., of Northorpe Hall, Lincolnshire.
 Rev. R. P. Coates, M.A., Fellow of St. John's Coll., Camb., to Ann, eldest d. of L. Allan, Esq., St. Margaret's Bank, Rochester.
 Rev. Morgan Cowie, Fellow of St. John's Coll., Camb., to Gertrude Mary, second d. of T. Carnesew, Esq., of Hexbury Hall, Cornwall.
 Rev. Charles Ross de Haviland, M.A., of Oriel Coll., Oxford, to Grace Anna Dorothea, third d. of the late D. Verner, Esq., of Churchill, co. Armagh.
 Rev. Samuel A. Ellis, p. c. of St. Ives, to Henrietta Gallye, y. d. of the late A. G. Lamotte, Esq., of Tiverton, Devon.
 Rev. M. T. Farrer, v. of Addington, Surrey, to Frances Emma, eldest d. of Edward Golding, Esq., of Maiden Erlegh, Berks.
 Rev. James Gray, to Elizabeth, widow of the late Rev. Charles Wheeler.
 Rev. Christopher Greenside, to Fanny, y. d. of Wm. Bottomley, Esq., of Enfield, Middlesex.
 Rev. Arthur Hibbitt, v. of Blakesley, Northamptonshire, to Catherine Harriet, y. d. of E. Wingfield Dickenson, Esq.
 Rev. Essey Holcombe, M.A., to Catherine, eldest d. of the late David Thomas, Esq., of Welfield House, Radnorshire.
 Rev. W. P. H. Hooper, to Mary, only d. of Edmund Wright, Esq., of Heaton Hall, Dedabury.
 Rev. J. W. Horsley, p. c. of the Ville, Dunkirk, to Susannah, only d. of W. Sankey, Esq., of Dover.
 Rev. G. F. Lewis, to Jane, eldest d. of Sir Edmund Antrobus, Bart.
 Rev. John Park, c. of Blawith, near Ulverstone, to Eleanor, y. d. of Ralph Brewer, Esq., late of Ulverstone, Lancashire.
 Rev. J. Bartholomew Phillips, of All Souls' College, to Mary Anne, eldest d. of R. Shaw, Esq., of Fulledge, near Barnley, Lancashire.
 Rev. Alfred Pyne, v. of Roydon, Essex, to Colin Fanny, eldest d. of Mrs. M'Intosh, of London.
 Rev. W. Pym, v. of William, Herts, to Edith Elizabeth Noble, widow of J. Nicolle, Esq.
 Rev. James Roe, Scholar of Worcester Coll., Oxford, to Susanne, eldest d. of H. Moore, Esq., Manor House, Redbourne.
 Rev. Robert Shepherd, of Houghton-le-Spring, to Anne, eldest d. of Thomas Chater, Esq., of Newcastle-on-Tyne.

Rev. Fred. Wadson Shaw, p. c. of St. Ann's Chapel, Wandsworth, to Fanny Sophia, only surviving d. of the Rev. D. C. Delafosse, v. of Wandsworth, Surrey.

Rev. Edward J. Speck, to Anna Katharine, eldest d. of Edm. Lally, Esq., of Farnham, Yorkshire.

Rev. Charles Spurden, of Fredericton, New Brunswick, to Emma Maria, second d. of the late Mr. R. G. Marten.

Rev. Fred. Sullivan, v. of Kimpton, to Emily Anne, eldest d. of L. Ames, Esq., of the Hyde, Herts.

Hon. and Rev. Wm. W. C. Talbot, v. of Ombersley, to Eleanor Julia, eldest d. of the Hon. Wm. Coventry, of Earls Croome Court.

Ven. J. M. Trew, D.D., Archdeacon of Bahamas, to Laura, relict of the late T. P. Robinson, Esq., of Darlington.

Rev. J. Walker, r. of Great Billing, to Catherine Mary Augusta, second d. of Captain Carrole, C.B., R.N.

Rev. D. N. Walton, to Louisa, eldest d. of the late Rev. F. F. Clay.

Rev. John Williams, r. of Marcross, to Ellen Louisa, d. of the Rev. Robert Carne, of Nash Manor, and of Dimland House, Glamorgan-shire.

Rev. J. F. W. Woodyear, eldest son of the late F. J. Woodyear, Esq., of Crookhill, Yorkshire, to Mary Jane, d. of the late Wm. Phillips, Esq., of Cavendish-square.

EVENTS OF THE MONTH.

N.B. The EVENTS are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen—

Rev. William Adamson, curate of Slinfold, Sussex.

Rev. G. H. Ashe, B.A., incumbent of St. Mark's church, Witton, near Blackburn, a copy of the English version of the Polyglot Bible, with Cruden's Concordance, by the scholars of his own class in the Sunday school.

Rev. H. Briant, B.A., curate of Stockport, a silver tea-service, by his friends and parishioners.

Rev. Colin Campbell, late curate of St. Paul's, Birmingham, a portrait of himself and his lady, presented by the congregation.

Rev. J. Cox, B.A., incumbent of the Holy Trinity church, Runcorn, Lancashire, a handsomely bound Bible, by the ladies of Miss Harrison's school, Runcorn.

Rev. R. Davies, incumbent of St. Paul's, Liverpool, and formerly perpetual curate of St. David's church, a silver teapot and salver, by his late congregation.

Rev. C. Dodgson, M.A., for sixteen years incumbent of Daresbury, Cheshire, a copy of Bagster's Biblia Sacra Polyglotta, comprising the Old and New Testaments in eight languages, by the watermen and other worshippers at the floating chapel, Preston Brook, at which place the reverend gentleman has indefatigably laboured about three years.

Rev. Thomas Godwin Hatchard, late curate of Windlesham, Surrey.

Rev. A. Lane, M.A., a copy of Bagster's Polyglot Bible, by the teachers of St. Thomas's Sunday schools, Pendleton, Lancashire.

Rev. J. Meridith, a purse of gold and a silver inkstand, by the congregation of St. Paul's church, Leeds.

Rev. R. H. Newell, B.D., a silver inkstand, by the parishioners of Great Horstead, Hertfordshire, on his leaving the curacy of that parish.

Rev. Edward Pizey, late curate of Trinity church, Islington.

Rev. F. Power, M.A., senior curate of the parish church of Bury, with a full suit of canonicals, of the value of twenty guineas, together with a purse of ten sovereigns, by the congregation.

Rev. Daniel Nihil, late governor and chaplain of the Penitentiary, Millbank, a handsome silver inkstand, by the officers of the prison.

Rev. Thomas Kearsley Thomas, late of Midsomer Norton, near Bath.

Rev. James Sanders, curate of Swarby, Lincolnshire.

Rev. D. N. Walton, late curate of Handsworth, Staffordshire.

CAMBRIDGESHIRE.

CAMBRIDGE.—At the last meeting of the Board of Education, several applications for aid were received. To the schools at Whittlesea a grant of 10*l.* was

made. In this place there are 7000 souls. The population is wholly agricultural. Hitherto there has been provision for the very partial education of only 88 children. The new schools will receive at least 268, for daily instruction on the National system. An application was made by the vicar of Oakington for assistance towards enlarging the school-house, so as to accommodate a master and mistress. Here a grant was made conditionally. A grant of 25*l*. was made to the schools at Trumpington. The school-room there is plain and solid at present, but at the same time very characteristic; it stands on a piece of ground which will admit of some adornment to the approaches, and allow the industrial principle to be tried in practice. On this ground also stands a cottage, which is to be fitted up for the residence of the master and mistress. The whole is very complete. The number of children to be educated in the school is 100; the population is 750. The school at Shelford will be opened after Michaelmas, and at Chesterton the incumbent is making every exertion to found an equally efficient school.

CUMBERLAND.

HOLME CULTRAM.—Perhaps there cannot be found among the many instances of the want of church accommodation, which the reports of the Church Building Society are continually exhibiting, a case of more urgent and extensive destitution than that which prevails throughout this parish. It is 15 miles long, and presents to the churchman's compassion a population of 3037 persons, scattered widely over 24,000 acres of land. There is but one church, which stands in a village called "The Abbey," on the south side of the parish, five miles from Skinburness, a small fishing town and bathing place at the N.W. point; six from the N.E., adjoining Kirkbride; and nine from the S.W. extremity, near Allonby. Great have been the exertions made in the place and neighbourhood, and under great disadvantages, arising out of the questions now under litigation. The lord bishop of the diocese, the lord lieutenant of the county, the magistracy of the district, the provost and fellows of Queen's College, Oxford, have not only been unremitting in their endeavours, but have also, with others, subscribed most handsomely to the restoration and en-

largement of the old church at Newton Arlosh, in the north-eastern part of the parish; and it is hoped that, with some help from the patrons and impropriators (the University of Oxford), the pressing want of increased pastoral superintendence may be, in some degree, supplied.

DEVONSHIRE.

The foundation stone of Twicken Church, near North Molton, was laid, on the 9th of August, by the Rev. W. Burdett, the incumbent of the parish. The church is to be rebuilt, and considerably enlarged. The seats will be all free, and unappropriated.

EXETER.—A meeting of the Exeter Diocesan Architectural Society was held in the Chapter-house on the 27th of July. the Venerable the Archdeacon of Exeter in the chair. The report of the Society was read by the Rev. Prebendary Medley, the secretary, and was of a promising nature. Ten pounds was voted towards ornamenting the church at Collumpton. The Rev. Mr. Pitman Jones and Mr. Armstrong were elected members of the committee. A paper was then read on foreign churches, from a few weeks' tour in Normandy and Picardy, by the Rev. Philip Carlyon, which was extremely interesting; and after some desultory conversation, and a vote of thanks to the chair, the meeting separated.

DURHAM.

At the last quarterly meeting of the committee of the Durham Diocesan School Society, held in Bishop Cosin's Library, Durham—present, the Archdeacon of Lindisfarne in the chair, Dean of Durham, &c. &c.—a grant of 25*l*. was made for the general purposes of the Durham Training School; 5*l*. for the general purposes of education in Shadforth school, and a like sum to the schools at Byers' Green.

The Dean and Chapter of Durham have given 50*l*. towards building a school and schoolmaster's house at Windy Nook, Heworth.

On Tuesday, the 15th inst., the Lord Bishop of this diocese confirmed between 700 and 800 young people at St. Nicholas' church, Newcastle. The clergy of the district were present, as well as a large assembly of persons who felt interested in the ceremony. The bishop was at Gateshead on Monday, on which

occasion he confirmed some hundreds in St. Mary's church. On the 2nd of Aug., his lordship confirmed about 300 young persons at Tynemouth church; and, on the 8th, consecrated the new church at Thornley, in the parish of Kelloe.

ESSEX.

On Thursday, July 20, the Lord Bishop of London consecrated a new chapel in the parish of Springfield, near Chelmsford. He was met at the doors of the chapel by the Rev. A. Pearson, the incumbent; the rev. the curate of the parish, the Ven. Archdeacon Burney, and between sixty and seventy of the clergy of the diocese. The sermon was preached by the bishop, and a collection was afterwards made, amounting to 140*l*. The chapel is in the Norman style of architecture, and is entirely fitted up with open seats. It was built chiefly according to the plans, and under the direction gratuitously given by Mr. Repton, an old inhabitant of the parish.

COLCHESTER ARCHDEACONRY.—The Venerable and Reverend Sir Herbert Oakley, Baronet, held his visitation for his archdeaconry on the 18th July, when he delivered an excellent charge, embracing chiefly a history of the progress of the Braintree church-rate case.

GLOUCESTERSHIRE.

Mr. Whish writes to deny the statement made in the July number, that he withdrew his protest against the jurisdiction of the tribunal before which he appeared, and submitted himself to its authority.

HAMPSHIRE.

The consecration of Colden church, near Twyford, took place on the 29th July. After the morning service, and the consecration service were ended, the bishop preached from St. Luke, 19th, 45th verse. The church is built in the early English style. The Rev. Robert Wickham, and other gentlemen and ladies of the neighbourhood, have been most liberal in their subscriptions, and active in bringing it to the present satisfactory completion.

MARCHWOOD.—The new church of St. John the Evangelist, at Marchwood, near Southampton, was consecrated on the 2nd of August, by the Lord Bishop of Winchester. The church is calculated

to accommodate 600 persons in the area of the building; it is built in the early English style, without galleries; it is cruciform in plan, with a south aisle, a deep chancel, and a beautiful tower at the west end of the south aisle. The building has been pronounced by the Bishop to be the finest he has consecrated; it is highly creditable to the reputation of its talented architect, Mr. J. Derick, of Oxford. The building has been erected at the cost of Mr. Holloway, of Marchwood Lodge, who has also endowed it.

HEREFORDSHIRE.

HEREFORD CATHEDRAL RESTORATION.—This work is progressing steadily, and a large number of masons are engaged. The architectural and monumental beauties which the progress of the restoration has revealed, raise a blush for the *Vandalism* of those generations who "stoned and plastered them up;" in short, the Cathedral restoration will form an era in the county's history.

The Venerable Archdeacon Wetherell held his visitation for the deaneries of Irchenfield, Ross, and Weston, in St. Peter's church, Hereford, at which a large number of the clergy were present. The sermon was preached by the Rev. R. Lane Freer, Incumbent of Bishopstone. It was a very able and impressive discourse, and was listened to with deep attention. The Venerable Archdeacon delivered his charge afterwards in the chancel.

KENT.

MAIDSTONE.—We are delighted to perceive that a commencement has been made in the good work of divesting the noble columns and arches of our fine old church, of the whitewash with which they have been so long, we had almost said so sacrilegiously, defiled. The arches, which have been cleansed, now exhibit the fine stone of which they are constructed, and the mouldings of the masonry in all their native boldness, and the effect is excellent.

In the cathedral at Canterbury, the choir is about to be furnished with new stalls and a throne, and the pews are to be removed.

DOVER, AUG. 2.—This day having been appointed for laying the foundation-stone of the intended new church, to be

called Christ church, in the parish of Hougham, in Dover, long before the intended hour, an immense assemblage of persons was on the ground. Shortly before three o'clock, the children from the several charity-schools arrived on the ground, and were soon followed by numbers of the clergy, who having taken their stations, the service was commenced by the Rev. Mr. Bartlett, of Kingston, who was responded to by the other reverend gentlemen and the congregation. The stone having been lowered, the whole of the coins of the present year were inserted. It was laid by the Rev. Thomas Morris, incumbent of Saint James's, Dover, one of the rural deans, who pronounced the benediction, &c., after which a hymn was sung by all present, and the service having concluded, a collection was made. There were upwards of one thousand persons present.

LANCASHIRE.

CLERICAL CONTROVERSY AT LIVERPOOL.—The Liverpool papers of Saturday, contain a lengthened correspondence which has taken place between the Rev. Augustus Campbell, the junior rector of that town, and the Rev. Hugh M'Neill, the incumbent of St. Jude's, which, owing to the positions occupied by the respective disputants, has excited general interest. Its origin and purport may be briefly stated. It appears that in the month of May last, a public meeting was held in the Liverpool Amphitheatre, which was most numerous attended, for the purpose of passing resolutions in support of Sir James Graham's Factory Education Bill. The chair was occupied by Mr. Alderman Molyneux, and the first resolution was proposed by the junior rector, Mr. Campbell, in a brief address, in which he recommended the adoption of peaceful and inoffensive action, and then, in consequence of indisposition, retired from the meeting. Mr. M'Neill proposed the second resolution in a speech adorned with his usual eloquence, in the course of which he attacked the historical weaknesses of his clerical brethren of a former age, and the conduct and practices of the Tractarians of the present. Amongst other things, he was reported to have alluded to "fox-hunting, card-playing, backgammon-playing, Sunday-newspaper-reading cler-

gymen," and to have complained "Phariseism with Ritualism and Rubricism." Upon the 4th of May, the correspondence was opened by Mr. M'Neill, in a letter to Mr. Campbell, in which he expressed his regret at having heard that some passages in his speech had been considered as offensive to him (Mr. Campbell) or Mr. Brooks, the senior rector, and his assurance that such had not been his intention. Mr. Campbell, in his reply, acquitted him of the slightest intention to offend Mr. Brooks or himself, but thought that needless occasion had been taken to hold up to the contempt of a crowded assembly members of the clerical profession as guilty of unsanctified practices, and to pour forth a torrent of railing accusation upon the heads of the Tractarians, "who, whatever their doctrines might be, had shewn a devotion of spirit, a fervour of charity, and a meekness in controversy, worthy of the highest praise." Mr. M'Neill, in his rejoinder, contended that to have expostulated with the Wesleyans without adverting to the objection entertained by them, that they could not place confidence in the clergy because of the wide dissemination of Tractarianism, would have been vain; and said that in this connexion, and for the purpose of denying the supposed extent of the evil, he introduced the subject in what seemed to him its historical bearing. He further said, it was undeniable that there was such a class of clergymen, in years past, as he had described; and he appreciated Tractarianism as the recoil from what was at first called Methodism, and had of late been denounced and ridiculed as ultra-Protestantism and Evangelicalism. In his next letter, Mr. Campbell declined to co-operate any further with Mr. M'Neill at public meetings; and in subsequent letters Mr. M'Neill refused to retract or apologize for a single word of his speech, though, he says, many of them might be such as he would alter in a more deliberate composition, and requests the publication of the entire correspondence. Mr. Campbell then refuses to publish, for the reason that tranquillity was essential to his health; but after some further warfare, the publication takes place.—*Morning Paper.*

MUNIFICENT DONATIONS.—The late Joseph Ringway, Esq., of Ridgmond,

Lancashire, by his will has made the following bequests, independent of others for the benefit of Liverpool, (free from legacy tax,) to take effect after the decease of his widow:—For the erection of a school at Bolton, 2000*l.*; to the Bolton Dispensary, 1000*l.*; Chester Church Building Society, 1000*l.*; towards building a parsonage house at Horwich, 800*l.*; Society for Propagating the Gospel in Foreign Parts, 500*l.*; Society for Promoting Christian Knowledge, 500*l.*; Society for Widows and Orphans of Clergymen, 500*l.*; Manchester Infirmary, 200*l.*; Manchester School for the Blind, 200*l.*; Manchester Deaf and Dumb School, 200*l.*; National Society for the Education of the Poor, 200*l.*; Additional Curates Society, 200*l.*; Society for the Sons of the Clergy, 200*l.* And he directed investments to be made in the three per cents., for producing annually the following sums:—For the incumbent of Horwich church, 100*l.*; the organist and other officers of that church, 142*l.*; aged poor of Horwich, 100*l.*; Horwich school, 50*l.*; Deane Church school, 40*l.*; master of the school to be erected at Bolton, 100*l.* The donations, including the investments and legacy tax, will probably amount to 26,000*l.*

LEICESTERSHIRE.

CASTLE DONNINGTON.—At a vestry meeting held at Castle Donnington, on the 27th of July, a rate of three halfpence in the pound was granted, notwithstanding the opposition of several dissenters present.

MIDDLESEX.

THE BETHNAL-GREEN CHURCHES.—The treasurer of the Bethnal-green churches' fund has received a donation of 400*l.* towards the endowment of the ten new churches in that poor district; and it is intended to appropriate 40*l.* to each church. Four churches have already been consecrated, and two more will be as soon as some legal arrangements have been completed. The four others, with the schools, &c., will be commenced as soon as possession of the sites can be obtained. About 8000*l.* will still be required to complete the entire work.

ANCIENT BRITISH CHURCH IN LONDON.—Natives of Wales will be gratified to learn that this very desirable object

has at length been attained, through the efforts of the Earl of Powis and the committee. The chapel in Ely-place, Holborn-hill, has been purchased, and will be opened for divine service, in the Welsh language, at the end of next month.

On Thursday, the 27th of July, the Lord Bishop of London consecrated the new church at Turnham Green, in the parish of Chiswick. It is a very elegant church of flint and stone, in the early English style, erected chiefly from funds contributed by the vicar and other inhabitants of the parish. The bishop preached the sermon to a large congregation, including the clergy of all the surrounding parishes. The collection, made during the reading of the sentences of the offertory, amounted to 150*l.*

In Westminster Abbey, the choir is to be altered, the present miserable screen-work is to be removed, and pews abolished.

UPPER CHELSEA.—The ceremony of laying the foundation stone of a new chapel of ease, in the parish of Upper Chelsea, took place on Wednesday, the 16th of August, in Turk's-row, near the Royal Hospital. The chapel is to contain 850 sittings, of which 600 will be free. The Metropolis Churches' Fund has granted 1000*l.*; the Incorporated Society, 450*l.*; and the Church Commissioners, 400*l.* towards this undertaking. The Commissioners of Chelsea Hospital have also made a donation of 200*l.* out of some funds at their disposal, in consideration of the benefit that will be conferred by the new chapel upon the out-pensioners and their families. The whole cost of the building is estimated at 3600*l.* The ceremony was performed by the Hon. Sir E. Paget, G.C.B., Governor of Chelsea Hospital; the Rev. Dr. Hawtry and several distinguished persons were present. Appropriate psalms and prayers were read by the rector of the parish, and a large concourse of people witnessed the ceremony in the most orderly and reverential manner.

NEW CHURCH AT PADDINGTON.—It is stated that the Rev. Mr. Miles has agreed to subscribe the sum of 4000*l.* towards the erection of an additional church in the parish of Paddington, provided the rev. gentleman be appointed as the first incumbent. Last week an offer to that effect was laid before the Pad-

dington vestry, who resolved to agree to the proposal.

PARSONAGE HOUSES.—The following regulations have just been adopted by the Ecclesiastical Commissioners, respecting grants towards providing houses of residence for the clergy:—"Grants towards purchasing or erecting houses of residence will for the present be made only to meet benefactions from other sources, except in cases coming within the third class, or under other special circumstances. All benefactions must be paid to the commissioners before they can enter into any arrangement, either for purchase or for building. Every house proposed to be purchased must be surveyed by the architect of the commissioners, and every new house be built according to his designs, and under his exclusive superintendence, the commissioners entering into the necessary contracts. Plans approved by the commissioners have been transmitted to the several archdeacons, diocesan registrars, bishops' secretaries, and chapter clerks, with a request that they will permit them to be inspected by the clergy; and the plans may also be seen at the office of the commissioners. Before a contract for building is entered into, reasonable variations in these plans may be allowed to meet local or other peculiarities, but no extensive deviation from the general design of the commissioners will be permitted, nor any alteration which is calculated to entail additional expense upon succeeding incumbents. In meeting benefactions towards providing a house, the general rule of proportion stated in the note on other side will be observed; thus the estimated cost of a house, built according to the plans of the commissioners, (painted, papered, and fitted with grates, bells, &c.) being about 900*l.*, the benefaction required will be about 450*l.*, in cases of public patronage, and about 540*l.* in cases of private patronage. Should the benefaction and grant together exceed the cost of the house, the balance will be applied to the permanent augmentation of the income. The absolute gift of a house will be considered as a benefaction, so as to be met by a grant in augmentation of income. Neither the incumbent, nor any other person on behalf of the benefice, will be subjected to any law expenses

(except in completing a title), nor to any other cost or charges, beyond the actual amount of the benefaction."

THE INCOME TAX.—The Commissioners for the Income-tax, at their sitting on the 18th of August, at Kensington, decided that a beneficed clergyman has no right to make any deduction from his gross receipts on account of stipends paid to licensed curates; but that in a case where a curate, having a stipend of 150*l.* per annum, had paid the tax upon the same, the incumbent ought to pay also that sum, as having formed part of his original income.

NORFOLK.

The alterations at the cathedral have of late attracted a good deal of public attention, particularly the proposed elevation of the spire, to the top of which scaffolding has been erected. Men have been at work at the highest point, during the last week. The top stone and weathercock have been taken off, and it is in contemplation to raise the spire from five to seven feet higher.—*Norfolk Chron.*

NOTTINGHAMSHIRE.

Earl Manvers laid the foundation stone of the new church of St. John the Baptist, at Nottingham, on the 8th of August.

OXFORDSHIRE.

HANDSOME DONATION.—It is with unfeigned pleasure that we record the following facts, so highly creditable to the parties concerned. Some few years since, the Rev. J. W. Hughes, rector of St. Clement's, Oxford, having ascertained that the dissenting meeting-house in his parish, then in the possession of Mr. Bulteel, was to be sold for the sum of 500 guineas, became the purchaser thereof, for the purpose of establishing national schools for the education of the children of the poorer members of his flock. A subscription was raised by the inhabitants and others, by which 225*l.* of the purchase-money was then paid; the sum of 300*l.* still remaining as a charge upon the property. The annual expenses of these schools, about 70*l.*, together with the interest upon the debt, 15*l.* per annum, have been hitherto defrayed by parochial subscriptions, with the aid of charity sermons. These resources having fallen short during the present year, the rector, on Sunday last, in an

eloquent and judicious discourse, addressed his congregation upon the subject; pointing out to them the very great advantages of these schools, and the necessity of increased exertions on the part of the inhabitants for the payment of the present outstanding claims, which amounted (independent of the original debt) to 30*l*. This call was most generously responded to; and it is most especially gratifying to us to state that James Morrell, Esq., the principal inhabitant of the parish, immediately after the sermon, undertook to discharge, not only the smaller claims, but also the whole of the original debt, by the payment of 330*l*. This bounteous liberality will, we trust, secure the future maintenance of these schools, in which no less than two hundred poor children receive daily instruction, and are brought up to the worship of God, in the unity of the church, in the full extent of their usefulness and benefit to the parish of St. Clement.

BRILL.—On the 27th of July, a parochial meeting was held at Brill, for the purpose of making a church-rate. A rate of three-pence in the pound was unanimously agreed to.

We are happy to record the commencement of the restoration of the church at Newton Arlosh, which has laid in ruins ever since the Reformation, though its churchyard has been and is still, used as a place of interment. The money raised by subscriptions appeared to the judicious pastor, the Rev. Joseph Simpson, M.A., of Queen's College, Oxford, (whom the University, as patrons, recently nominated to the cure,) and to the other subscribers, sufficient to warrant the beginning of the work. The foundation stone of the new part of the venerable old church was laid on Friday, May 19. The exertions of individuals having effected so much, it is hoped that some provisions may be speedily made for the maintenance of an assistant curate.

SHROPSHIRE.

The Rev. Richard Scott, B.D., has most liberally presented to the church at Cressage, Salop, a beautiful stained-glass window, a triple lancet for the chancel. The cost was nearly 200 guineas, and the workmanship that of a Shrewsbury artist. The same rev. gentleman has also

given a beautiful altar-screen, or reredos, of Riga oak; the work also of a Shrewsbury carver, and self-taught. He is being at the expense, too, of a new tower, a clock, and bell, to the church now building at Bayston-hill, three miles from Salop.

STAFFORDSHIRE.

The new church at Upper Gornal, dedicated to St. Peter, has been consecrated by the Lord Bishop of Hereford. A sermon on the occasion was preached by the Rev. C. Girdlestone, Rector of Alderley; after which a collection was made of 28*l*. towards defraying the expense of communion plate, &c. The church contains 950 sittings, 628 of which are free.

DIOCESE OF LICHFIELD.—The Lord Bishop of Hereford, on behalf of the Bishop of Lichfield, has recently held confirmations through the populous county of Stafford, part of the diocese of Lichfield. The numbers confirmed were—males, 4291; females, 6187: making a total of 10,478 persons. The Bishop was attended by the Rev. Henry Calthrop.

Her Majesty the Queen Dowager contributed 25*l*.; the Hon. and Very Rev. the Dean, 50*l*.; R. Greene, Esq., 100*l*., towards the restoration of St. Michael's Church, Lichfield, which was re-opened for divine service last week.

SURREY.

ROTHERHITHE CHURCH-RATES.—Aug. 2.—The church-rate contest came off to-day with the usual result. Great exertions were made to set aside the churchwardens' motion for the rate, and it had been reported yesterday that there was some prospect of a defeat of the church party; the consequence of which was, that many who are usually unwilling to appear on such occasions, boldly stepped forward to-day to declare, by the result of the poll, that, at least in Rotherhithe, the old church of England never was more deeply rooted in the heart and affections of the people. The poll was conducted throughout with the most friendly feeling on both sides; and at the close, at four o'clock, it appeared that the majority in favour of the five-penny rate was 271, the numbers being

—For the rate, 389; against the rate, 118.

SUSSEX.

MARESFIELD.—On the 18th August, the corner-stone of the church which is now erecting at Nutley, in this parish, was laid by Mrs. Shelley. A large assembly of the clergy, gentry, and lower orders of the neighbourhood were present. The service having been concluded, the children of the different schools in the parish were regaled with plum-cake on the ground, to the number of about 200; after which a large party returned to the rectory, to partake of the hospitality of the rector and his lady.

WITHYHAM.—On Tuesday afternoon, July 25th, the Lord Bishop of Chichester administered the holy rite of confirmation, in Withyham Church, to 128 persons, many of whom were far advanced in years. On the following morning, being the day kept as the anniversary of the consecration of the chapel of St. John, on Crowborough Hill, his lordship attended divine service, and having preached from St. John, ii. 18, 21, to a full congregation, administered the holy sacrament to the clergy, and to about sixty other persons.

WARWICKSHIRE.

On August the 9th, the foundation-stone of a new church in the populous hamlet of Hartshill, in the parish of Mancetter, was laid by W. S. Dugdale, Esq., M.P. The service for the occasion was read by the vicar, the Rev. B. Richings. The church is to accommodate 600 persons, and to be built of the Hartshill stone.

The Bishop of Worcester consecrated the new chapel-of-ease at Victoria Spa, near Stratford-on-Avon, on the 28th of July, in the presence of a very numerous assembly of the clergy of the diocese.

WALTON CHURCH.—The parish church of Walton, which has recently been enlarged and fitted up in a costly manner by Mr. Eginton, was consecrated by the Lord Bishop of Worcester, on Wednesday, the 26th of July. The church, which is in the Roman Doric style, is built upon a much older foundation, many fragments of ecclesiastical ornaments in the style of Norman architecture, and human bones and coffins, having been discovered in excavating the

foundations. Without exception, the whole of the church is fitted up with open seats; in the internal decorations there is much oak carving, and there are several very elaborately-painted windows. The entire expense of the building, and the gift of land for a churchyard, has been defrayed by the patron, Sir John Mordaunt, Bart.; and it is to a kindred magnificent feeling on the part of members of his family that the church is indebted for some of its beautiful and appropriate ornaments.—*Worcester Guar.*

CHURCH-RATES.—There has been a most violent and determined church-rate contest at Studley. The churchwarden's proposed rate having been negatived at the vestry meeting, he demanded a poll. The poll lasted three days and part of the fourth. At the request of the party opposed to the church, a most rigid scrutiny of the votes took place afterwards. At the close of the scrutiny, the vicar of the parish, the Rev. John Finley, who occupied the chair during the proceedings, announced the number of votes to be for the churchwarden's rate of 3½d. in the pound, 191; for a rate of 1d. in the pound, 141; majority for the churchwarden's rate, 50.

DUNCHURCH.—Another and a most encouraging instance of what the church can do may be seen at Dunchurch, a small country town, with a population under 1400. In that place, 737l. 2s. 2½d. were raised by voluntary contributions, last year, for religious and charitable objects; and of that sum more than 160l. were contributed at the offertory. But, then, the church's system appears to be fully carried out there, and the people value and improve their privileges. The average congregation is about 700, or one-half the population; the monthly communicants, 130; the attendance at the Wednesday evening service, about 220; daily morning prayer, 41; on saints' days, 80.—*Manchester Courier.*

WILTSHIRE.

The parish church of Codford St. Mary, being a very ancient structure, and long in a very dilapidated state, on Friday, the 9th of June, the south wall suddenly fell down, nearly burying a man who was at work near its ruins. In consequence of this misfortune, divine service is now, by permission of the

bishop, performed in the school-room, whilst measures are taking to repair the calamity.

The stone roof of the church of St. Peter's, Marlborough, has been found to be in such a dilapidated and dangerous state as to require immediate and extensive repairs. Some curious old Latin inscriptions and quotations from the Psalms have been discovered on the stone pillars.

SALISBURY.—The chancel of the church of St. John the Baptist, at Devizes, is a well-known example of Norman architecture. Attached to it, but erected at different and later periods, are two very beautiful chantries or chapels. These several buildings have fallen gradually, by the lapse of time, into an unsightly state, which has been increased by the injudicious repairs and ignorant alterations of succeeding ages; to which must be added the injuries suffered during the Rebellion. At the annual meeting of the parishioners in vestry, at Easter last, the rector and churchwardens represented the condition of the chancel and chapels, with an earnest hope that immediate steps would be taken to restore them. Their recommendation was unanimously adopted, and a committee appointed to consider the best means of obtaining the necessary funds and carrying it into effect. The committee applied to Benj. Ferrey, Esq., who has submitted to them plans, which have been approved of. These comprehend: 1st, an entire restoration of the chancel, including the ancient reredos and screen upon the south side, an east window, altar, and altar-rail; 2nd, the removal of the present temporary vestry and pews in the chancel, replacing the latter with stalls; 3rd, a carved oak screen to divide the south chapel, and consequent arrangement of the east end of it for a vestry; 4th, the repaving of the entire area. To complete the work, a sum will be required of 700*l.*; and the committee appeal with confidence to their fellow-parishioners, to the inhabitants of the borough and county, and to all who, anxious in everything to promote the glory of God, believe it to be a privilege, and not merely a duty, to exert themselves in restoring to their proper dignity those sacred temples, which pious men of old (now gone to their reward) dedicated to his service.

WORCESTERSHIRE.

The new church erected at Mathon, and situated about midway down the Malvern Hills, has been consecrated by the Lord Bishop of the diocese, the ceremony being attended by about thirty of the neighbouring clergy.

ST. MICHAEL'S CHURCH, WORCESTER.—A stained glass window has been erected in the chancel of this little church. The lower part of the window consists of three lanceolated shafts; and the armorial bearings of the Lord Bishop of the Diocese, the See, and the Dean and Chapter, occupy the centre of each shaft respectively, being supported and surrounded by emblems of the Trinity, and other devices of a sacred character. The window has been erected by voluntary subscription. The design was kindly presented by Harvey Eginton, Esq., the talented architect of the church.

The interesting ceremony of laying the foundation-stone of a new church at Trimpey, near Kidderminster, took place on the 8th of August, in the presence of a large assemblage of ladies and gentlemen and the surrounding peasantry.

YORKSHIRE.

Mr. Sotherton has contributed the munificent sum of 500*l.* towards the funds for erecting a church at Goole, in Yorkshire.

At the anniversary meeting of the Glamorganshire Clergy Charity, the treasurer (the Chancellor of the Diocese) gave a cheering statement of the prosperous condition of the society. Seven clergymen's widows received their annual donation; fourteen orphans were assisted either in present maintenance, or towards assisting them in their future prospects; and various other benefactions were bestowed.

SCOTLAND.

THE KIRK.—The Commission of the General Assembly of the Church of Scotland recently met, in Edinburgh, and, by a majority of sixty-one to thirty-three, adopted the following resolution, moved by Principal Haldam, on the subject of the Earl of Aberdeen's bill:—"The Commission having deliberately considered the bill at present before Parliament, commonly called Lord Aberdeen's bill, cordially approve of the same; and confidently hope that it will

fulfil the patriotic intentions of the Government, by securing the peace and prosperity of the church."

EPISCOPAL CHURCH IN SCOTLAND.—Dr. Skinner, Bishop of Aberdeen, has recently felt it his duty to direct that the clergy should publicly read from the altar, a solemn declaration issued by him against the Rev. Sir William Dunbar, Bart., late minister of Saint Paul's Chapel, Aberdeen, and a Presbyter of this Diocese, received by Letters Dimissory from the Lord Bishop of London, "who," says the Bishop of Aberdeen, "forgetting his duty as a priest of the catholic church, did, on the 12th day of May last, in a letter addressed to us, William Skinner, Doctor of Divinity, Bishop of Aberdeen, wilfully renounce his canonical obedience to us, his proper Ordinary, and withdraw himself, as he pretended, from the jurisdiction of the Scottish Episcopal Church;" and, in addition to thus placing himself "in a state of open schism," had continued to officiate contrary to episcopal authority. The declaration issued by the Bishop, with his clergy sitting in synod, and acting under the provision of Canon xli., states, "that the said Sir William Dunbar hath ceased to be a presbyter of this church; and that all his ministerial acts are without authority, as being performed apart from Christ's mystical body, wherein the One Spirit is; and we do most earnestly and solemnly warn all faithful people to avoid all communion with the said Sir William Dunbar, in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatening denounced against those who cause divisions in the church."

The renovation of the venerable Cathedral of Glasgow goes forward with

avidity, under the skilful and most careful direction of the Government architects. The tomb of St. Mungo, in the crypt, has, at one time, been as richly gilt and elaborated as any of the antique and royal mausoleums in Westminster Abbey; but it appears to have been very unceremoniously removed at one period, and the several parts scattered about. The recumbent figure of the saint, which, no doubt, lay on the top of the stone coffin, had been rather carefully conveyed to an adjacent window, where it still lies tolerably perfect. Other carved stones, which, no doubt, formed part of the monument, have also been discovered. It is needless to say, that even the hallowed ground, where the remains of "Sanct Mungo" rested, has also, in the course of time, been occupied by less famous dust; but this is nothing compared with the liberty taken with the venerable building, both outside and inside—the carved windows and beautiful doorways being ruthlessly cut down and defaced, for the purpose of inserting some paltry slab, some barbarous iron-railing, or other memorial, of the most tasteless—yea, unseemly description. We rather suspect, however, that this sort of work is now at an end; and we fondly trust that, with the praiseworthy liberality of Government, the Cathedral of Glasgow may yet become the pride of the city, and more than ever the admiration of strangers.—*Glasgow Courier*.

COLONIAL.

THE LORD BISHOP OF TASMANIA.—*The Duke of Roxburgh*, having on board the Bishop of Tasmania, and the Archdeacon of Hobart's Town, arrived at the Cape on May 15th last. His lordship landed the following day, and after holding a confirmation and ordination, re-embarked on the 24th, and proceeded on his voyage to Van Dieman's Land.

NOTICES TO CORRESPONDENTS.

RECEIVED: Mr. Francis—A Constant Reader—*πρωτος*.—Mr. Winning.

The communication from Mr. W. contains a threat against his ecclesiastical superiors which this Magazine cannot circulate. The correction he sends is made in the proper place.

"A. T." shall be considered. A hasty glance over his letter suggests the propriety (which he evidently feels) of a cautious answer.

The Editor finds he was fully justified in the expectations he expressed to "D. B."

THE

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ORIGINAL PAPERS.

CARLOVINGIAN ROMANCE—ORLANDO.

THE foregoing dissertation will (it is hoped) appear to many a satisfactory illustration of the feelings and principles out of which the great Carolingian Romance originated in the hands of its undiscovered author, and by which it was perpetuated for centuries. But, after all, it was a romance. In its origin, indeed, and at its bottom, it was a mystery ; and a thing not accepted or believed by the knowing, except according to interpretation. But in its outward and popular use it was a thing cultivated for amusement and pleasure, and to a considerable extent believed as fact. Therefore, whoever should seek to attach a political and religious signification to each person and scene of this wild and shifting drama, and construct a regular system of cypher and key, would expose himself to just derision and certain failure.

There is yet, however, a character (forming in one sense a part of this romance, and in another, the whole of it) which can neither *a priori* be supposed an idle and insignificant ingredient therein, nor will upon inspection appear such ; a character which must share the fate of the emperor Charles, the traitor Ganelone, and the houses of Maganza and Chiaramonte. For it can never retain its simple personality, while the others are enlarged into moral meanings. It is that of Orlando ; and to him we must, with what brevity the subject permits, address ourselves.

He has two different natures and manners of being ; the historical, and the romantic. In the former of these he is once commemorated by an historian, his contemporary, as Rotlandus, the Prefect of the British or Armorican frontier. He is no otherwise mentioned, than as having been surprised and put to death by the mountaineers of the Pyrenees. But no light is thrown upon his character and conduct, either on that occasion, or during his previous life ; except so far as the profound silence of Eginhart, and of all mankind besides, is opposed to the supposition of any transcendent merits. His name is otherwise spelt, in the various readings of the one sentence wherein it

occurs, Hrodlandus, Hruodlandus, Hrollandus, Ruodlandus, and Rutlandus. The softened and liquefied form that stands third among these readings, when divested of its aspirate, gave the name Rolland or Roland, which became vernacular in the northern langue romane. In the southern, of which the Provençal was the most cultured dialect, the form Rotlan held its ground. But this name was of no extreme rarity among the *Franks, as the following instances may suffice to shew; selected, as they are, from the times anterior to the established popularity of Orlando's fame :—

Rothlandus† Comes	Anno 776.
Ruodlandis monacha	826.
Ruodlandus puer	826.
Rotlandus Arelatensis episcopus	854.
Rotlandus Vabrensis Abbas	870.
Rotlandus Signifer	876.
Rotlandus a Sanctâ Genovefâ	1011.
Rothlanus Abbas S. Germ. Autisiod.	1064.
Rotlandus a Sancto Amando	1067.
Rotlandus monachus	1067.
Rolandus Parmensis	1076.

This furnishes a refutation of those who have erroneously imagined this name to be merely a romantic name, a word of unknown nation and dialect, and the fair object of their †wildest speculations. For the present, this suffices as to his appellation. His parentage and connexions, of course, lie hidden in utter darkness. Such is the historical category of this most obscure character; the syllables of whose name are all that remains to him.

* Gryphiander, in his treatise de Weichbildis, also quotes various instances of the same, or similar names, from German history.

† Concerning this person, to whom with many others a regal precept was addressed in 776, see above, vol. xxiii., p. 146, note. As the name must be the same, whether or not the persons be identical, this should be added to the various readings of that name.

‡ Davies in his British Mythology has hazarded the following sentence :—"The father of Sir Tristrem is here (viz. in the romance so entitled) called *Rouland*, which seems to be a mere French translation of his British name *Tallwech*, and the Irish *Tuileach*, a rolling or overwhelming flood."—p. 447. *Tal-lwech* is the front or end of the lake, from *llwech*, pl. *llychau*, an obsolete word for a lake. See Richards's Dict. in *llwech*, and *Tal-y-llychau*, *ibid.* Owen's gloss, *tallwech*, *the state of being spread*, is quite in his style, but seems to make the surface, not the end, of the lake be its *tal* or front—unreasonably, if we may judge from that name of a place, *Tal-y-llychau*. Armstrong, O'Reilly, and the Gaelic Society give *tuil* or *tuile* and *tuileach*, a flood; but not *tuileach*, which is an adjective of similitude, flood-like. Lhuyd gives *dile* and *tuil* for Irish, *lyv* for Cornish, and *dilus* for Armorican. Rostrenen the Armorican gives *diluich* and *deluch*. All these words (for *tuil-teach* is a compound, meaning a flooded habitation) are open to some suspicion of coming from *diluvium*. The meanest philologist may see their want of connexion with the Welsh compound *tal-lwech*. But, after all, what immense absurdity it is, to say that the participle *roulant* is "a mere translation" of the noun *flood*, because a flood rolls! At that rate, *roulant* will be a translation of *wheel* and of *ball*; and all the epithets in the *Gradus* will be synonymous with their respective substantives. It is almost a waste of reasoning to add—was Charlemagne's warden of the marches, appointed to repel the incursions of the Britons, likely to be a Briton himself? Nor would such matter as this have been alluded to at all, had not the learned Chevalier Panizzi paid it the ill-merited compliment of quoting it.

But the same person (*if it be the same*, of which anon) becomes changed in his romance almost beyond recognition. The strained eyesight can scarcely follow the growth of his expanding form, nor the ear, the distant echoes of his world-pervading fame. He becomes, if there ever was one, a mystery and a wonder. Charles, though scarcely rivalled among the sons of men, was thrown into obscurity beside his superhuman might and excellence.

His fame was far from being restricted to those regions in which it originated; and was not even confined within the limits of Christendom. The towns of Saxony were remarkable for being adorned* with colossal figures professing to represent him. The Norse romancers adopted the legend of Orlando, his sword, and his horn, into the sagas of their ancient language. King Salimon (according† to their version) slew king Bordant, and took from his neck the horn of Janemund, called Olivant. Jatmund afterwards fought with Salimon, and at one blow of his sword Dyrendal cleft through the bodies of Salimon and of his horse. Lastly Roland, nephew of Charlemagne, slew Jatmund, and became master both of the sword and of the horn. The sepulture of Orlando and his treasures is variously spoken of. As nobody had thought anything about him for towards 300 years, it is probable that nobody then knew where his bones were laid. Pulci would have it that he lies in Aix la Chapelle. Turpin styled him Earl of Mans and Lord of Blaye (the Brava of the Italians), and said‡ that he was buried with his sword and horn in the church of Saint Romanus at Blaye, of which he had been the founder; but that the horn was soon afterwards removed to the church of St. Severinus at Bordeaux. But they of Roquemadour§ in Quercy pretend that his sword was removed to their church. The same sword, according to Gryphander, was shewn at the Escorial, at Roncevaux, and at Saint Denys. Nevertheless, when Tournefort|| visited Prusa in Asia Minor, they shewed him a very long sword, which the Turks preserved in a mosque near the city, and averred to be the sword of the Paladin Roland. Another¶ traveller adds, that the generality of the people there looked upon Roland as a Turk. Busbequius, in his Legatio** Turcica, gives some account of the savage shores of Mingrelia, the ancient Colchis of the Argonauts, which contains the following particulars:—"After dinner the king goes a hunting with his guests, and then you may see the common people stretched here and there among the woods, under the shade of the highest trees, and spending their holidays in wine and dancing and songs. They stretch their musical chords upon a long staff or plank, and strike them in measure with a little stick, to which sound they sing their mistresses and the praise of

* Olaus Wormius Mon. Dan. p. 380. Henning Theatr. Geneal. iv. part 1, page 23.

† Olaus Wormius, p. 382.

‡ Turpin Hist. cap. 29; Turolus st. 269.

§ Duchene Hist. Fr. 1, p. 321. As Roquemadour is Rupes Amatoris, this legend is perhaps of date subsequent to the fable of Angelica.

|| Voyage au Levant, 2, p. 188. Voyage into the Levant, 3, p. 309.

¶ Pierre Belon cit. Fr. Michel in index of Turolus.

** Epistola iii. p. 124. Londini. 1660.

brave men, among whom (if it be true, which is asserted) the name of Rulandus is frequent. But how it was conveyed thither, unless it crossed the sea with Godfrey of Bouillon, I cannot conjecture. Concerning this Rulandus they tell many tales, more prodigious and ridiculous than even our inventors of similar fables."

Roland, Rotlan, or Orlando, was the son of Milon de Angleris or di Anglante, who was the son of Bernardo di Chiaramonte, and the brother of Pope Leo. His mother was Bertha, sister of Charlemagne. After the death of Milon, the princess Bertha contracted a second marriage with Ganelone Count of Maganza, who thus became the brother-in-law of Charles, and the step-father of Orlando. Charlemagne's only sister was Gisela, who never married, and ended her days in religion; and it is evident that Milon and Bertha are mere offspring of the brain. If we be agreed in opinion, that the Charles and the Ganelone of this fable signify not individual men, but opposing systems and rival dynasties; and that Roncesvalles, swelled from a vile skirmish into the magnitude of an Arbela or a Zama, was no longer an event of history, but the symbol of an empire's ruin; we can never believe, that Orlando of Chiaramonte, thus intricately linked with them and Leo, the nephew of *the Emperour* and the nephew of *the Pope*, was nothing more than an officer waylaid and murdered on his road from Pampeluna to San Juan Piede Puerto. The analogous ideality of that hero must unavoidably follow.

Orlando was, by inheritance, Count of Anglante and Marquis of Brava; and by appointment of the Pope, he* was the Standard-bearer and Champion of the church, and the Senator of Rome. He was himself the greatest beyond comparison of the Clermontese, or party of the church; and his brother-in-law the Marquis Oliver† was the only great man among the Mongranese, or party of the French empire. He was either betrothed to Alda of Mongrana, the sister of Oliver; or actually married to her, but living with her in virginity. The mythic genealogies give him neither son nor daughter, brother nor sister.

The theologian and the saint are remarkably combined with the hero in Roland, which led the chronicler‡ of St. Denys to derive the name Rollans from "*roles escriz et pleins de science*," because he surpassed all others in wisdom. Turpin introduces him disputing the most intricate points of divinity with the Saracen giant Ferracutus; and styles him Rolandus Christi Martyr and beatus Rolandus Martyr. The Roman Calendars have even a Rolandi dies festus, which

* egli era Senatore

E Campion de la Romana Chiesa.—Orl. Inam. ii. 9. st. 47.

Dal pastore della Santa Chiesa fu fatto Gonfaloniere della Chiesa, e Campione di tutta la Cristianità, e Senatore di Roma. E Carlo lo chiamò poscia il Gonfaloniere dei Cristiani. Reali di Francia cap. ult.

† Of this name, which means *of or belonging to an olive-tree*, I know no instances earlier than the romance, and not in probability derived from it. There was Oliba Earl of Carcassonne in 870, and Oliba Bishop of Angouleme in 892. No doubt but Charles II. was called Roly in no allusion to the vocative of his name *Carole*, but to the apposite adage, "*a Roland for your Oliver*." I am not aware of this remark having been previously made by anybody.

‡ Grand Chron. L. v. cap. 8.

some of them* place on the 16th of June, and others on the 9th of August. But there never appears to have been any observance. In the *Innamorato* of Boiardo he lectures Agrican King of Tartary upon theology, and after mortally wounding, baptizes him. In the *Morgante Maggiore* he both converts and baptizes the giant so named, and the pagan Spinellone, whose visions he interprets with an abundance of divinity. His death, as adorned by the pen of Pulci, is that of an holy confessor. He marches to his last combat, saying: "for my part, I go to the sacrifice like a meek lamb, or like Isaac, although I see that the knife is already bare;" and no doubt his fatal refusal to blow the rescue, an incident evidently belonging to the lost original of the romance, was introduced to give a character of voluntariness to his death. In his last moments he was ministered unto by angels. Gabriel furnished him with his viaticum; and Raphael with other angels conveyed him to paradise,

Dove† l'anima giusta e benedetta
Ne la gloria de' martiri s'aspetta.

In Orlando the præternatural appears otherwise, than it does in the other persons of the drama; that is to say, it appears not merely in the adventures he meets with, but in him. He was gifted with invulnerability, and no weapon could penetrate his flesh.

Vain‡ is, who strikes at Roland; for His grace,
From whom the motions of starr'd heaven begin,
Hath given him an imperforable skin.

Consequently his death, when its determined hour had arrived, was ascribed to the inward rupture of his blood-vessels, by blowing his tardy blast upon the horn Olifant. His powers upon the horn far transcended all limits of nature, for his blast was heard to resound thirty leagues or seventy-five miles off.

Rolans§ ad mis l'olifan a sa buche . . .
Granz trantis liwes l'oïrent il respundre.

He was miraculously armed with the irresistible sword Durinda or Durindana, with which he could cleave solid rocks.

Some|| say th' Archangel Michael bound the sword
Bright Durindana to Orlando's thigh,
And dubb'd him knight, and champion of the Lord
His faith to fend from who that faith deny;

* Gryphiander de Weichbildis, p. 37.

† Morg. xxv. 100.

‡ Ariosto O. F. xli. 76. 83. 94. Dolce xvi. 28. Berni. xvi. 19, perchè il Senatore era fatato, Tagliar la carne sua non è concesso.

§ Turolodus st. 131. I have a fresh observation to add, as regards the date of this author. In his stanza 182 he calls a bear *Brohun*, i.e., Bruin. But the romance of Reinhart Fox first appeared in the French language (if not absolutely for the first time) from the pen of Pierre de Saint Cloud, soon after A.D. 1200. And those who think some of the proper names in it were used in sirventes older than that romance, do not quote them earlier than a late portion of the 12th century. See Roscoe Preface to Reineke Fuchs, p. 7. But should not those names rather throw doubt upon the date of the sirventes in question?

|| Pulci, xxv. 104.

Although in strains more sweet than honey pour'd,
 'Twas George and fairy Morgan, some reply.

That sword was the counterpart of the sword Caledvwlch (called by the French and English, why or whence I cannot imagine, *Escalibar*) in the other great and mysterious romance. Arthur, dying at Camlan, after the treason of Modred, caused it to be flung into the water; however, it sank not there, but was three times seen flourishing in the air, with a hand grasping it, and so vanished from the sight of man. On the other hand, this tradition is preserved to us. The soul of Orlando departed from him visibly, in the form of a white dove. But it reanimated him, by flying into his mouth again, in order that he might deliver up *Durindana* into the hands of Charlemagne. Having received it,

Charles on the evening of the dolorous fight
 Into the deep flung glorious *Durindane*;
 Yet still above the waters gleaming bright
 'Twas seen, nor had they wash'd its bloody stain;
 But, if approach'd by grasp of living wight,
 It vanish'd into vacant air again.

The admirers of Homer have observed, how that great poet incidentally contrived to convert his epos of the death of Hector into an *Ilias*, or poem of the fall of Troy. All were agreed, that the fates of Ilion were bound up in some pledge or talisman, if not in several. But Homer's palladium was Hector himself, *ὅλος γὰρ ἔρπετο Ἴλιον* "Εκρωρ. The same idea breathes through the Carlovingian Romance. Orlando was the staff and prop of the Franco-Roman empire; and the enemies of the latter turned all their arts and malice against him especially. The Count Guenelun repeatedly declared* to Marsirius, that Charlemagne was irresistible while his nephew lived, "*tant cum vivet ses niès*," and placed all hopes of success against him in Roland's death. Of that empire which his life upheld, his arm had also been the creator. He boasted, that he had conquered† with his sword *Durindana* all the lands that the greybeard Charles possessed; and Charles in his lamentation‡ exclaimed, "Dead is my nephew who caused me to conquer so much, and now will the Saxons rebell against me, Hungarians, Bulgarians, and so many divers nations, Romans, Apulians, and the men of Palermo, and those of Africa, and those of Califeru." He was the moral and essential object of those treasons which, legally considered, were committed against Charles.

It is true, though it may surprise some, that the Roland of the romance does not appear to be the Rotlandus of history. Turpin§ said, "*alius tamen Rolandus fuit, de quo nobis nunc silendum est.*" These words, taken by themselves, admit (as was before observed)|| of an application either to Rollo himself, or his opponent the Signifer. But, upon comparing this with precisely similar passages of the same chapter, my persuasion is, that Turpin here actually points to the Rotlandus of Eginhart, and distinguishes him from the martyr of his own fable. In

* Turolodus st. 40, 41.
 § Turpin, cap. 12.

† Ibid. st. 168.

‡ Ibid. st. 206.

|| See above, p. 150, and note.

like manner he names Arastagnus, as king of Britannia, that is* of England; *alius tamen rex tempore ipsius in Britannia erat, de quo mentio nunc ad plenum non fit*. Thirdly again, where he gives the fable of Engeler of Aquitaine, he says, *tempore istius Englerii erat alius Comes in Aquitania, scilicet in urbe Pictavorum, de quo non est modò loquendum*. These passages are strictly parallel, in words as well as in sense. They go to prove, that the unmentioned *alius* is always a cotemporary of the commemorated hero; and is (in fact) the real man, as distinguished from the fictitious one. They are but so many tributes, which the caution of the writer felt it expedient to pay to the notorieties of history. But why (it may be asked) such tribute, in the case of Rotlandus? Simply, because a man cannot be killed thirty-four years after his death. The Runtiavallis of Turpin is not the Pyrenean combat of Eginhart and of his Saxon versifier. It was as thoroughly well known as anything was in those ages—nor was ignorance of historical annals their main deficiency—that Charles invaded Navarre and Arragon in or about the year 779. But Turpin's martyrdom of Rolandus was in the closing months of Charlemagne's reign; and either just so, or in the like spirit, all his followers wrote. Some historians, who received for truth the Turpin of Pope Calixtus, did not even pretend to treat his story and Eginhart's as relating to the same events. The Grands† Croniques de France at A.D. 778 give an account of the Gascon outrage, which is quite historical, mentioning *no other enemy but the Gascon mountaineers*, and is borrowed from Eginhart; but which discreetly suppresses the name of Rollans, and all other names of persons slain. But afterwards, at an unspecified date, but subsequent to 810, they give us‡ Turpin's whole story of the expedition against the Saracen Agoulanz or Aigolante, and the tragedy of Rollans and the paladins according to him and other romancers; duly omitting *all mention of the Gascon mountaineers*. Therefore it is matter of absolute certainty, that their compiler must have regarded the Prefect Rotlandus, who fell in the affair of "the Pyrenean forest," as an "*alius* Rolandus;" and omitted his unimportant name to avoid puzzling his readers with two.

Another argument leads us to the same conclusion. If Turpin had meant that Rotlandus whom the Gascons killed, he would surely have taken him as he found him, coupled with the two Palatini, Eggihart Provost of the Royal Table, and Anselm Count of the Palace. But of those two he has no mention. Nor was it because his enumeration of names was anywise fettered by the number of the twelve peers. For he knew nothing of any twelve peers; and, when he wrote, the leading actors in the drama were thirty-three. But he had nothing to do with Eggihart and Anselm, because he had nothing to do with the affair in which they fell, or with *their* Rotlandus.

Rotland, whom Eginhart named last, was indeed the least of those three whom he did name. The Præpositus Regiæ Mensæ, who is

* For Brittany is subsequently disposed of, under the names of Solomon and Hoel.

† Livre i. cap. vi.

‡ L. iv. cap. i. ets. L. v.

placed foremost, is the Senescallus* of Hincmar or Dapifer of subsequent authors, and is properly put first; Anselm, Count of the Palace, properly ranks second; and the Prefect of the Armoric Frontiers came third in rank, and was no *Palatine* at all. Yet the mention of these two dignified personages does not occur in the Romances. It is indeed in Pulci's, but is not of it. That author (it has been intimated) introduces persons aliene to the Carolingian epos—ex. gr., the Gascon mountaineers, avowedly borrowing them from real history. So, in his 25th and 26th Cantos, he introduces a slight mention of Anselmo and Egibardo in their strictly historical place, viz. at Roncesvalles. I am not aware that previous or succeeding poets bestowed any notice upon them. Now this is very wonderful. It is moral evidence, that the Romance was treating of some "alius Rolandus" than Eginhart's. How else could these three natural inseparables, united in fame and fate—*three*, the poetical, the mystical, the favourite number—become thus divided; and two rejected, and one chosen, by the Muses? Consider this little apologue, framed in illustration of the case before us. One Eginhart, a humble gardener, sowed three beans in his garden, of which the two largest scarcely grew, and bore neither flowers nor pods; but the third sprung up and flourished, and grew, and still grew on, till its branches had overspread the kingdoms of the earth, and cast their playful and flickering shadows from Anatolia and Colchis to the shores of Thule. That could not be, if all the three were of the same kind. This remark would lose its force, if the Prefect had merely been magnified capriciously in comparison of the two Palatines, the latter still holding such honourable though inferior place as is given to an Oger or an Astolfo. But it applies irresistibly to their absolute rejection. The famous Orlando was no Prefect of the Borders of Brittany. It is worthy of notice that, although that office was honourable, and offered a peculiarly favourable groundwork for romantic incidents, as well warlike, as arising out of the Breton mythologies of Arthur and Merlin, it was never ascribed to him by his bards or fabulists. Of the four only things which can be noted in Rotlandus, his name, his office, the generation he flourished in, and his death, our hero retains but two (at most), viz., name and death. As the ideal and dynastic Roncesvalles was to the real, so was Orlando to the Prefect Rotland.

He is a being closely allied to the ideal Charles. Viewed one way, he seems to represent the same interests, and to be thwarted and ruined by the same enemies. But Orlando is the Franco-Roman Empire, viewed in its pure essence† and *quid* Roman, without reference to the mass of barbarian French and Germans, whose rivalry was embodied in Mongrana and Maganza; viewed in its formal, without regard to its material. His office of Senator of Rome and Standard-

* De Ordinibus Palatii, c. 33, p. 213. Favyn, des Officiers de la Couronne, p. 149.

† In this way we may apprehend the romantic Charles to have still lingered upon earth in the Caroline *kings*, Charles the Simple, Louis d'Outremer, &c., though Orlando was entirely taken away. See the remark on Turolfus in vol. xiii., p. 506, line 3.

Bearer of the Church is just the Patriciate of Rome,* which the Carlovingians held by token and delivery of the standard of the Church, until it merged in Charlemagne's crown imperial; and which was an office purely Roman, an advocacy of Saint Peter's church universal, analogous to the advocacies of inferior churches, and specially to that of Saint Dennis of France by the bearers of the oriflamme. Therefore in the ideal Roland all is sound and effective, faithful, heroic, and religious. But in the Charles, much is otherwise. For his character is so drawn, as to exhibit the empire ruined by the feebleness and ungrateful favouritism of its government; and in some scenes (especially of the Morgante) we may almost pronounce Charles to be in league with Maganza against his own nephew and the knights of Chiaramonte. Those men, who are the types of Ghibellinism, seek Orlando's ruin with their whole heart, and on his own account; but Charles's on his account, and from hatred of him. The matter of the renewed Western Empire was a great barbarian kingdom, selected by the Church for imperial honours, merely because it was the strongest friendly power then existing in the West. But that was, like all other matter, but a mulish and brute recipient of the higher principle infused into it. By its German faction, the novercal Ganelone, it was perverted into hostile matter. But the soul, the ideal, the formal, of the romantic Charles† is the romantic Roland. He is the animating genius of the Holy Roman Empire, and (in the language of the visions of Daniel) the angel of Rome, "the great prince which standeth for the children of her people," and the Ariel‡ of some of the rabbis. For we shall be forced to consider him as a real Being, and not refer what was said of him to a mere nominalism. In all probability, the notion of his interment in the church of Saint Romain at Blaye originally signified that he himself was the *Saint Romanus*.

The allegorical picture of the ill-fated and betrayed old monarch is drawn with much propriety and coolness of purpose; indeed, with too

* The Romans, in a revolt against Pope Innocent II., re-established the Senate. This happened in 1143, very shortly before the death of that prelate. But the Roman Senate, in its acts, dated its restoration as of A.D. 1144, being the first year of Lucius II. See Baronius in anno. During the papacy of Eugene III., the Senate governed Rome under the famous Arnald of Brescia; who, by his superior celebrity has acquired the popular credit of reviving an assembly, of which the restoration was really anterior to his occupation of Rome. But his was a more extensive attempt to re-establish the Roman polity, and he is said by the poet Gunther,

— titulos urbis renovare vetustos,
Patricios recreare viros, priscosque Quirites,
Nomine plebeio secernere nomen equestre,
Jura tribunorum, sanctum reparare Senatum.

With this bold adventurer fell also the power of the Senate, but not so the name; which has continued unto this day in the person of one individual, who bears the honorary title of *il Senatore*. But although these circumstances suggested the title in question to Orlando's poets, in preference to the older one of Patrician, they in no way affect or touch the matter of my remark.

† Something of identity between them is hinted, in each of them being the *Son of Bertha*; and something of their difference, in Charles being son of the mis-shapen *Bertha* with the *Big Foot*.

‡ Vide Gul. Postel de Etruriæ Originibus, p. 56.

much of judgment to please the taste. For the inglorious and almost imbecile character of a dupe, which the true sense required, actually disgusts us in the *protopopœia*. But in Orlando their subject (whatever it be) seems almost too much for those who handle it, "feritur equis auriga," and the burning wheels are scarce visible but for the sparks they shed. In lieu of a just allegory, that merely requires us to happen upon its key in order to see all its contents, we have a strange mystery, which we can neither quite miss nor fully apprehend. The probable cause of this difference is the circumstance lately mentioned; that Orlando was not *merely* a cypher placed by art, but a supposed reality cherished by superstition.

This fable was not ecclesiastical in its origin. Its undiscovered sources lie hid among the *trouveurs* and *jongleurs*. And the reader must not be surprised to find in Orlando some of the notes of Antichrist, rather than of Christianity. The meaning of Hruodlandus, Hrodlandus, Rutlandus, or Rotlandus, is apparently* *red land*. "As the soil of this county (says Camden,† of Rutlandshire) is in general reddish, insomuch that it tinges the fleeces of a reddish hue, and the Saxon word for red was *roet* and *rud*, may we not suppose it called Rutland, quasi Red Land?" He adds that Rutland Castle in Wales is situate on a red shore. The same author mentions Rodway or (in Domesday-book) Rotelei, in the Vale of Red-Horse, as called "from the red soil hereabouts." At all events, his name was so understood. For Rolando has been changed into Orlando, to convey that very idea in the language of most unhallowed mystery. It has no superior euphony to recommend it, and its metrical value is about the same. As well might the name of Rinaldo have been turned into Irnaldo, or that of Carlo into Larco.‡ But *rot land*, red earth, when turned into *or land*, golden earth, became a sacred ænigma. The name Adam has been supposed (from as long ago as Josephus) to imply *red earth*; such having been the matter out of which he was moulded. Some philosophers conceited that there was an essential affinity between gold, and that primitive clay of the Creator. Hence golden earth, earth of Ophir, and earth of Adam, were all as one in the strange laboratories of the life mystical.

* Reod, rude, rede, Angl.-Sax. Ruddy, Red, Engl. Rud, Scotch. Roth, High. D. Roed, Low D. Rod, Dan. and Swed. Raudr, rudi, Islandic. The gloss of Wachter in *voc. Land*, founded on the popular French spelling *Roland*, is not worthy of any attention.

† Vol. ii. p. 325, ed. Gough. Wright in his *Hist. of Rutlandshire*, (p. 1, London, 1684,) denies having perceived this peculiarity, except in that part of the country which lies about Glaiston. But as the other solutions which he mentions (*viz.* that a certain Rut rode round the county in one day, or that Rotlandia is contracted from Rotunda-Landia, the round country) are ridiculous, the authority of Camden must be respected.

‡ One similar instance does indeed occur to me. Fulci quotes, as the two main sources of his story, Turpin and *Ormanno*. By which he surely does not mean one of the noble Ormanni of Florence, for no such author is known. But he forms *ormanno* from *romano* (i.e. *liber romanus*, *un roman*), as he found Orlando formed from Rolando; and means that Turpin and the *romancers* were his sources. Canto xxvii. 79, and 1, 5. Could any one succeed in discovering the passage of Leonard Aretine, which is alluded to in Canto 1, st. 5, this point would perhaps be ascertained; but I have failed in my endeavours so to do.

This remark on the transposition, Orlando for Rolando, is not unsupported conjecture; but hath its proper proof. For when Orlando chose to conceal himself from observation, and serve incognito as a pagan in a heathen camp, he assumed the name of Brun-oro, which is literally *brown* or *black gold*; gold disguising its lustre.

Il messagiero Orlando ritrovava,
Che si chiamava nel campo Brunoro.—Morg. vi. 60.

And lest we should think light of this, the same poet introduces the Saracen giant Brunoro invading France and attacking the Abbey of the Abbot *Chiaromonte*, at that very time when Orlando was serving among the infidels under the name of Brunoro. No sooner was the true gold disguised as brun-oro, than the real brun-oro appeared; which clearly evinces a deep intention in the writer, though without imposing on us the duty of guessing out all his riddles.†

Orlando, previous to his death, confessed himself and received the communion. But the manner how, and the reason why, had their signification. He planted the blood-dripping Durindana erect in the ground and embraced it, adapting his arms and body to the cruciform‡ shape of the sword, and becoming as it were united to it. Then he took up a portion of the adjacent earth; and ate it for the sacramental element, in obedience to this precept of the angel Gabriel—

God's blessing if thou hope'st in heaven to hold,
Take of the earth, who is thy mother old;
Since Adam's limbs were fashion'd out of clay,
She will suffice thee for thine eucharist.
Rinaldo§ after thee on earth shall stay
To guard the sacred gonfalon of Christ.

* See the force of this explained at large above, vol. xxiii, p. 513, 4.

† Something similar may be traced in an episode of the *Inamorato*, of which this is the substance. The daughter of the King of the Distant Islands (in which were accumulated the greatest treasures of gold and silver the world contained) was wooed by two suitors; Folderico, an aged man of great sagacity and guile, and Ordauro, a gallant youth. To avoid the former (whom her father favoured) she tried the experiment of Atalanta; but, like her, was duped by the balls of glistening gold which the old man dropped, and lost the race and herself. He jealously shut up his bride in the tower of Altamura, where he kept his treasures. But her lover Ordauro mined a subterraneous gallery into the tower, by which he was enabled to enter, and possess himself of the living portion of his treasure, without detection. Auro, whence the adjective aureo, is gold in ancient Italian; as for instance, in the name of the Ciel-d'auero at Pavia; and so the name Or-d'auero is the *Gold of Gold*. The word oro serves to illustrate the remark that Italian is, in many points, the rustic and vernacular Latin of the remotest antiquity, which survived the ruin of the higher ranks of society. *Orata piscis appellatur a colore auri, quod rustici orum dicebant*. Pomponius Festus in Voebulo. In this legend, which combines the foot-race of Atalanta with the tower of Danæ, the perfect and golden gold prevails (though secretly, and not ostensibly) over the glistening gold of the mercenary lover. And have not these two some degree of analogy to those other two, Or-lando and Brun-oro? Boiardo and Berni, Cantos xxi. and xxii.

‡ Turpin is silent as to this voluntary crucifixion of Roland, but introduces a crucifixion of Oliver. *Oliverium . . . in effigiem crucis extensum quatuor palis in terrâ fixis . . . invenerunt*, cap. xxvi.

§ Morg. xviii. 148, 9. Who Rinaldo is, and what he means as placed in these romances, is almost the only important inquiry that seems to remain.

Here is no allusion to the case of necessity, and the want of lawful elements. Such want might have been supplied by the interposition of Gabriel; as in xxiii. 45, 6, an angel brought food from heaven to Rinaldo. Or, at any rate, the urgency of the time might have been alleged, as an excuse for employing earth, *although* it was the matter of the first Adam's body, and as a reason for God's not imputing to the outward and visible sign so impure a sense. But Gabriel intimated that earth was an holy sacrament, *because* Adam's body was made of it—not Christ's body, but *Adam's*! Orlando, now no longer Brunoro, was commanded to eat the golden red earth, the Adam philosophicus or terra Adami.

We may see in him the vestiges of something more than human. He was not only invulnerable; but it was decreed, at the time when he was girt with Durindana, that no earthly power could prevail against him* beyond the third day. The epitaph said to have been composed for him is of a nature to carry our thoughts upwards, and greatly perplex them.

Charles bade them dig his grave in Aquisgrane,
And sent him thither to be lowly laid;
Nor unto Saragossa turned again,
Nor there the marks of doleful ruin made,
Until such debt of honour, as the slain
Can yet receive, was to his nephew paid;
And carved in Latin idiom on his tomb
These words, *One God, One Roland, and One Rome.*

One Rome spiritual, not imperial; because it is coupled with one God. But if so, what is he who stands intermediate between God and the church visible?

His birth was after this sort. Bertha, sister of Charlemagne, took the Duke Milon to her bed, having dressed him in woman's attire, and passed him off for her sister. Upon her becoming pregnant, they were married, and sentenced to banishment. Milon desired to enter Rome, but finding himself rejected and excommunicated by his brother, Pope Leo, he repaired to a town called Sutri with his wife, and there took up his lodging in a cavern. In it, Bertha brought forth Orlando; and two strange circumstances characterize this nativity. At the moment of its occurrence the cave was filled with a flood of radiance surpassing that of the sun, and became

Di sì chiaro splendor ingombro allora†
Che il Sol via men riluce.

And no sooner was he born, than he began to roll‡ about, for which reason his parents named him Roulant or Rotolando, that is to say, the Rolling. What cave, but the too famous Specus or Spelæum Mithræ, could produce a hero distinguished by revolving motion, and solar radiance? To that cave there is at least one undoubted allusion in the French romances. In that of Gyron le Courtois, it is said, that Sir

* Morg. xv. 102, 3. L. Dolce xvi. 27. Vide Turpin, cap. 18.

† Dolce ii. 58, 9.

‡ Reali di Francia 5, c. 53.

Gyron's grandfather, an abdicated sovereign of France, resides in a cave in which Phœbus and his lady love are lying dead.

The first mention of the Cave of Mithras is by St. Justin Martyr,* who says, that the believers in Mithras thought he was born out of the rock itself, and initiated their members in a place which they called the *Spelæum*. He also states them to have adopted that custom in reference to the cavern at Bethlehem, in which Joseph (like Milon) took shelter, and where the Holy Virgin (like Bertha) gave birth to her wondrous son. But as he adds that they borrowed that idea from a passage of Isaiah's† prophecies, we need not doubt that this portion of their ritual was more ancient than Joseph, and that any comparison of their cave with his, was merely one of their attempts to mimic and counterfeit Christianity. From them the Pagans seem first to have received the Jewish distribution of days into a hebdomad or week; in which week the sabbath was set aside, and the Lord's Day made its appearance as the Sun's. The following‡ inscription is relevant: *In-victo Mithræ Tiberius Claudius Tib. F. Thermodorus Spelæum cum signis et . . . cæterisque voti compos dedit.* Paulinus of Nola mentions the rite of Mithras in these severe lines,§

Quid quod et *Invictum* spelæa sub atra recondunt,
Quemque tegunt tenebris, audent hunc dicere Solem?

Archelaus, Bishop of Mesopotamia,|| describes him (in the opinion of his votaries, not in his own) as Solem Mithram locorum mysticorum illuminatorem. Within the recollection of Saint Jerome, the urban prefect Gracchus had destroyed the Specus Mithræ, filled with "portentous images." The author of the life of Saint Athanasius mentions the destruction of another of their crypts at Alexandria, by the Arian bishop George. According to Eustathius, commenting upon the Isle of Syria in the Odyssey, some said there was a cavern there, called the *Spelæum of the Sun*, because it signified or represented the¶ turnings of the Sun. The treatise of the anti-christian philosopher Porphyry upon the Cave of the Nymphs gives details, from the History of Mithras by Eubulus. "The Persians initiate the mystic by a mystification of the descent and reascending of souls; and call the place the *Spelæum*. Zoroaster, as Eubulus saith, first consecrated a natural cavern in the mountains of Persia that were near him, in honour of Mithras, the maker and father of all things; the cavern serving him for a similitude of the world, of which Mithras was the demiurge. Within the cave were arranged, at stated distances, things symbolical of the various elements and** climates of the world. After this Zoroaster, the custom

* Dialog. cum Tryph. p. 296, 304. Paris, 1636.

† Οὗτος εὐαγγελὶς ἐν ἱερὲϊ σπηλαίῳ πύρας λαχούσας. Isaiah xxxiii. v. 16.

‡ Gruter, p. xxxiv. Montfaucon Suppl. ii. p. 113.

§ Paulinus Poema Ult. p. 329, B. ed. Pisauri.

|| Disputatio apud Zacagnum, p. 63.

¶ In Od. xv. 403. This seems to intimate that the two relative Mithræ, between whom the absolute Mithras is placed, and who have two torches, (whereof, in the more perfect representations of the rite, one is erect, and the other inverted,) are not, as vulgarly interpreted, sunrise and sunset, but the tropics, i.e. summer and winter.

** The word αἰμα, again, points to the tropics, and not to morning and evening. De Antro Nymph. cap. vi. p. 7.

obtained among other people of imparting the rites, by means of *antra* and *spelæa*, either natural or artificial." There is reason to suspect that the above narrative does not contain a word of truth, except as descriptive of the ritual of Mithras, and of the mode in which its adepts sought to father it upon the founder of the Eastern Magi. We know from good authority* that the Persian rite was a different one from that of the Spelæum; and the symbolical representation of the latter, which was reproduced with so much of uniformity in every Mithræum, does not appear in the sculptures of Irân. The basso-relievos, ccxvi. No. 2, and ccxvii. Nos. 1 and 3, Montfaucon 1, part 2, represent Mithras performing his sacrifice in subterranean caves; and the first and last appear to be lighted up by radiant solar heads. In ccxvii. No. 1, the chariots of the sun and moon are driven through the upper world by their respective deities, above the roof of the cavern; thus shewing more clearly, that the sun of the infernal world is the god of that ritual. It is singular, that the spelæum of Orlando's portentous birth should have been assigned to the obscure and almost unknown town of Sutri; and the more so as the ancient writer of the *Realis* seems (from his mention of the French participle *roulant*) to have found that circumstance in French authors. I much incline to believe that S, U, T, R, I, is R, I, T, U, S, as the cave of Sutri is the spelæum of the Mithratic rite; but the readers must form their own estimate of the value of that suggestion.

Since the doctrine taught in the Spelæum was that of "the descent and reascending of souls," it may be interesting to hear how that doctrine was insinuated by the lips of Saint Rolandus Martyr, in the "ultima orazione" or last discourse of that eminent divine. He was speaking of Marsirius, and reviling him for treachery and wickedness so great, that Ganelon and Judas Iscariot (as he said) seemed to him innocent in comparison. And he took that opportunity to suggest, that Marsirius would, after a series of metempsychoses, ultimately become God; and, observe, the god of the Spelæum.

His faith is like Melchisedech's† or worse;
As many tongues as Babel had he spells,
Alecsalam‡ Salammelec to rehearse,
While in him Cain's fraternal hatred dwells.
Yet mine may prove at last a Lamech's curse.
Perchance his spirit is Achitophel's;
Perchance 'tis Marsyas, up to heaven ascending
Through several bodies, and in Phœbus ending.

Morg. xxvi. 26.

It is also worth while to quote from the same farewell sermon its author's sentiments concerning the future prospects of what the world in general know as Christianity.

I grieve, that Charles should in his hoary hair
Behold the ending of that empire nigh,

* Julius Firmicus de Erroribus, cap. iv. p. 435. Paris, 1896.

† Clearly meaning the Jew Melchisedech in Boccaccio Decam. Nov. 3.

‡ A hypocritical jargon of friendly and pacific salutations.

Wherewith he rules the realm of Francia fair;
 For he hath been a prince of merit high.
 But *all things mortal* one condition share,
 And those that soar aloft must fallen lie;
 And aye, while those are rising, these descend;
 So, haply, Christianity must end.

What was, in his estimation, the origin of this mighty, yet mortal and perishing, mystery, does not appear in the oration of Orlando. But in the discourse of the spirit* Astaroth to Rinaldo, that point seems to be cleared up. The language is sufficiently express *in itself*; yet it is veiled with the artifice of stating, as a proof that Christ is the true and only Messiah, that very hypothesis by which the Jews and the infidel† of the old school proved the contrary.

If still another Christ than your's to have
 Be the vain creed and erring hope of some,
 Who yet must own his works, how from the grave
 He called forth Lazarus, or how the dumb,
 The blind, the paralytic he did save;
 They know not this, (and thence their errors come)
 That all his wonders for mankind were done
 By virtue of the Tetragrammaton.—Morg. xxv. 241.

This is verbatim the doctrine of the Jewish rabbis in their Toledoth Jesu; that the Son of Mary stole the Hammephorasch or Tetragrammaton, that is, the mystic explanation of the ineffable name Jehovah, out of the sanctuary, and by its inherent theurgic virtue wrought signs and miracles, and practised a triumphant imposture.

The sword of Orlando is a far more awful personage than Fusberta, Cortana, and others of that iron race who bore names.‡ It was a living portent, a demon of war. The white dove, Orlando's spirit, returned into his body that he might deliver up Durinda. And when the dove soul of Orlando had finally departed to heaven, his war soul continued to glare with a gory brightness above the waters. His invulnerability, and his third-day fatality, both dated from the hour when he was girt with Durinda. We may perhaps be allowed to recognise in that weapon§ the Mars Scythicus, who was anciently worshipped as a sword in Asia, and afterwards by the Alans and Huns in Europe. For Durinda does not seem to be trivially named from durus; but from Durin|| the arch-gnome, who forged Brimir, the sword of the deified Odin, from which all other swords were styled

* Though Astaroth is a devil angel, all his teaching is serious and given for true doctrine, as every one acquainted with the poem well knows.

† It was, in effect, the doctrine of the Liber de Tribus Impostoribus; which the only author, who professes acquaintance with its contents, describes as omnia refundens in Dæmonem potentiorum, cujus ope Magi alii aliis videntur præstantiores. Claudii Berigardii Circulus Pisanus, p. 230. Patavii, 1661.

‡ All such names seem to be formed in the feminine.

§ As also in the name, coupled with the invulnerability, of the giant *Ferracutus*.

|| He was one of the two chiefs of the Dwargs or metallurgic dæmons, if he was not rather a being as superior to them, as Vulcan to his Cyclopes; for it is written in some copies of the Voluspæ,

There in the forms of men
 Numerous were made
 The Dwargs from the earth,
 As Durin had ordained.

in the north *the Fire of Odin*. The enlargement of Durinda into Durindana adds his country; and either means the sword of *Durin the Dane*,* or was understood to do so. For *Durin of Denmark* is a character in the romance of Amadis. Saint Michael girded Orlando with Durindana; but Durin is the pagan counterpart of Michael. The first day of Suidrir,† or 23rd of September, was the sacred day of Durin, for which feast the Christians substituted that of St. Michael Archangel; and the same feast of Durin is said, by Mr. Finn Magnusen, to correspond to the Persian Mihrgan, or autumnal feast of Mithras. There is also room for suspicion, that the præternatural horn Oliphant (i. e., elephant or ivory) was borrowed from the Giallar† Horn; in which the Hun Mimer (who initiated Odin in all secret lore) drank every morning from the Fountain of Wisdom; and which the sun god Heimdallar blows and is heard over the whole world.

There is yet a peculiarity in Durindana to be noticed. Orlando's device was the quartiero, a chequer or chess-board of *red and white*; which was covered, when he sought disguise.§ And he wore it not only upon his armour, but upon the hilt or pommel of Durindana.|| These are the colours of the philosopher's stone, to which evident allusion may be found in the sword magic of the North-men. The sword of King Rolf Krake¶ had a poisonous blade, but the antidote to its poison was enclosed in the pommel, and entitled "*vivus lapis*." And he is *said* to have reigned in Denmark even prior to the death of Balder son of Odin.

It remains, to speak** briefly of the colossal statues called Rutlandic†† or Rulandic, and erected in various towns of Upper Saxony and Brandenburg. The date of these images is not ascertained. But the tale of their belonging to Charlemagne's age is a puerility, rejected with just contempt by Gryphiander; and forming, indeed, a little episode in the romance of Orlando. Any theory that is based upon the supposition of Rutland's having been important or illustrious in his master's lifetime, or for ages subsequently, is a mere echo of that romance. These were otherwise called Weichbild, that is, *vican* or urban statues. The possession of them would seem to be a mark of some franchise or privilege in those parts of Saxony, anciently called Ostphalia and the Marches. They were, in the judgment of Gryphiander, the signs or symbols of possessing a criminal jurisdiction. He accounts‡‡ for the Rutlandic statues having been all bare-headed by the circumstance of the criminal judges in those countries always pronouncing sentence with bare heads; and makes the important observation§§ that at Halle

* But the sagas or legends previously alluded to were evidently taken from the French, and called it Dyrendal.

† Magnusen, *Kalendarium Gentile*.

‡ Olaus Wormius *Mon. Dan.* p. 390.

§ These were the times when Pulci would term him Brun-oro.

Già non portò l'insegna del Quartiero,

Ma d'un vermiglio seuro era vestito.—Boiardo, i. 28.

|| *Orl. Furioso*, xxvii. 54.

¶ See the *Nordiska Kampa Dater*, p. 7.

** And very imperfectly, from want of access to sources of information.

†† *Die Rolandsaulen*.

‡‡ *De Weichbildis*, p. 238.

§§ *Ibid.* p. 237.

the Rutlandic, statue was concealed in an enclosure, which was never opened so as to display it, except during the assizes of penal justice. But when that author concludes that they were styled Rutlandic or Rulandic either for the sake of obtaining a word of more pleasing sound than Weichbild, or because their size and stature raised up ideas of might and prowess such as were ascribed to Roland, he surely falls into the weakness of assigning most improbable reasons, in preference to confessing simple ignorance. Since the Weichbild was the sign of a free justice, or penal jurisdiction, conceded to the Saxons by the emperor, it must have been *known* as such, and could not be *supposed* to commemorate a warrior, all of whose recorded actions, both the real and the fabulous, were alike unconnected with the burghs of Saxony and their criminal jurisdiction.

But there are reasons to think these statues were, if not originally, at least purposely and of no mistake, impressed with our hero's name. About the beginning of the thirteenth century* Germany is supposed to have first seen (or rather felt) the establishment of those secret tribunals in Westphalia, which in some degree resembled the tribunal of the Old Man of the Mountains or Chief of the Ismaelite Assassini, and whose jurisprudence had an affinity to Lynch Law. This is one of the awful and dark riddles of human history, and little of illustration or solution hath it yet received. It was an organized, permitted, and even chartered system of judicial murder; and was called by a name or names which the German etymologists do not very clearly expedite, the Veme-ding or Feim-gericht. The adjective Vemic is commonly used to describe these secret judgments and assassin executions. From their freedom and exemption from all legal restraint, the same jurisdiction† was called the Fry-geding or Friding. The judges‡ were of three degrees; the Stulherren or those of princely or prelatial rank; the Frygraves, or free counts; and the Scabini with their assessors called Freye Schoffen and Vemescheffen. They had the general appellation of the Wissende or Punishers.§ Gobelinus Persona, a learned Westphalian of the fourteenth century, expresses|| himself as follows; and whether or not there exist any earlier testimonies of history, I am not able to say. "The day of Mars (Tuesday) is called the Dingestag. Wherefore ding in ancient German (in antiquo vulgari) means judgment; as appears in these words, Holtgeding, Frigeding. And because the heathens attributed to Mars the judgment of death, the day of Mars was called dingestag among the Teutonic heathens. And, for a token thereof, a certain occult judgment, concerning the punishment of persons to be punished with death in certain cases, is principally held in the parts of Westphalia upon the day of Mars. Which judgment the natives call the Friding." But the most ample

* The author of *Alf von Deulmen* says the secret tribunal is mentioned by historians as an establishment in the year 1211.—Prefatory Account, p. x.

† Gobelin Persona *Æt.* 11, c. 4.

‡ Freher de Secretis Judiciis, p. 4.

§ From *wizi*, *pœnæ*, ap. Gloss. Vet. cit. ib. p. 5, or it may mean *the knowing* or *the venerable*. See Wachter Gloss. in *Wissen*.

|| Cosmodromium, *Ætas*, 11, cap. 4, Meibomii.

account of them is that of Piccolomini,* afterwards Pope Pius II. "Charles the Great had many wars with the Westphalians, and inflicted great losses upon them, and compelled them to embrace Christianity. Since they often violated their oath to renounce idolatry, in order to repress rebellion by fear of punishment, he instituted secret judges, to whom he gave the power to punish, wherever they could seize him, without previous citation or warning, whomsoever they should find to have broken his oath, or violated faith, or committed any crime. He selected grave men, and lovers of right, who were not likely to afflict the innocent. That terrified the Westphalians, and kept them at last to their allegiance. For men both of high and middle rank were often found hung with halter† in the forests, without previous accusation or hearing. But when the cause was inquired into, it appeared that those who were found slain, had broken faith or committed some great crime. That jurisdiction lasts even to our time, and is called the *Judicium Vetitum*.‡ Those who preside over it are called the *Scabins*, whose presumption is such that they would extend their jurisdiction over all Germany. They have secret rites,§ and certain arcana, by which they judge malefactors. No man has yet been found, who would reveal them either for money or fear. A great part of the *Scabins* themselves are also|| secret; who go up and down the provinces marking the disreputable, against whom they prefer accusation and proof before their tribunals, after

* *Æ. Sylvii Piccolomini Europa*, p. 431.

† The comedy called *Querolus* (which is partly founded on the *Aulularia* of Plautus, and appended to some editions of that dramatist) is of unknown date and author; but evidently belonging to the decline of letters. It contains this curious dialogue between *Querolus*, the owner of the house, and its *lar*, or spirit. *Lar*. *Potentiam ejusmodi requiris?* *Quer*. *Ut mihi liceat spoliare non debentes, cedere alienos, vicinos autem et spoliare et cedere.* *Lar*. *Ha! ha! he! he! Latrocinium, non potentiam requiris hoc modo. Nescio edepol quemadmodum præstari hoc possit tibi. Tamen invenî. Habes quod exoptas. Vade, ad Ligirim vivito.* *Quer*. *Quid jam?* *Lar*. *Illic jure gentium vivunt homines, ibi nullum est præstigium, ibi sententiæ capitales de robore proferuntur, et scribuntur ossibus. Illic etiam rustici perorant, et privati judicant. Ibi totum licet. Si dives fueris, *patrus* appellaberis. Sic nostra loquitur Græcia. O sylvæ, O solitudines! quid? Vos dixit liberæ? Multo majora sunt quæ tacemus; tamen interea hoc sufficit.* *Quer*. *Neque dives ego sim, neque robore uti cupio. Nolo jura hæc sylvestria.*—P. 873, ed. Parei. *Francofurti*, 1610. When was it, in what epoch of Rome's decline, that the forests of the Loire had their own *Feimgericht*, and sentences of death written on the bones of the dead, and pretended criminals condemned by robber tribunals and dangling from the trees, besides the *majora quæ tacemus*? Was it in the times of the *Bagaudeæ*? or in those of the *Armoricans* mixed with Britons, who revolted against the Romans? or in those of the *Vargi* mentioned by *Sidonius Apollinaris*? The specimen of their jargon is very curious. Besides the word *patrus*, it is probable that the phrase *jus gentium* may have belonged to it. No passage more demands the assistance of the learned than this one does.

‡ So in the edition of Basil 1551, and so quoted likewise by Marquard Freher. It is possible, however, that either the author or the printer may have put this by mistake for *Vemicum*.

§ They assembled by night, and never suffered the morning to shine upon their sessions; for which practice they pretended an ordinance of Charlemagne. They sat in a circle, their chief judge occupying a throne in the centre. See *Alf von Deulmen*, pp. 112, 213.

|| That is to say, are not known to be such.

their fashion. The condemned are described in a book, and the execution is committed to the minor Scabins. The culprit, ignorant of his condemnation, is punished wherever he is found. But this jurisdiction has degenerated. For some mean persons have been admitted, who dare to treat of civil affairs, when the sole power given them was over criminal." Such, in the fifteenth century, was the state of Carolingian Lynch-law; which the explosion of the Reformation unavoidably blew to atoms.

The Vemic justice has several points of connexion with the Rutlandic statutes. I. Its pretended origin from Charlemagne is justly repudiated, as a fiction of the Frygraves and Scabins. "The Scabins of that jurisdiction (says a German author*) impressed upon the credulous people the opinion and report of its Karoline origin, to recommend its dignity by antiquity, and palliate their own cruelty." A certain John of Frankfort, in his book *Contra Scabinos*,† pronounces their institution to be a diabolical machination and a fraudulent invention, and says, "they pretend a right from a pope, his name I know not, and from an emperor, Charles, as they say, to hang men without previous discussion, conviction, or confession." The character of that great man, and the silence of his Capitulars, and of all history besides, until the days of Æneas Sylvius Piccolomini, have caused that fable to rank with the idle boasts of freemasonry. But the falsehood is the same falsehood as was told of the Rutlandic statutes, for a fabulous Charlemagne and a fabulous Orlando, meeting in the origins of Saxon penal jurisprudence, cannot easily be dissevered. II. The possession of free justice by the towns is understood to be signified in their Weichbild. But the Vemic tribunal was distinguished‡ as the Free Justice, and enjoyed unlimited powers of penal retribution. III. East Saxony, the land of the Weichbilds, was (in one sense) the head-quarter or capital seat of Vemic justice; for the Duke of Saxony was by right the chief of all the free tribunals, and nominated all the frygraves, subject to confirmation by the emperor. IV. Neither the Duke of Saxony nor the emperor himself could make a free judge, in any place, except upon the RED EARTH; for so, in the bloody jargon of that justice, Westphalia was always called. But those words are a literal translation of the name Rutland or Rotland; and the same translation thereof, to which mysteries of a different sort§ had allusion, in their Or-lando and Brun-oro. But if the free justice of East Saxony was subject to the free jurisdiction of the Red Earth, then the statutes, which declared or symbolized that free justice, were with much correctness termed Rutlandic or Rubriterranean statutes. It is to be remarked|| that East Saxony or Ostphalia contains the

* F. Brummer de Scabinis, cap. iv. s. 13.

† Printed ad calcem Freheri de Secr. Jud. p. 26, 7.

‡ Its sessions were called "the free thing," freidinge, the place where they were held "the free tribunal," freie stuhl, the commissary "the free count," freie graf, and the juries "free judges," freischoeppen. — Præf. to Alf von Deulm. p. viii. But for the blunder of this writer concerning the meaning of freidinge, see above in Gobelinus. Consult also Wachteri Glossarium, p. 288, in *Ding*.

§ But very possibly cognate.

|| Gryph. de Weichb. p. 2. p. 269.

Weichbilds, and that *there are none in Westphalia*. Upon the Red Earth itself no symbols of the Red Earth were erected; but, in those territories of him who was styled "the Chief of the Red Earth," which lay outside of its awful purlieus, the colossal symbols of it indicated the presence of the Free Justice.

Certainly the middle ages of European history were big with some strange offspring, and were come to the birth, but could not bring forth. There were more things in them than merely the feudal system and the papal system. While we conclude of necessity that the Orlando, betrayed by *Ganelon* or the German party, and feebly supported by *Charles* or the Carolingian dynasty, was the spirit of the Holy and Apostolic Roman empire, (a worldly kingdom, and a popish policy, at the best) we cannot be entirely blind to the unecclesiastical character and the notes of Antichrist, that have at the same time been impressed upon him. We are in complete ignorance whether Italy, France, or Provence gave birth to the lost original of this Carolingian scheme. Unlike the pretended *Protevangelium*, it is clear that such a work once existed, and for some time communicated its leading features to the multitude of its followers. But how strange that it should never be mentioned, and no vestige preserved of its author's name or nation! We may almost venture to conclude, that the first Orlando-Ganelonian romance was a *secret work*,* deposited in the hands of a few, and of which the contents have come to us in a diluted form, more difficult to construe.

ANTIQUITIES, ETC.

WITCHCRAFT.

THE following is extracted from a duodecimo volume of about one hundred pages, containing the examination and confession of certain witches at Chelmsford, in the county of Essex, in 1566. The allusion to the Latin and English services is curious, and somewhat illustrative perhaps of Puritan exorcism at a later period:—

"The ende and last confession of mother Waterhouse at her death whiche was the xxix. daye of July, Anno 1566.

[Here follows a rude wood-cut as a portrait, inscribed "Mother Waterhouse."]

"Fyrste (beinge redi prepared to receive her death) she confessed earnestly that shee had been a wytche and used suche execrable sorserewe the space of xv. yeres and had don many abhominable dede the which she repented earnestely and unfaynedly, and desyred Almyghty God forgevenes in that she had abused hys most holy name by her devyllishe practyses, and trusted to be saved by his most unspeakable mercy. And being demanded of the bystanders shee confessed that shee sent her sathan to one Wardol a neighbour of hers

* Such was the Book of the Impostors, mentioned above, p. 371, note †.

beinge a tayler (with whom she was offended to hurte and destroy him and his goodes. And this [here a rude engraving of a cat is inserted] her sathan went thereabout for to have done her wyll, but in the ende he returned to her agayne and was not able to do this myschiefe, she asked the cause and he aunswered, because the said Wardol was so strong in fayth that he had no power to hurt hym, yet she sent hym dyverse and sundry time (but all in vayne) to have mischeuid hym. And being demanded whether she was accustomed to go to church to the common prayer or devine service, she saide yea and being required what she dyd there she said she did as other women do and prayed right hartely there. And when she was demanded what praier she saide she aunswered the Lordes prayer the Ave Maria and the belefe and then they demanded whether in laten or in englyshe and she saide in Laten, and they demanded why she said it not in Englyshe but in laten seeing that it was set out by publike auctoritie and according to Gods worde that all men shoulde pray in the englyshe and mother tounge that they best understande, and shee sayde that sathan wolde at no tyme suffer her to say it in englyshe but at all tymes in laten: for these and many other offences whiche shee hathe commytted, done and confessed shee bewayled repented and asked mercy of God, and all the worlde forgyveness, and thus she yielded up her sowle trusting to be in joy with Christe her Saviour which dearly had bought her with his most precious bloudde. Amen."

SACRED POETRY.

SACRED LATIN POETS OF THE FIFTEENTH, SIXTEENTH, AND SEVENTEENTH CENTURIES.—No. V.

THE CARDINAL DE POLIGNAC—*continued.*

WE now continue our observations on the *Anti-Lucretius*, from the place where we left off—the middle of the first book.

It may, however, be asserted that (236) the dread of human punishment may be a sufficient check on the more violent passions. But is it likely, argues the poet, that he who can condemn the greater fear should be fettered by the less? or if he be, where is the boasted freedom of Epicurus? If pleasure is to be sacrificed at all, let it be sacrificed to God. But even (263) granting that the various arguments of moderation, of shame, of legal punishment, were sufficient to restrain the actual commission of vice, how can they restrain the desire of it? or how, indeed, its actual perpetration, where the offender can remain undiscovered? Again, the thousand crimes which no human law can punish, what safeguard have we against these? Or suppose a disposition formed by nature without violent passions should, even in this system of things, remain without running into any excess of riot—what praise can be assigned to it? As well might

the lamb boast itself on not having the fierce disposition of the lion. (297.)

Determined to support his theory to the last, the atheist (384) now shifts his ground, and affirms that the proper curb of the indulgence of pleasure is, or ought to be, reason. But what in his system is reason? The fortuitous concourse of atoms must surely occasion different perceptions in different men; and unless the standard of right be the same to all, what authority can reason have?

Gassendi now comes forward to the defence of Epicurus, and asserts that philosopher, in counselling the pursuit of pleasure, to have intended that kind alone which is sanctioned by virtue. (471.) But what, according to the dictum of the Greek, is virtue? Is it that unbending principle which cannot be allured by passion, or impelled by fear, to move from the strict line which it has laid down? We have seen, on the contrary, how fluctuating and convenient a principle it is. So that, far from making pleasure to consist in virtue, as Gassendi supposes, Epicurus makes virtue to consist in pleasure; thus spurring on the worst passions of mankind, at the very moment of taking off every curb.

The concluding lines of the Cardinal's refutation of Hobbes's idea that virtue consists in expediency deserve to be written in letters of gold.

"From such vile fountain sprung, right claims our scorn;
Vile is the virtue of expedience born." (612.)

Nevertheless, he continues, the omen and foretaste we thus gain of a complete victory is cheering. For, when Hobbes confesses some notions of right and justice to be necessary, he tacitly allows that the guidance of pleasure is not all-sufficient.

Not (662) only would a land submitting to Epicurean principles be totally uninhabitable on account of the vigour added to vice, but of the drawbacks attached to virtue. The wise man will there undertake no unnecessary trouble. He would not, to save his country, undergo the burden of serving her; to benefit a friend, he will not expose himself to any toil or danger. How different from this is the spirit inculcated by Christianity! Other sects may boast, in opposition to the Epicurean, their heroes; but, exclaims the poet (753)—

"Trust me, religion has her heroes too,
Who nobler ends by nobler means pursue;
Nor low ambition spurs them, nor the lust
Of popular applause and yellow dust.
That harasses the soul with wishes vain
And crime too oft the end desired must gain;
This, in the precepts of her scheme divine,
Swerves not one inch from light's exactest line.
Confess, Lorenzo, now, which scheme were best
For human happiness and human rest?"

Further, on inquiry how the Epicurean system actually succeeds in procuring pleasure for its votaries, it must be confessed that, even viewed in this low light, its design fails. When pleasure depends entirely on external events, no wisdom can procure it; she may, when

obtained, make the most of it, but her office can proceed no further. A scheme, then, which preaches to its followers—

“Pleasure is good: what was man made for else?
I counsel pleasure, so I counsel good”—

must necessarily desert them in pain, or sorrow, or loss; and their state of mind in such circumstances is well illustrated by a simile.

“As some fair tree, by vernal dew-drops fed,
With early blossoms crowns its branchy head,
Ah, if no more by gentle zephyrs wooed,
Returning winter dare again intrude,
Scorched by the bitter air’s inclement breath,
It droops, and fades, and languishes in death!” (880)

Such consolations, however, it may be said, have been hitherto sufficient; why, in future need I want more? But, replies the poet, to him who has suffered affliction they have not been enough. He who has not, may not hitherto have stood in need of anything higher:—

“But let the joys that bloom around thee now—
The healthy step—the yet unwrinkled brow—
The studious leisure, and the peace of heart,
And wealth, sufficing Nature, all depart,—
Lovely as flowers, and fading soon as they,
These droop to-morrow, if they smile to-day;
And in their stead let want, and woe, and care
Seize thee, Lorenzo, all unused to bear;
Let the fell tyrant’s unrelenting mind,
Thrust in the dungeon, or with fetters bind;
Let the false friend betray thee, deemed so tried—
Or death, unpitying, seize thy scarce won bride;
In the dark grave be hush’d thy infant’s smile—
Let calumny thy guiltless name revile—
Envy her bitterest venom on thee pour—
And ah! what boots it ne’er t’ have griev’d before?
Then wilt thou—’tis the self-same way to all—
Nature a step-dame, not a mother, call.
While thousand torturing memories round thee spread,
Of joys once thine—ah! now for ever fled!
What medicine, then, can heal the woes of life?—
Ye know but one—the hemlock and the knife!”

With this is contrasted the state of the Christian, not less happy, to say the least, in prosperity; and in adversity, beyond all comparison better off, as well for his present consolation, as for his hope of the exceeding and eternal weight of reward set before him.

Yet (964), continues the poet, it is not fair to accuse them of merely a further-sighted selfishness than the rest of the world. Pleasure is no doubt the chief good, if only thence sought whence alone it can come. The Epicurean vainly looks for it in indulgence. The Christian is satisfied with nothing but the fulness of God; yet the less he is influenced by inferior considerations, the purer will be the pleasure he derives.

“As when the gardener bends the streamlet’s course
O’er his sweet flow’rets from the first pure source,

'Twere vain to bid it win a stainless way,
Through the thick marish and polluting clay;
He seeks the rockier soil, or leads the rill
Through the hard entrails of the severed hill;
Then will the waving reed and glowing rush
Bloom by its side, and pure the waters gush."

The love which unites them is doubly (1000) happier than any earthly affection; it is always secure of enjoying its object; and the stronger it becomes the stronger it has cause to be.

Moreover, the most that can be said with respect to death by any follower of the Athenian philosopher, is, that he does not dread it. The Christian looks forward to it as the beginning of a happier life. Neither is there any comparison between the evil consequences of an error in the two cases. In the former, it is awful indeed; in the latter, the disappointment is not felt. But, persists the Atheist, it is absurd, for the possibility of a future evil, to give up all that you argue against.

"And what, then, is that *all* which Fancy feigns
So hard to yield? Lorenzo, 'tis thy chains:
Thou deem'st the passions as thy subjects bow;
Trust me, the masters they, the captive thou;
So oft deceived, the fond deception shun,
Thou gain'st the object, and contemn'st it won:
And cloy'd, not satisfied, thou bend'st thy aim
In some fresh line, another, and the same.
As when the sufferer, on his painful bed,
Fev'rish, shifts oft his sides and aching head:
His glances, roaming still from spot to spot,
Seek evermore for rest, and find it not.
One moment's pleasure in the next is pain—
The posture changes, but the pangs remain."

These latter are the lines to which we referred as quoted by the good cardinal on his death-bed.

The book concludes with a striking warning to the infidel to consider the infinite value of the stake before the die be thrown for ever: to reflect on the extreme caution which it befits a wise man to use, where, of two ways, one of which cannot, the other may, lead wrong, he makes choice of the latter, because he considers it the pleasanter. The winding up of the argument on Pleasure bears a great resemblance to some of the finer passages of Young's Night Thoughts.

"Blame not the bard, whose song would fain restore
The terrors of the future, lost before;
And dash that poisoned chalice from thy hand
The poet-sceptic mingled for his band.
I seek not to embitter life's short day;
I would but warn thee from joy's falser ray,
Nor see thy eager feet without control,
Tread a soft path with misery for the goal.
Trust not the outward show: the envenom'd snake
Lurks in the lovely mead or flowery brake;
The bitter herb remedial virtue knows,
From the sweet nightshade deadliest poison flows.

Thus grief and pleasure in alternate ring
 From human deeds and human passions spring ;
 So have I seen, when snowy winds were high,
 The branches shiver 'neath the inclement sky ;
 Yet I awoke to gladness when the spring
 Crown'd them with leafy wreaths of blossoming :
 So have I seen the light bark cleave her way,
 Urg'd by the zephyr, through the yielding spray,
 And ere the crew the wish'd for port could gain,
 Rush on the reef, and perish in the main."

It is thus that the poet begins his second book ; but as we are not concerned with his demolition of the Cartesian, and attack on the Newtonian philosophy, we will only quote one passage, which deserves mention for its ingenuity. It is where the cardinal is illustrating the Epicurean notion that atoms are infinite in number, but not in form :—

" So, where some work of genius to create,
 The press'd page groans beneath the roller's weight :
 In twice twelve chests, before the artist's hand,
 The twice twelve elements, selected, stand ;
 From these, on fourfold tablets, ranged in lines,
 The snowy chart drinks in its jet black signs.
 Thus from few letters words innumerable rise ;
 Countless the changes,—finite the supplies."

The third book, treating of atoms, thus opens :—

" Happy, who triumphing o'er sense, pursue
 The arduous path that leads them to the True :
 And trust no guide, while stretching to the goal,
 Save Nature's leading, and the force of soul :
 Explore the source of things, and through the shade
 Of Nature's secret lore go undismayed.
 Whom regal favour, nor the idle smile
 Of Fortune, from their high emprise may wile,
 'Tis not enough beneath the beechen shade
 To watch the stream, at careless leisure laid,
 The pebbles sparkling in its snowy foam,
 And the bright waters dancing to their home,
 The flowers, that feed on Nature's sweetest milk
 And the green banks, as soft as Seric silk :
 They trace the fount itself ; and dare explore
 The hidden well-head whence those waters pour.
 Why, then, to Matter's outward form so long
 Need we, Lorenzo, to restrain the song ?
 Nor, penetrating Nature's inmost shrine,
 Demand admittance to her rites divine ?"

He proceeds :—

" Hence is it sweet, Lorenzo, to advance
 Through Nature's realm with penetrating glance ;
 To guide thee, lest amid her shores thou stray,
 To chase thy doubts and smoothe the rugged way.
 Turn not to steep and frowning crags thine eyes ;
 What though before thee hills on hills arise,
 What though uncultured plains thy steps must pass—
 The tangled forest, and the deep morass,

With thee the faithful muse shall wend along,
 And cheer thy soul with no unpleasing song.
 So when Spring first her purple head uprears,
 Her mate's sweet toil the Bird of Music cheers;
 Now hovering round her head, or perching now
 Close to her side, or on the trembling bough;
 She, placid in her love, with downy breast
 Cheers the unfledg'd ones of her little nest."

J. M. N.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

PAPAL EXACTIONS IN BRITAIN.—No. XX.

"Image-worship and Relics."

Continued from p. 289.

SIR,—*Bellarmino* in the book, "*De Reliquiis et Imaginibus Sanctorum*," cap. 3rd, in his "*argumenta de veritate*," &c., advances, as his fourth argument, in favour of the worship of relics, the miracles wrought by their means: "*Quarto, probatur ex miraculis factis ad reliquias, quæ certe non fierent si Deo cultus reliquiarum non placeret.*" This, as we shall presently see, is the precise language of the *Trent Catechism*; and *Dr. Challoner* adopts the same argument in elucidating the creed of *Pope Pius IV.* 1564. *Bellarmino* supports this position by the following testimony: "*Palladius*, (who wrote about the year 407,) in his '*Historia Lansiaca in Vitis Patrum*,' c. 62, tells us that a series of miracles were wrought through the medium of the relics, at the shrine of *Philemon*. *St. Ambrose*, when treating on the subject of the two saints, *Gervasius* and *Protasius*,* and in his '*Epis-*

* "*Gervasius* and *Protasius* were twin brothers, and were beheaded, under *Nero* or *Domitian*, at *Milan*. *St. Augustine*, in his '*Confessions*,' says, 'That God revealed to *St. Ambrose* by a vision in a dream, the place where their relics lay.' *Paulinus*, in the life of *St. Ambrose*, says, 'this was done by an apparition of the martyrs themselves.' The bishop was going to dedicate a new church, the same that was afterwards called the *Ambrosian Basilic*, and now *St. Ambrose the Great*. The people desired him to do it with the same solemnity as he had already consecrated another church, in the quarter near the gate that led to *Rome*, in honour of the holy apostles, in which he had laid a portion of their relics. He was at a loss to find relics for this second church. The bodies of *Saints Gervasius* and *Protasius* lay then unknown before the rails which enclosed the tomb of *Saints Nabor* and *Felix*. *St. Ambrose* caused this place to be dug up, and there found the bodies of two very big men, with their bones entire, and in their natural position, but their heads separated from their bodies, with a large quantity of blood, and all the marks which could be desired to ascertain the relics. The sacred relics were taken up whole, and laid on litters in their natural position, covered with ornaments, and conveyed to the *Basilic of Faustus*, where they were exposed two days, prior to being deposited in the *Ambrosian Basilic*. During their translation, a blind man was restored to sight by touching the fringe of the ornaments with which they were covered. Numberless lame and sick persons were cured by touching the shrouds with which they were covered, or linen cloths which had been thrown upon the relics."—*Lives of the Saints*. One of the most

tola ad Sororem,' on the same topic, tells us that many miracles were effected by the medium of these relics; and amongst the number, that a blind man, named Severus, by trade a butcher, well known to all in his neighbourhood, was restored to sight by touching the bier upon which the relics were being carried. St. Ambrose adds that the Arians were bold enough to deny the truth of that and other reputed miracles, which all the people had seen and acknowledged. St. Augustine, lib. 22, '*De Civitate Dei*,' cap. 8, tells us that so many miracles were wrought at the relics of St. Stephen, in a very short space of time, that many volumes must have been written had they all been recorded. Sulpitius,* in his life of St. Martin†, says that a woman was cured of a bloody flux by only touching the garment of the saint; and that others of a similar character might be mentioned without number. St. Basil, alluding to St. Mamas,‡ states that the

ancient parish churches in Paris, mentioned in the sixth century by Fortunatus in his life of St. Germanus of Paris, is dedicated to God under the invocation of Saints Gervasius and Protasius. The frontispiece, composed of the three Grecian orders, the Doric, Ionic, and Corinthian, one above the other, is esteemed by architects the greatest master-piece of their art in France.

* "*St. Sulpitius Severus*, disciple of St. Martin, was born at Toulouse, about the year 360, of a rich and illustrious Roman family, and was converted in the 32nd year of his age. He was a great admirer and disciple of St. Martin, and wrote the life of that saint. The death of St. Martin was revealed to Sulpitius through the medium of a vision, in which he saw St. Martin ascend to heaven in great glory, attended by the holy priest Clarus, his disciple, who was lately dead. St. Sulpitius adds, that his greatest comfort in the loss of so good a master was a confidence that he should obtain the Divine blessings by the prayers of St. Martin in heaven."—*Lives of the Saints*.

† The great St. Martin, the glory of Gaul, and the light of the western church in the fourth century, was born at Sabaria, in Lower Hungary, in the year 316. Though of heathen parents, St. Martin, at the early age of ten, against the will of his family, desired to be enrolled among the catechumens, which request was complied with. He served in the imperial army five years, according to state regulations, and during that period was a model of charity and virtue. Of his compassion and charity St. Sulpicius has recorded the following illustrious example. One day, in the midst of a very hard winter, and severe frost, as he was marching with other officers and soldiers, he met at the gate of the city of Amiens a poor man, almost naked, and begging alms of those who passed by. St. Martin, seeing him neglected, and having nothing left but his arms and the clothes upon his back, drew his sword, and cut his cloak into two pieces, one of which he gave to the beggar, and wrapped the other about his own body. The figure he made in the short cloak caused much merriment among the by-standers. In the following night St. Martin saw in his sleep Jesus Christ dressed in that half-garment which he had given away, and was bid to look at it well, and asked whether he knew it. He then heard Jesus say to a troop of angels that surrounded him, '*Martin, yet a catechumen, has clothed me in this garment*.' This vision inspired the saint with fresh ardour, and he speedily received baptism. Many miracles were wrought by St. Martin during his life time, and those which are recorded as having been wrought at his shrine, or through his intercession, would furnish matter for a large history. St. Martin lived with some eighty monks, for many years, in a monastery, which he built two miles from Tours, where the strictest discipline was observed. This is now the famous abbey of Marmontier, and is the most ancient that now subsists in France. St. Martin was at this time Bishop of Tours. Before his election to that see, he had built a monastery about two leagues from Poitiers, which was standing in the eighth century, and seems to have been the first that was erected in Gaul. He died A.D. 397."—*Lives of the Saints*.

‡ "*St. Mamas* was a shepherd's boy, born at Cæsarea, in Cappadocia, who seeking from his infancy the kingdom of God with his whole heart, distinguished himself by his extraordinary fervour in the Divine service, and suffered martyrdom, A.D. 275."—*Lives of the Saints*.

miracles wrought by this saint, such as restoring some to health, and others to life, were well known to all. And, referring to *St. Julitta*,* he writes, that when the relics of Julitta were brought to a certain place where they lacked water, immediately there arose from the earth a spring of the purest water; so that this saintly woman appeared, as it were, to nourish the whole neighbourhood with her own milk, as if she were their common nurse or mother." *Bellarmino* proceeds to prove his position, '*de veritate imag. et reliq.*' by a *fifth* argument—" *ex miraculis, quæ sæpe in ipsis sanctorum mortuis corporibus cernuntur, per quæ Deus apertissime nos ad eorum venerationem quasi invitare videtur,*" which he thus illustrates: "*Sulpitius*,† in a letter to Bassula, his mother-in-law, touching the death of St. Martin, says that after his decease the figure of a man in a glorified state was clearly apparent in his person; that his flesh was clearer than glass, whiter than milk, and that he exhibited all the beauty and freshness of a boy of seven years old. The same thing is related by St. Bonaventura,‡

* "*St. Julitta* was a rich lady of Cæsarea, and suffered under Dioclesian, about the year 303, having been required, in vain, to offer sacrifice to idols. Of her martyrdom we have the following account:—'When all things were ready for the execution, Julitta laid herself cheerfully down upon the pile, and there expired, being, as it seems, stifled by the smoke; for the flame, rising in an arched vault round her body, did not touch it, and the Christians took it up entire.' It was afterwards interred in the porch of the principal church of the city; and St. Basil, speaking of this treasure, about the year 375, wrote as follows:—'It enriches with blessings both the place and those who come to it.' He assures us that, '*the earth which received the body of this blessed woman sent forth a spring of most pleasant water, whereas all the neighbouring waters are brackish and salt.*' This water preserves health, and relieves the sick."—*Lives of the Saints.*

† "*Sulpitius Severus* (to whom allusion is made in a previous note) married the daughter of Bassula, a lady of a consular family, and of great wealth. Her early death, together with the example and exhortations of his pious mother-in-law, contributed to wean him from the world; and though he reserved his estates to himself and his heirs, he employed the yearly revenue on the poor, and other pious uses."—*Lives of the Saints.*

‡ "*St. Bonaventura*, cardinal, the great light and ornament of the holy order of St. Francis, was born at Bagnaria, in Tuscany, in the year 1221, and died in 1274. The body of St. Bonaventura was translated into the new church of the Franciscans in 1434. King Charles VIII. founded their new convent at Lyons at the foot of the castle of Pierre Incise in 1494, with a rich chapel, in which the saint's remains were enshrined, except a part of the lower jaw, which that king caused to be conveyed to Fontainebleau, and it is in the church of the cordeliers at Paris; the bones of an arm are kept at Bagnaria, and a little bone at Venice. St. Bonaventura was canonized by Sixtus IV. in 1482. The acts of his canonization record several approved miracles wrought by his intercession. The city of Lyons, in 1628, being grievously afflicted with the plague, *the raging distemper began to cease from the time in which certain relics of our saint were devoutly carried in procession.* That and other cities have experienced the divine mercy in like manner, in several other public calamities, by invoking St. Bonaventura's intercession. Charles of Orleans, father of Lewis XII., King of France, was taken prisoner by the English in the battle of Agincourt, in 1425. During his captivity, he fell ill of a fever, under which no human remedies gave him relief. The more desperate his situation appeared, with the more earnestness he set himself to implore the patronage of St. Bonaventura, and a perfect recovery was the recompence of his devotion. In gratitude, as soon as he was set at liberty, he went to Lyons to offer up his thanksgivings and prayers at the tomb of the saint, on which he bestowed most magnificent presents."—*Lives of the Saints.*

respecting the body of *St. Francis*.* The author of the life of *St. Edward*,† king of England, who flourished some four hundred

* "*St. Francis of Assisium*, the founder of the Friar Minors, was born at Assisium, in Umbria, in the Ecclesiastical State, A.D. 1182. Heavenly visions and divine communications were very familiar to this saint; but the following extraordinary favour was that which gave him unmingled joy. About the feast of the Exaltation of the Cross, on the 15th of Sept., St. Francis being in prayer on the side of the mountain of Alverno, in the year 1224, saw, as it were, a seraph, with six shining wings, blazing with fire, and bearing down towards him. There appeared between the wings the figure of a man crucified, with his hands and feet stretched out, and fastened to a cross. After a secret and intimate conversation, the vision disappearing, his body appeared externally to have received the image of the crucifix, as if his flesh, like soft wax, had received the impression of a seal. For the marks of nails began to appear in his hands and feet, resembling those he had seen in the vision. His hands and feet seemed bored through in the middle with four wounds; and these holes appeared to be pierced with nails of hard flesh; the heads were round and black, and were men in the palms of his hands, and in his feet in the upper part of the instep. The points were long, and appeared beyond the skin on the other side, and were turned back, as if they had been clenched with a hammer; there was also in his right side a red wound, as if made by the piercing of a lance; and this often threw out blood, which stained the tunic and drawers of the saint. The account of these miraculous wounds, which continually excited in his heart the most unbounded love for his crucified Saviour, was published by the vicar-general of his order, in a circular letter addressed to all his brethren, immediately after the death of St. Francis, the original copy of which was seen by Wadding. Wadding also saw, in the convent of the poor Clares, at Assisium, a pair of half-stockings, made by St. Clare for St. Francis, with the parts raised above and below for the heads and points of the nails. Blood from his side is kept continually in the cathedral at Recanati. He died on the 4th of Oct., 1226. Great multitudes flocked to see and kiss the prints of the sacred wounds in his flesh, which were openly shewn to all persons. A certain learned man of rank, named Jerom, doubted of the reality of these sacred wounds, till he had touched and examined them with his hands, and moved the nails of flesh backwards and forwards; by which he was so evidently convinced, that he confirmed by a solemn oath his attestation of them, as St. Bonaventure mentions. The next morning, which was Sunday, the saint's body was carried, with a numerous and pompous procession, from the convent of the Portiuncula to Assisium. The procession stopped at St. Damian's, where St. Clare and her nuns had the great comfort of kissing the marks of the wounds in his flesh. St. Clare attempted to take out one of the nails of flesh, but could not, though the black head was protuberant above the palm of the hand, and she easily thrust it up and down, and dipped a linen cloth in the blood that flowed from the wound. Two years after the saint's death, Pope Gregory IX., A.D. 1228, went to Assisium, and after a rigorous examination and solemn approbation of several miraculous cures wrought through the merits of the relics of St. Francis, he performed the ceremony of his canonization in the church of St. George, on the 16th of July, 1228, and commanded his office to be kept in 1229. His holiness gave a sum of money to build a new church on the place, which he desired from that time should be called *Colle del Paradiso*. Elias, the general, by contributions and large exactions, much increased that sum, and raised a most magnificent pile, which was finished in 1230; and that year the body of the saint was translated thither. Pope Benedict XIV., in 1754, by a prolix most honourable bull, confirms the most ample privileges granted to this church by former popes, and declares it a patriarchal church, and a papal chapel, with apostolic penitentiaries. The body of the saint still lies in this church, under a sumptuous chapel of marble. In the sacristy, among many other relics, was shewn, in 1745, some of the writings of St. Francis. Relics of his clothes, &c., are shewn, but none of his body, no division having been made, unless we believe his heart and bowels, according to his desire, to have been taken out, and laid under the altar which bears his name in the portiuncula. The body of St. Francis has never been discovered or visited since the time of Gregory IX., 1228, and was concealed in some secret vault, the better to secure so precious a treasure."—*Lives of the Saints*.

† "*St. Edward*, King of England, who succeeded his father Edgar, in 975, being only thirteen years old. He was murdered through the treachery of his mother-in-

years since, tells us, that in the month of January more than thirty-six years after his decease, his body was found entire, full of moisture, flexible as when he was alive; and not only were the bones and flesh in no respect decomposed, but even the hair of his head and of his beard, nay, even his clothes and shoes, were uninjured by time or decay. What shall we say respecting the body of *St. Andrew Corsini*,* from which an extraordinary moisture was continually exuding? I myself saw at Bononia (Boulogne) the body of *St. Catharine*† entire and without the appearance of decay, though this holy virgin had been dead more than a hundred years. I have also seen at Mount Falco, in Umbria, the body of the blessed *St. Clare*,‡ equally entire, and without the semblance of decomposition, though she had been dead some three hundred years. And what was still more extraordinary, there appeared on the heart the instruments connected with our Saviour's crucifixion, so clearly and admirably represented, that all who beheld the appearances were obliged to acknowledge 'that truly the finger of God was there.' And to pass over many others, what shall I say respecting *St. Agnes Politiana*?§ She flourished some three hundred years since, and, both during her life time, and after her decease, wrought many stupendous miracles, one of which occurred when I was a boy, of which I and the whole city were eye-witnesses. I have frequently seen her body without any approximation to decay, and still very beautiful. And it is recorded by authors of undoubted testimony, that, when *St. Catharine of Sienna*|| visited her sacred remains, to see them, and pay

law, Elfrida, and his body thrown into a deep marsh, after a reign of four years, in 979. His body was miraculously discovered by a pillar of light, and honoured by many miraculous cures of sick persons. It was taken up, and buried at Wareham (in Dorset), but being found entire some three years after, it was translated to the monastery at Shaftesbury."—*Lives of the Saints*.

* *St. Andrew Corsini*, bishop and confessor, was born in Florence in 1302, and died in 1373, having been twelve years bishop. He was honoured by many miracles, and was canonized, immediately on his death, by the voice of the people. The state of Florence has often sensibly experienced his powerful intercession. Pope Eugenius IV., A.D. 1440, allowed his precious relics to be exposed to public veneration. He was canonized by Urban VIII. in 1629."—*Lives of the Saints*.

† "*St. Catharine of Bologna* was born of noble parents at Bologna in 1413, and was chosen first prioress of the Nunnery of Poor Clares at Bologna. She was favoured with the gifts of miracles and prophecy, but said that she had sometimes been deceived by the devil. She died on the 9th of March, 1463. Her body is still entire, and shewn in the church of her convent through bars of glass, sitting, richly covered, but the hands and feet naked. She was canonized by Clement II. A book of her revelations was printed at Bologna in 1511."—*Lives of the Saints*.

‡ "*St. Clare of Monte Falco* was born at Monte Falco, near Spoleto, about the year 1275. She was chosen abbess at a very early age, and she exercised such rigorous discipline over herself, that whenever she spoke any word that seemed superfluous, she condemned herself to the task of reciting one hundred *Pater Nosters*. She died in 1308, and was canonized by Urban VIII., 1630."—*Lives of the Saints*.

§ "*St. Agnes of Monte Pulciano* was a native of Monte Pulciano, in Tuscany. She was elected abbess of the order of St. Dominic. The gifts of miracles and prophecy rendered her famous among men. She died in 1317, and was solemnly canonized in 1726 by Benedict XIII."—*Lives of the Saints*.

|| "*St. Catharine of Sienna* was born at Sienna in 1347, and at a very early age retired from the world, and dedicated herself to God. Her whole life was one continued miracle. For many years she accustomed herself to so rigorous an abstinence,

them due veneration, a shower of heavenly dew, like manna, miraculously descended upon both; and that when her fellow-citizens were about to embalm her body, in order that it might be preserved for a long period, some fluid of a remarkably pleasing smell, like sweet balsam, began to flow from the body, so that her friends understood that the body, thus embalmed by an especial act of divine power, required not the aid of man for its preservation. The remains (*reliquæ relics*) of this celestial fluid is still preserved, together with the body, in the church." The *sixth* argument adduced by Bellarmine to prove his position, "*De veritate imaginum et reliquiarum*," is founded, "*ex inventione et revelatione divinitus facta sanctorum corporum*." For if, reasons Bellarmine, the worship of relics (*cultus reliquiarum*) were displeasing in the sight of God, why should he himself reveal to his servants the bodies of the saints which remained utterly unknown? St. Ambrose himself tells us that the bodies of the saints, Gervasius* and Protasius were revealed to him by divine interposition. St. Augustin mentions the same thing. There is also extant an epistle of Lucian, in which he implies that the bodies of certain saints, Stephen, Nicodemus, and others, had been miraculously revealed to him; and that the body thus revealed was the real body of St. Stephen was proved by the miracles, without number, which were wrought thereby; respecting which Euodius wrote two treatises. Sozomen tells us, (lib. 5, c. 8,) that the bones of the martyred saints Nestablus, and Eusebius, brothers, which the people of Gaza had mingled with the bones of camels and asses, that the Christians might not distinguish them, were, by an especial miracle, revealed to a certain holy woman, and were by her collected and preserved. Sozomen also relates (in the last chapter of the seventh book) that the bones of Habakkuk and Micah were revealed to a certain bishop; and the same author also adds (in the 2nd ch. of the 9th b.) that the relics of forty martyrs were discovered by divine interposition. Bede says that the

that the blessed Eucharist might be said to be the only nourishment that supported her. *Once she fasted from Ash Wednesday till Ascension-day. She was presented by our Saviour with a crown of gold and a crown of thorns. She chose the latter, and, having forcibly pressed it upon her head, wore it. She died at Rome in 1380, and was canonized by Pius II. in 1461. Her instruments of penance, and other relics, are greatly esteemed at Sienna.*—*Lives of the Saints.*

* In addition to what has been narrated in a previous note respecting these two saints, I may add, upon the testimony of St. Ambrose, that "*the blood found in their tomb was an instrument of many miracles.*" St. Ambrose adds, that "*this blood was gathered, and mixed with a paste, and afterwards distributed, as a precious relic, in several churches; also, that linen cloths dipped in this blood were dispersed into distant places, whereby many miracles were and are still wrought.*"—*Lives of the Saints.*

† "SS. Eusebius, Nestablus, Zeno, and Nestor, the first three brothers, were seized at Gaza by the Pagans, and after the most cruel treatment, were dragged out of the city to the place where the beasts were thrown that died of disease. Here the people lighted a fire, burned the bodies, and mingled the bones that remained with those of camels and asses, that it might not be easy for the Christians to distinguish them. This cruelty only enhanced the triumph of the martyrs before God, who watches over the precious relics of his elect, to raise them again to glory. *Their bones were easily collected by Divine interposition, and were the instruments of many miracles.*"—*Lives of the Saints.*

head of John the Baptist* was revealed by John himself to two monks; and that the body of St. Barnabas, with the gospel of St. Matthew lying on the breast, was revealed by Barnabas himself." Bellarmine proceeds with a *seventh* argument, "*Probatur ex translatione reliquiarum, de uno loco ad alium, honoris gratia;*" and with an *eighth*, "*Probatur ex eo, quod reliquiae sub altariis reconduntur,*" for an elucidation of which I must refer to Bellarmine himself. (Tom. 2, cap. 3. p. 441.) Such were the opinions of *Bellarmino*, (who wrote at the close of the sixteenth century,) on the doctrine of the adoration of relics; opinions which, in conjunction with the authorities to which he has referred in the "*Acta Sanctorum*," (extracts from which I have given in the notes, from Butler's abridgment, and to which I would direct the reader's attention,) tend to develop very clearly the views of the Romish church, or, at least, of some of her most distinguished champions, on this controverted question. I would only add that "*The Lives of the Saints*," from which I have copiously extracted (verbatim) to confirm and illustrate the assertions of Bellarmine, is a work published under the express authority of twenty-eight archbishops and bishops, who "assure the public of the exceeding utility of this most pious compilation, and are glad to express their ardent desire (the *Italics* are not mine) that a copy of it be placed in the hands of every family of the numerous people committed to their care." They add that "it will, if perused with humility and devotion, teach those who read it, to aspire after that happy life, which God does not fail to 'give to those who never change their faith from him.'"

E. C. HARRINGTON.

St. David's, Exeter, September 1, 1843.

(To be continued.)

ON THE ÆGYPTO-TUSCAN ARIMI.

SIR,—In the Ægypto-Tuscan mythology, Neptunus, Neph, Nebo or Genius, is equivalent to Hermes, the giver of life, cause of production, &c. Plutarch tells us that the first cube, or the number eight, was sacred to Neptune, (Theseus fin., et de Isid., c. 10;) and *Shmoun*, *shmin*, which is the Coptic term for eight, is also the Egyptian name of Hermopolis Magna. One of the Egyptian nomes with its capital city was variously named, after its patron deity Hermes, either Smun, Smin, *eight*, Herman *a pomegranate*, or as a compound of the two,

* "The head of John the Baptist was discovered at Emisa, in Syria, in the year 453, and was kept with great honour in the church of that city, till about the year 800, when this precious relic was taken to Constantinople. When that city was taken by the French in 1204, Wallo de Sarton, a canon of Amiens, brought part of this head—that is, all the face except the lower jaw, into France, and preserved it in his own church, where it is to this day. Part of the head of the Baptist is said to be kept in St. Sylvester's church in Campo Marzo at Rome, though Sirmond thinks this to be the head of St. John the Martyr at Rome. Pope Clement the Eighth, 1601, to remove all reasonable doubt about the relic of this saint, procured a small part of the head that is kept at Amiens for St. Sylvester's church."—*Lives of the Saints*.

Smun n' Erman : in Arabic, Asmun al Ruman. From these premises, it seems impossible to escape the conclusion that Herman was an old Egyptian title of Mercury, and that the Greek Ἑρμῆς, together with Αἰδης, ("Adad," xviii. 289,) and many others, was borrowed from the Ægypto-Tuscans. The Egyptian form of Anubis was Anepo, or Neph, and Plutarch says of him, Ἀνουβις, ἔστι δὲ ὅτε καὶ Ἑρμάνουβις ονομάζεται, (De Isid. c. 61;) hence the Coptic Smun n' Erman and the Arabic Asmun al Ruman are equivalent to Hermanubis—that is, to Nebo Herman or Nebo Rimmon, which are compounds like Hadad Rimmon. See "Rome."

The analogy of other names, such as Neph, Anepo; Milo, Æmilius; Merinum, Ameria, Amerinum, &c., render it probable that Aram and Ram are derived from the same root RoM. We know that the Coptic *erman* is the same word as the Arabic *ruman*, and we see that the Ram of 1 Chron. ii. 9, is written Aram in St. Matt. i. 3; also that the Syrian is called either Ram or Aram, compare Gen. xxii. 21, with Job, xxxii. 2. According to Strabo, the Syrians were indifferently called Arimi, Arami, or Arammæi: the Syrian Christians have used their national name Armya (Aramæus, Syrus) to express a heathen, a Gentile. Strabo mentions a temple near Sardis, where a chorus of dancing apes was kept for religious festivals; and after saying that different authors told the same story of different countries, he adds, But others place the scene of this legend in Pithecusæ, and say that Arimi is the Tuscan term for "apes": Οἱ δὲ ἐν Πιθηκούσαις, οἱ καὶ τοὺς πιθήκους φασὶ παρὰ τοῖς Τυρρῶνοις ἀρίμους καλεῖσθαι, xiii. p. 431. Casaub. That *arim* was a Tuscan word is clear from the Tuscan king Arimnus (Pausan. v. 12), the town Ariminum, and the inscription given by Lanzi: F. PUINA. ARMNIAL, (vol. ii. p. 316, where Armnial signifies son of Arimnus.) We elsewhere find apes connected with the root RoM, for the Hindoo hero Rama had a retinue of apes who greatly forwarded his plans. Sir W. Jones maintains that Rama is the same as Dionysus, "On the gods of Greece, Italy, and India." There was evidently some god Arim, Arm, or Herm, to whom the ape was sacred, and who was the tutelar deity of the Tuscan king Arimnus, of the Italian town Ariminum, of the nome and city of Erman or Herman, and of the Egyptian king Armes, Armais, Arminos, (Censorinus de Die Natali, c. 19.) The most common name of the Egyptian Mercury was Thoth, and the ape or Cynocephalus was sacred to him. Horapollo says that the ape in the temple of Thoth could write by instinct, (Hieroglyphica, i. 14,) and Cicero relates an untoward freak of the ape in the temple of Dodona, (De Divinat. ii. 32.) Now, as the oracle at Dodona was of Egyptian origin (Herod. ii. 55), I am inclined to think that Cicero's "monstrosissima bestia" might be called the ape of Dod or Thoth.

Bedford.

W. B. WINNING.

DR. HOOK'S DISAVOWAL OF THE FACTORIES BILL.

SIR,—I request your permission to contradict, through your pages, a report which has been circulated in many places of my having been consulted by the framers of the late Factory Bill, before they introduced the educational clauses. Neither directly nor indirectly was I concerned with that bill, nor was I aware of the intention of government to introduce such a bill, until I read the speech of Sir James Graham upon the subject.

The statement of my having been concerned with the bill was the pure invention of a local paper, not distinguished for its veracity in matters relating to the church; and I hope that my friends will always withhold their belief from any article of clerical intelligence which can only be traced to the "*Leeds Mercury*."

My own opinion has long been, that no government in this country can succeed in devising a measure for the general education of the people. The principle being admitted that all who pay the taxes are to be benefited by their expenditure, it would not be possible to adopt a system of education on church principles, since that would exclude dissenters. On the same principle it would be impossible to have an essentially Protestant education, since that would exclude Roman Catholics; but the same principle would prevent any measure for a *Christian* education, even admitting that designation to be applicable to some system which would exclude all the articles of the Christian faith, and all the doctrines of the Christian religion; since the very name of Christianity is offensive to tax-paying infidels.

It remains that the only system that government can adopt is one based upon atheism. From such a system the present government would revolt, nor would it be tolerated by the majority of the people in any government.

But though government cannot undertake the education of the people, it can continue to do what it does at present, but on a more extended scale. It can assist the two societies—the National Society and the British and Foreign School Society, in proportion to the funds raised by each, and those who, like myself, have confidence in the influence of the church, feel quite secure that the church will, under such circumstances, and with fair play, continue to be the instructress of the people.

I am, Sir, your obedient servant,

W. F. HOOK.

ON PAROCHIAL INTERCOURSE WITH TRADESMEN.

SIR,—I have just been reading a truly apostolic charge by Archdeacon Manning, and very seldom have I read any charge with more satisfaction. For a moment I wished he had been more explicit and detailed in his treatment of the last subject he alludes to, but reflection has led me to see that he could not be so without trespassing on a

province better reserved for private discussion, and adapted for individual counsel.

The middle classes, the archdeacon observes, form the critical element of the church in our day—a fact no one can doubt—and the efficiency of a clergyman's superintendence of his cure, and the success of his ministry, will very much depend upon the hold obtained on their consciences and affections. This end, he observes, is not to be gained by polemical discussions. The claims of the church ought to be rather assumed as indisputable fundamental rights, than reiterated and contended for as subjects of dispute. If an impression is to be made on this very inaccessible class, it must be by the influence of no common character and the exercise of no common zeal.

It is with a strong feeling of the difficulties which encompass this subject that I venture to offer a few observations upon it, accompanied by some practical suggestions. For, when a man is fixed as the rector or vicar of a large shopkeeping parish, he finds his relationship to these persons sufficiently embarrassing, and whatever may be his difficulties, those of a curate are tenfold greater, both from the uncertainty of his tenure and the smaller amount of his personal influence. I do not allude to the latter class of the clergy, but confine myself entirely to an incumbent entering on his living. His first step, if he feels the extent of his responsibility as he ought, is personally to visit every one. This is the obvious mode of establishing friendly feeling and laying the foundation of parochial influence. Until this has been done, no man can lament the estrangement of the middle classes from the church, for he is a cause of its increase and perpetuation. No popular preaching, no amount of diligence expended only on the lowest classes, can compensate for the omission of this, the awkwardest and least satisfactory, but the most imperative, portion of a pastor's duty; yet it requires some courage to get through it efficiently. He goes into a shop where his person is (or possibly may not be) known. After waiting his time, he is politely asked what he wants, and has to explain that he is not come in the capacity of a customer—a circumstance not likely to prejudice his parishioner in his favour. However, when this is made clear, he may probably be asked into the parlour, where a feeling half of respect, half of a wish to look out through the window into the shop, and be ready when his man shall summons him from the conference, keeps him inveterately standing; and while the clergyman is debating whether, under the circumstances, it will be better to make some preliminary observations of courtesy or to begin to lecture as one having authority, the shopman brings his master an imperative call, and the master begs his rector to excuse him for a minute.

Perhaps the wife is then left with him; and as it is only through the wife, who remains at home, that the clergyman, in nine cases out of ten, has any communication with the agricultural labourer and mechanic while in health, he determines to make the best of the time, in the circumstances he finds himself placed, and converses with her on such religious topics as he can manage to introduce. He expresses his pleasure at her constancy in attending, or his grief

at her absence from the church and sacrament, and in the former case he may often be doing good; in the latter, he will find the woman shut herself up in an obstinate reserve, or quietly tell him that she and her husband were dissenters, and did not think with him. He will then, perhaps, begin to argue this matter; but considering that they are rational, and have some fine capacities and a thousand noble sympathies, women are marvellously inaccessible to argument, generally speaking. Might it not be as well then to decline argument, and speak as briefly as possible somewhat in this way: "My friend, I do not wish to argue these points, but you see that the providence of God has made me responsible for your instruction. You may withdraw yourself from me, but I must still follow after you, and the more opposed you are to me, the more plainly is it my duty to pray for you, to come and see you, and plead with you. Do not think me intrusive; but reflect if you were in my place, and charged by Christ with the teaching of this parish, what you would think your duty when your parishioners would not come and receive your instruction."

Perfect meekness to those who oppose themselves, in connexion with a high feeling of ministerial responsibility will sometimes be blessed in working wonders. The clergyman takes his leave, and the seed he has scattered by the way either springs up or withers. Possibly months may elapse before, in justice to the remainder of his flock, he can repeat his visit, and then it may very likely resemble the scene described in the "Auto-biography of a Dissenting Minister." The tradesman may bow courteously, and transfer him to his wife, in the parlour, and feel himself exonerated from any further attention. The clergyman will leave the house a second time, hesitating whether this can be the right way of penetrating the middle classes.

I have no doubt whatever in the matter, but I fear there are counteracting influences at work which tend to hinder the effect. The clergy are, generally speaking, married. Their wives mostly belong to a class of society not immediately connected with shopkeepers, and where they do not, there they are most jealous of their position as ladies. (Of the few I have met with who fully realized the duties of their position, nearly all have belonged to the upper walks of life; the two worst hinderers, to the lower.) They can enter the poor man's cottage as sisters of charity, for there there is no chance of any assumption of equality; but with the tradesmen, they feel more embarrassed than their husbands; and truly, if we have the weakness ever to be tenacious of our gentility—we with the vow upon our souls—how much more excuse is there for them.

There appear to be two methods by which the clergy have in different times obtained a legitimate influence for good. Severe asceticism doubtless does affect many, and an air of superiority does accompany him who has risen above those fascinations which hold the rest of mankind in bondage; but this abstinence must, in the nature of things, be rare or hypocritical. It never ought to be compulsory, and hence the ordinary influence must be sought elsewhere.

I believe it lies in one word—a word that the Romanists of the darker ages better understood than we do, hospitality—a hospitality

not extended only to the more congenial or the most polished society accessible, but embracing the poor and the middle classes. If there arises a feeling of repugnance to this in any mind, let that feeling be analyzed, and then let each whose means and circumstances make it practicable judge how far they are such as will bear the scrutiny of the all-seeing eye.

The first is obvious: The danger of enfeebling the respect of the lower classes for the higher. The tradesman entertained at the table of a wealthy rector might, we may suppose, think himself injured by being excluded from that of some neighbouring half-pay captain, or resident gentleman of less rank and influence. All parties would feel themselves in a false position, and such hospitality would probably, in many instances, be rejected. Besides, the time such civilities would consume is as serious an objection as the expense, and the experiment after all would be doubtful, and viewed with suspicion by the gentry. Above all, the ladies will be averse to it.

Now, every one of these I suspect to be evasions of a duty. The clergyman ought to feel himself something far beyond a gentleman. If his education fits him for polished society, his purse rarely enables him to associate on equal terms with his wealthy neighbours. If he has time to dine with the nobleman, he has time to dine with the tradesman; if he has the means to entertain one, he has the means to entertain the other; if the latter should be regarded as disqualifying him for the former, then the path of duty is clear, for there is little chance of benefiting by our society those who accept it on humiliating terms. Besides, various ranks are of God's appointment. No clergyman would invite the members of different classes to meet on an equality at his table, the labourer with the tradesman, or the tradesman with the gentleman; and thus an admirable lesson would be taught, that while various ranks were of divine institution, the clergyman was of no rank at all—he was the servant of servants—the monitor of kings. Lever, enlarging on the benefits of residence, says, a dinner will do more than the most elaborate sermons. I believe it. The two last objections remain to be met: the awkwardness of the position in which all parties would find themselves at first, and the opposition of wives in general. The former is a mere fallacy. When that awkwardness, arising from want of mutual sympathy, is the very object to be overcome, of course, its existence is the strongest argument in favour of the attempt: and shame on any personal feelings which come in the way of it. The latter is a more serious difficulty. I have seldom hinted that such a plan would in one shape or other be worth the trial, without raising a storm in that quarter; but I think that a little firmness or persuasion would carry the point, and I do not see that it needs any co-operation from the lady.

Our wives are not in our position. They are taken, as we are, from every grade of society, and they have not fettered themselves with those engagements which specially require us to become all things to all men, if by any means we may gain some. There is no imperative call requiring them to associate with persons in another walk of life. Perhaps it is really better that they should not, for various reasons.

Perhaps it would tend to confuse in the minds of the guests and the entertainer the reason of their meeting, and the nature of the bond by which each was bound to the other. But she who deliberately impedes the usefulness, or thwarts the plans, of evangelization, which approve themselves to her pastor and her husband, has more to answer for than the wife of a religious man is at all likely to have.

Perhaps it may be as well to add that this duty can rarely devolve upon a curate. The reasons are too obvious to require enumeration, and more numerous than you might be inclined to insert.

I am, Sir, yours, &c.,

CLERUS.

FEES FOR BAPTISM.

SIR,—I have often thought of writing to you on the subject of this letter, but I have neglected to do so until reminded of it by a passage in the "Christian Magazine" for July, which says all that I intended to say so well, than I am disposed to send you the page in type rather than in MS.

The inquirer asks of some children registered by "Billy Williams" the registrar—

"And do they really believe," I inquired, "that after the children have been to Billy Williams, they are properly baptized?"

"Why for not?" she continued; "folks tell us it does as well, and he does it cheaper nor church parson."

"No," I replied, "not cheaper, my good woman, for baptism costs nothing."

"Eh, but it does," she replied; "they charge very high for it here; and so as registrar does it cheaper, we go to him."

"Surely," I observed, turning to John Pemberton, who I could see was listening attentively to the conversation, and at the present moment, was entertaining thoughts of so doubtful a nature, that from the varied expression on his countenance, I could scarcely guess what they were,—"surely," I remarked, "there must be some mistake here; the clergy cannot make a charge for one of those sacraments which the church declares to be 'generally necessary to salvation;' they might as well charge for the other, the blessed sacrament of the Lord's Supper."

"'Tis too true," replied John; "in the manufacturing districts, I know that a charge is commonly made for the ministration of holy baptism; and the consequence is, that thousands in these parts have never been properly baptized into the fold of Christ. Some are taken to dissenting preachers, who, of course, have just as much right to baptize as you or I have, and some, the greater part, are taken now to the registrar of the district; and the poor people in this neighbourhood have already grown so ignorant in these matters, that they really believe that the registration of their children by a mere servant of the state is the same in its effects as the baptism of a priest of God."

"And what excuse," I asked, "do the clergy make for charging fees for holy baptism?"

"Oh!" said the old man, with a smile, "they manage *that* very cleverly. The fee, they say, is not for the baptism, but for the registering."

"Well," I remarked, "that certainly alters the case,—does it not? The poor may have their children baptized without charge; that is the thing I think so necessary; and then if they please, they can have them registered, and pay for it."

“ ‘ You forget,’ he replied, ‘ that the law of the land *obliges* the clergy to register all the children they baptize ; so it comes to the same thing. You may call it a charge either for baptizing or registering, but the effect of it is to keep out of the church many thousands who would otherwise come in. I certainly think that in such a matter the bishops ought to interfere ; for, besides the great evil it inflicts upon the people at large, it brings much odium and ill will on the church itself, and is a handle for accusing the clergy of covetousness, which plenty of people are glad to lay hold of. No doubt, it argues dreadful ignorance, and utter carelessness to God’s blessing, when a parent neglects holy baptism from a dislike to pay the fee, which I believe is seldom more than two shillings ; and, no doubt, it is quite right that the clergy in some way should be paid for their services, for the workman is worthy of his hire : but *this* is a point in which I would have the church perform her duty without cost. It is in holy baptism that we receive the free gift of God—viz., regeneration, membership with Christ, sonship with God, and a title to the kingdom of heaven. And I certainly think that such inestimable blessings as these should be open to all, and that the church, in the words of Isaiah, should cry aloud from her fountains, her fountains of life, ‘ Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat ; yea, come, buy wine and milk without money and without price.’ ”

I do not know who is the writer of this, nor what his authority ; nor whether the two shillings refers to the giving a certificate of registry. In my early days, I have served in a good many churches, and never knew more than sixpence demanded for entering the baptism ; but if the abuse has anywhere reached the enormous height alluded to in the extract, there can surely be but one opinion as to stopping it. No charge can *lawfully* be made. How is it possible that any clergyman can allow his clerk to demand anything which he has no means of recovering, should it be refused ?

I am no admirer of dictating to bishops what they should or should not do, but I know what I would recommend to the inferior clergy : Never to officiate at baptism for a brother clergyman when any fee of this kind is received. From early life, I have felt the impropriety of the practice, and am pure from actual commission of this sin, but I have officiated for those who have been thus paid for my services, and I repent it. I am, Sir, yours,

CLERUS.

UPON THE USAGE OF *οὐρανός* IN THE EARLY GREEK FATHERS.

SIR,—Since I forwarded to you the paper on the Jewish System of the Heavens, which you kindly admitted into your last Number, I have employed myself in attempting to ascertain the usage of the Greek scriptures with regard to the singular and plural forms of *αἶθρ*. My investigation was interrupted by a severe and dangerous illness ; and even though I should be permitted to finish it, perhaps you might not think it worthy of insertion in your pages. But having, in the course of my inquiry, met with three instances of the plural form of *οὐρανός* in the LXX., which escaped my eye in any former research, I trust that you will allow me now to supply the omission.

In the second book of Maccabees we read, *Καὶ τὴν Δυνάστα τῶν*

οὐρανῶν, ἀποστεῖλον ἀγαθὸν ἄγγελον ἔμπροσθεν ἡμῶν,¹ "And now, O Ruler of the heavens, send a good angel before us." Similarly in the third book, "Κύριε, Κύριε, βασιλεῦ τῶν οὐρανῶν, καὶ δεσπότα πάσης κτίσεως, ἅγιε ἐν ἀγίοις, μόναρχε, παντοκράτωρ,"² "O Lord, O Lord, King of the heavens, and Lord of every creature, Holy in the holy ones, Monarch, all-governing." The reference to the good angel in the former passage, and to the holy ones in the second, plainly shews that by the heavens, the writer intended to express the intelligent inhabitants of the heavens, and thus confirms the view which I took of the quotation from Judith, *Δεσπότα τῶν οὐρανῶν καὶ τῆς γῆς*, "Lord of the heavens, and of the earth."

The third omitted passage is found in Daniel, iii. 17, where the LXX. have, *Ἐστὶ γὰρ Θεὸς ἡμῶν ἐν οὐρανοῖς ὃ λατρεύομεν ἡμεῖς δυνατὸς, ἐξελεσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρός*. Here the words *ἐν οὐρανοῖς* seem to be an interpolation; they have nothing corresponding to them in the original, and if the passage is to be rendered as in our version, the prepositive article would be required after *ἡμῶν*. As the words stand in the Greek, they should be translated, "For our God is in the heavens, whom we serve, able to deliver us from the furnace of fire." This, to say the least, is an awkward construction. But though the singular form of *οὐρανός* might have been expected in connexion with the God of the covenant, ("our God,") the plural is not indefensible in this case. The God of Israel is not directly *invoked*, the infinite power of the Most High God is uppermost in the speaker's thoughts, and it is observable that the deliverer whom Nebuchadnezzar beheld in the furnace with the three holy children is said to have had the likeness of the *Son of God*,³ which is explained by an ancient Father,⁴ of an incorporeal vision. The king accordingly addressed the three martyrs as servants of the *Most High* God. So that the expression may be considered as parallel with the words of holy Job, *ἐν οὐρανοῖς ὁ μαρτύς μου* (British Magazine, p. 273.)

I am not sufficiently conversant with the original writings of the Fathers to enable me to pronounce with confidence upon their usage. But various passages, which, chiefly in the form of notes and quotations, have met my eye in the course of miscellaneous reading, seem to confirm, in a remarkable manner, the principles which I have so imperfectly attempted to lay down; and as they also appear to elucidate the doctrines of the Fathers on those high mysteries—the eternal generation and the incarnation of the Son of God, perhaps you will

¹ 2 Maccab. xv. 23.

² 3 Maccab. ii. 2.

³ Judith, ix. 12. See British Magazine, vol. xxiv. p. 267.

⁴ In Dr. Burton's "Antenic. Testimonies to the Divinity of Christ," the text of the Septuagint in this passage is said to be *ὁμοίωμα ἀγγέλου Θεοῦ*, and that of Theodotion, *ὁμοία νύμφ Θεοῦ*.—Burt. p. 2, 29. In the edition published by Mr. Valpy, professedly *ad exemplar Vaticanum*, I find the same text as in Theodotion. I observe also that Mr. Todd, in his "Lectures on Antichrist," cites Dan. viii. 11, thus, *Δι' αὐτὸν θυσία ἱεραρχήθη*, as being the version of Theodotion, and *δι' αὐτὸν τὰ ἅγια τὰ ἅγια αἰῶνος ἱεραρχήθη*, as the rendering of the LXX. Now Valpy's edition has the same text as is here assigned to Theodotion. Can any of your readers inform me how far Mr. Valpy's text may be depended on?

⁵ Ἀσάρον ἰδὼν. Hippol. Frag. ap Burton, p. 279.

permit me to set them before your readers. I would promise that the passages which I shall cite, have not been partially selected, but are all that have presented themselves which have any bearing on the subject, and may, therefore, be taken as a fair specimen of the general tenour of the language of the Fathers.

It is well known to all theological students that the great modern champion of Nicene orthodoxy, Bishop Bull, has gathered from the primitive Fathers the doctrine of a three-fold generation of the only-begotten Son of God. The first filiation is the birth from all eternity of the Divine Logos, the Word, or Wisdom of God, from the mind, as it were, of the Eternal Father. The second is a *συγκατάβασις*, or condescension of the Son of God, when he came forth, and was manifested for the work of creation. In this state of condescension he is spoken of as the *Λόγος προφορικὸς*, "the Word brought forth," and manifested to angels, and occasionally revealed to the patriarchs and prophets of old, as the angel or god of the covenant; but he was still the *Λόγος ἀσάρκτος*, or "Incorporeal Word." Furthermore, the *Λόγος προφορικὸς* humbled himself yet again, and took upon him the nature of man. This was the third and final generation of the Son.* Now the correctness of this view is strikingly attested by the usage of the Fathers with respect to the singular and plural forms of *οὐρανός*, for I think it will be found that wherever the Redeemer is spoken of as the *Eternal Word*, the Truth, the Wisdom, the Righteousness, or any other of the incomprehensible attributes of the Father, wherever he is said to have come from *the Father*, or to have returned to the Father, and to be *seated* at his right hand, there the plural form of *οὐρανός* is used; whereas, when the Incarnation is treated of only as the final condescension and appearance upon earth of the *Λόγος προφορικὸς*, or God of the covenant, the primitive fathers use the singular form.

Thus we find Justin Martyr⁷ affirming that "the Almighty, All-creative, and Invisible God himself from the *heavens* established in men the truth and the word, the holy and incomprehensible, and confirmed it in their hearts; not, as one might suppose, by sending down a minister or angel to men, but the Artificer himself and Demiurge, by whom he created *the heavens*."

Hippolytus,⁸ speaking of Susannah, says, *Διὰ γὰρ τῶν δακρύων ἐφέλκετο τὸν ἀπ' οὐρανῶν Λόγον*, which Dr. Burton translates, "For by her tears she drew down the Word from heaven." This is too ambiguous, and does not give the force of the prepositive article. It should rather be, "For by her tears she brought down to herself the Word, which was from the heavens." The meaning of Hippolytus is, not that Susannah obtained a visible interposition on her behalf from the God of the covenant, but that she was delivered by the Wisdom of God speaking in the inspired Daniel, even by that divine Word or Wisdom, which in the beginning came forth from the Almighty Father. Thus the passage corresponds exactly with the extract from Justin Martyr

* Bull, Def. Fid. Nic. p. 92. Ed. Grab.

⁷ Epist. ad Diogn. c. 7, cited by Burton, p. 54.

⁸ Burt. p. 265.

above, and also with the texts, Wisdom, ix. 10, and xviii. 15, cited in the British Magazine, p. 275.

The Council of Antioch (A.D. 269) speaks of "the Son being in the presence of the Father, *God* and Lord of all created things, but sent by the *Father* from the heavens, and made man."

Again, the Son of God, with respect to his eternal generation, seems emphatically to be called Θεὸς Λόγος, God the Word, rather than Λόγος Θεοῦ, the Word of God. As God the Word, he is said by Clement of Alexandria¹⁰ "to be in the Father, and at his right hand," "to have been in the beginning with God, incapable of exaltation,"¹¹ and "always in God-befitting glory to have subsisted with his Father before every age."¹² Origen uses similar language; he identifies the Θεὸς Λόγος with the Creator, with wisdom, truth, and righteousness,¹³ and with "the power and wisdom of God." He says, "God commanded and the world was made, and he who received the commandment was God the Word."¹⁴ And he declares that not only is God incomprehensible, (δυσθεώρητος) but so too is God the Word."¹⁵ Hence we find in Hippolytus, Θεὸς Λόγος ἀπ' οὐρανῶν κατήλθεν εἰς τὴν ἁγίαν παρθένον, "God the Word came down from the heavens into the Holy Virgin."¹⁶

In the several creeds, which have been preserved to us, the Redeemer is proposed to our faith as the second person of the ever-blessed Trinity; and although in all orthodox symbols the mystery of the incarnation, of course, holds a prominent place, still the subject of the middle portion of every creed is the *Son of God*. Hence whenever his descent upon earth is spoken of, it is said to have been from the Father, or, what is equivalent, from the heavens. Thus even the Arian creed, (A.D. 359) says, "Him we know, his only-begotten Son, by the will of the Father to have come down from the heavens." The symbol of Constantinople (A.D. 381) describes Christ as "the only-begotten Son of God, begotten before all worlds, Light from Light, very God from very God, begotten, not made, . . . who for us men came down from the heavens." Clement of Alexandria and Dionysius of the same city, both apply those words, "He bowed the heavens and came down," to the voluntary humiliation of God, the Lord of Glory.¹⁷ Methodius, commenting upon the words, "Thou art my beloved Son, this day I have begotten thee," which several of

* Burt. p. 426. The whole context refers to the voluntary humiliation of the Divine Word in divesting himself of his co-equality with God the Father. The intelligent heavens were created by the Logos for the manifestation of the perfections of the otherwise Incomprehensible Trinity. Hence, both the Father and the Son were in the heavens before the creation of this lower world.

¹⁰ Pæd. 1, 2, ap. Burt. p. 119.

¹¹ Burt. p. 135.

¹² Ibid.

¹³ Ibid. p. 293, 299.

¹⁴ Ibid. p. 294.

¹⁵ p. 303, *ibid.*

¹⁶ Hippol. contr. Noet. ap. Routh, Rel. Sacr. vol. i. p. 71. Hippolytus distinguishes between the invisible and visible Word. He says that God begat the Logos as the Prince, and Maker of things that are made, which Logos having in himself, and so invisible to the world which was in process of creation, he made to be visible. Contr. Noet. sec. 10. Similarly in 12. See also Melito ap. Routh, i. p. 112.

¹⁷ Burton, pp. 123, 412.

the Fathers quote as uttered at the Saviour's baptism, says, "We must observe that the fact of his being his Son he declared indefinitely and without reference to time. But the words 'To-day have I begotten thee,' mean, Whereas you pre-existed already *before the ages* in the *heavens*, I was minded to beget you to the world also."¹⁸ And again, "The Lord says that he came into life from the *heavens*, having left behind him the orders and hosts of angels;"¹⁹ an expression equivalent to angels and archangels, and *all* the intelligences, even of the highest heavens. Origen also, wishing to set the condescension of the Son of God in the strongest light, introduces the divine Word, saying, "What profit have men derived from so great a thing? What profit is there in my blood, in my having come down from the *heavens*? I came down, I bore a human body."²⁰ These instances explain why the plural form of οὐρανός is used in connexion with the works of the Logos. When the Word of God is said to have *come forth* from the Father, we must understand this of some manifestation of the incomprehensible God; this implies the creation of intelligent beings, and οὐρανός expresses the highest order of intelligences—the cherubim and seraphim. The Logos came forth from the *heavens* to the creation of the visible universe; and again the Λόγος ἀσάρκως came from the *heavens* when he became ἐνσάρκως, and took our nature on him.

Hippolytus²¹ writes that the Logos was a preacher of himself by the old prophets before his incarnation, shewing the Logos, who was about to manifest himself to men. And he accordingly explains of his occasional appearances to the patriarchs those words of the Redeemer, "No man *hath* ascended into the heaven but he that came down from the heaven, even the Son of Man, who is in the heaven." For he argues that before the great sacrifice on the cross had been completed and offered up to the Father, the flesh was not in the heaven. "Who, then, was in the heaven (i.e., before the incarnation) but the incorporeal Logos, who was sent that he might shew himself, whilst on the earth, to be in the heaven also."²² In section 16, he writes ἡ δύναμις, ἡ πατρὶς, ὁ ἐστὶν Λόγος, ἀπ' οὐρανοῦ κατέβηκεν, καὶ οὐκ αὐτὸς ὁ Πατήρ. And this he argues from the Saviour's words, "I went forth from the Father, and am come." For he says, "What is it which came forth from the Father but the Logos? And what is it, which was born of him, but the Spirit," (the divine nature of Christ,) "that is, the Logos?" Where the first mention of the Logos seems to concern the Eternal Word, and the second the Λόγος προφητικός, of whom it is affirmed above that ἐκ οὐρανοῦ κατέβηκεν. Dionysius of Alexandria is certainly speaking of the Λόγος προφητικός, or God of the covenant, when he says, "Christ died for all . . . it is he that came down to Abraham: he came down to Moses. . . For the only-begotten God, the Word, came down from the heaven."²³

The same usage seems to prevail with respect to the Lord's ascen-

¹⁸ Ibid. p. 442.

¹⁹ Ibid. p. 440.

²⁰ Ibid. p. 322.

²¹ Contra Noet. § 12.

²² Contra Noet. § 4.

²³ Burt. p. 419. I suspect that instead of μονογενὲς Θεὸς Λόγος, we should read μονογ. Θεοῦ Λόγος.

sion. Wherever that event is mentioned as the return of the Son of God to the glory, which he had with the Father before all worlds, the plural form prevails. Thus in Justin Martyr's Dial. cum Tryph.²⁴ "We have known Christ, the Son of God, crucified and risen again, and having ascended up into the heavens." So it is in the Creeds,²⁵ where the Saviour is treated of throughout as the Son of God. Irenæus speaks of the corporeal taking up of the beloved, Jesus Christ, our Lord, into the heavens. In the Nicene Creed, the Son is described as ἀνελθόντα εἰς τοὺς οὐρανοὺς, which is equivalent to the ἀνελθόντα πρὸς τὸν Πατέρα of Eusebius. In the symbols of St. Cyril, St. Epiphanius, St. Basil, of the council of Constantinople, in that attributed to Lucian, and even in the Arian profession of faith, the ascension of Christ is connected with the session at God's right hand, and in all, the plural form of οὐρανός is used. St. Hippolytus, when he is proving the divinity of the Lord, as declared in the midst of his earthly ministry and bodily sufferings, says, that "in the sight of the disciples he was received up into the heavens, and sitteth on the right hand of the Father."²⁶ And he sums up all with these words, "This is God, who was made man for us." To the same effect Cyril, in his Fifth Catechism, and Theodoret.²⁷ Athanasius also is plainly speaking of the divine nature abiding in the man Jesus, when he says, Ἐν ᾧ ἀνθρώπῳ σταυρωθεὶς, καὶ ἀποθανὼν ὑπὲρ ἡμῶν, ἀνέστη ἐκ νεκρῶν καὶ ἀνελήφθη εἰς οὐρανοῦς.²⁸ And in another place²⁹ he represents the Redeemer as offering up the human nature to his Almighty Father—i. e., acting as our great high priest in the heavens. "The first fruits of our lump—i. e., our flesh—Christ has offered up in the heavens."

There is a remarkable passage in Justin Martyr's Dialogue with Trypho, where the singular and plural forms of οὐρανός are interchanged in exact conformity with the principles which I have laid down. "When our Christ arose from the dead, and went up into the heaven, the officers in the heavens appointed by God are bidden to open the gates of the heavens, that he who is the King of Glory may sit down at the right hand of the Father. For when the officers in the heaven saw him bearing an uncomely and dishonoured and inglorious form, they did not recognise him."³⁰ The officers in the heavens are the cherubim stationed to guard the way of the tree of life. Justin Martyr would not attribute to those superior intelligences any ignorance of the person of God's triumphant Son: he speaks, therefore, of the ministering angels in the second heaven, some of whom are supposed to have been kept in ignorance of the wonders of redemption. A similar description occurs in the works of Hippolytus:³¹ commenting on the 24th Psalm, he says, "He comes to the heavenly gates: angels (i. e., the ministering and attendant angels of the second heaven) ac-

²⁴ Adduced by Pearson on Creed, Art. 7.

²⁵ The creeds here cited are all given at length by Bishop Pearson at the end of his Exposition of the Creed, or rather by his editor, Mr. Dobson.

²⁶ Contr. Noet. § 18. ²⁷ Cited by Mr. Todd, Lect. on Antichr. p. 286.

²⁸ Expos. Fid. § 1. Ap. Routh. Rel. Sac. vol. ii. p. 701.

²⁹ Orat. 1, de ascens. Cited by Pearson, Art. 6.

³⁰ Cited by Burton, Antenic. Test. p. 44.

³¹ Burton, p. 263.

company him : the gates of the heavens are closed ; for he is not ascended to the heavens." A quotation from the Epistle of Barnabas, which I find in Pearson,²² refers the ascension of *Jesus* to the heavens. I have not the epistle at hand to consult the context.

We find the same fathers ascribing the ascension of Jesus Christ as the Son of Man to the heaven. Thus Justin Martyr,²³ after speaking of the promise that God the Father would make the enemies of Christ his footstool, says, 'Εξόρου εἰς τὸν οὐρανὸν ἀνελήφθη ὁ ἡμέτερος Κύριος Ἰησ. Χρ. Again, "Christ is declared king, and priest, and God, and Lord, and angel, and man, and captain of the host, and stone, and child born ; and first becoming capable of suffering, then returning into the heaven, and again coming with glory and receiving an everlasting kingdom."²⁴ The subject here is the exaltation of the human nature of Christ, in reward for its voluntary submission to suffering. So, from the same writer, "Ye would not have blasphemed him, who has already come, and been born, and suffered, and gone up into the heaven."²⁵ Chrysostom is speaking of the visible ascension of the risen Jesus, when he says, that "the apostles beheld the beginning of that event, but not the end. Since, then, the eyes are not able to prove the height, nor to teach us whether he went up to the heaven, or only, *as it were*, into the heaven, see what is done : they knew that it was *Jesus*, from his conference with them ; for they could not have recognised him, had they (only) seen him at a distance : the angels themselves taught them the rest, that he was taken up into the heaven."—Hom. 2, in Act. Ap.²⁶ As Jesus was received out of sight by a cloud, he was invisible before he reached the second heaven. Similarly Epiphanius, arguing against the Patripassians, and therefore treating more especially of the humanity of Christ, writes, "We acknowledge one Christ, the Son of God ; (we acknowledge him to have) suffered as he suffered, to have died as he died, to have gone up into the heaven, and to *be* (not to *sit*) on the right hand of God."²⁷

The same distinction seems to be observed in the notices of the second Advent ; when regarded as the glorious manifestation of the Son of God to destroy Antichrist and all the works of the devil, *οὐρανοί* is used ; when the subject is the appearance of the Son of Man, the singular form is preferred. Thus Irenæus speaks of the Advent (of the Beloved) from the heavens in the glory of the Father to restore all things . . . and to judge the spiritual things of wickedness, and the angels which transgressed, &c.²⁸ So in St. Basil's Creed it is said that the Redeemer sitteth on the right hand of the Father, *from whence* he shall come to raise up all. Cyril says, that "Antichrist shall be destroyed by the second glorious Advent from the heavens of the only-begotten Son of God."²⁹ Justin Martyr uses the same language with

²² Creed, Art. 5. [The Editor supposes it is note q that is referred to : if so, it makes neither for nor against the writer's theory, as it concludes a subject. It is the end of Barn. cap. 15.]

²³ Cited by Mr. Todd, Antichr. p. 99.

²⁴ Burt. p. 44.

²⁵ Ibid. p. 52.

²⁶ Cited by Pears. Art. 6.

²⁷ Pears. Art. 3.

²⁸ Symbol. Iren. lib. 1, c. 10, adv. Hær.

²⁹ Cyril. Hier. Catech. 15, 12. Cited by Todd, Introd. to Lect. 3.

reference to Antichrist: "His second appearing, wherein with glory he shall come from the heavens."⁴⁰ Mr. Todd remarks upon a parallel passage from the Apostolical Constitutions, "This mode of speaking seems to be connected with the opinion, that as Christ was *God* and man, so Antichrist should be an incarnation of Satan." The idea, therefore, in such expressions is, of *God* incarnate personally contending with and vanquishing an incarnate spirit of evil. Hippolytus, in his book *De Antichristo*, says, "What is left but the appearing of our Lord and Saviour Jesus Christ, *who is God*, from the heavens?"⁴¹

But Origen has, "As the Lord shall come with the voice of an angel, and with the trump of God shall descend from the heaven, so went up God with a shout."⁴² The Lord with the trump of God must be understood of the human nature of Jesus united to the divine essence. Other instances have been given from the New Testament in the *Brit. Mag.* for Sept., p. 274.

I have only to add a few promiscuous examples in proof of my theory.

I find the phrase *ἡ βασιλεια τῶν οὐρ.* in the creeds of Epiphanius and Basil, and in a quotation from Theodoret.⁴³ I have not met with the singular in such cases. Athanasius⁴⁴ says that Christ has procured for the race of man "an ascent to the heavens," which is expressly distinguished from admission into Paradise. Theophilus,⁴⁵ wishing to include the whole universe under the government of Almighty God, says, "the heights of the heavens, and the depths of the abysses, and the ends of the world, are in his hand." Compare this with Ps. cvi. 26, cited in *Brit. Mag.*, p. 273, note 92. The third or highest heavens are evidently alluded to.

In conclusion, I think I may venture to hope that I have at least thrown out a few hints upon a perplexed subject, which in abler hands might be turned to some useful account, and I remain, Sir, your obliged reader,

F. R. B.

I subjoin the rather long list of errata, which appeared in my former letter:—

In p. 262, and 16th line from bottom, for "argument," read "agreement"—p. 262, 13th line from bottom, for "reign," read "region"—p. 262, 7th line from bottom, for *ἡ*, read *ἡ*—p. 263, line 28, read "high God as God" without the semicolon—p. 265, line 27, dele the comma after "form"—p. 270, line 8, for "Pa. cxlvii. 1," read "Pa. cxlviii. 1, 4"—p. 270, note 71, for "the Alexandrine version," read "the latter part of the verse as in the Alexandrine version"—p. 277, line 20, instead of "but the descent," read "for the descent"—p. 278, line 8, for "heavens," read "heaven"—p. 281, line 24, for "wailth," read "waiteth." [The Editor regrets these errata; he was absent from London nearly all the month. Four of them, however, are mistakes in the author's MS.]

⁴⁰ Todd on Antich. Lect. 3, p. 99.

⁴¹ Burton, p. 116.

⁴² Ibid. p. 313.

⁴³ Pearson on Creed, p. 136. Dobson's Edit.

⁴⁴ Expos. Fid. § 1.

⁴⁵ Cited by Pearson, Art. 1.

THE USE OF ROMISH BOOKS OF DEVOTION BY MEMBERS OF THE CHURCH OF ENGLAND.

SIR,—I so far agree with your correspondent who signs himself "A Young Man," as to admit that the use of Roman catholic books of devotion is blameworthy when it proceeds from or fosters a spirit of discontent with the formularies of our own branch of the catholic church, and of insensibility to our advantages. Our own Book of Common Prayer has certainly the first claim upon us; and unless a man attends daily, both in body and spirit, the morning and evening prayers of the church, or (in case he has not opportunity for doing so) says in private those parts of them which are fit for private use, I do not see that he has a right to make habitual use of any other forms of prayer, still less of any of Roman-catholic origin. But I think a good reason may be given for the use of the books in question. Though the churches of the Roman obedience refuse to hold outward communion with us, we believe them to be parts of Christ's body, and therefore are bound, for his sake, to cherish a kindly feeling towards them. This can hardly be done without forming an acquaintance with them through their writings, especially their devotional writings. There is a reason also for not only reading, but also joining in their prayers, as far as we can with a safe conscience. We believe that a "communion of saints" subsists between every part of the catholic church, even those parts which are, to outward appearance, most widely separated; and it is our undoubted duty not only to assent to, but also to endeavour to realize, every article of our faith, as far as we can. Now, there is little difficulty in realizing our communion with the church in America, but to do so with regard to the church on the continent of Europe is not so easy; and yet if we do not, our faith in this article of our creed cannot be perfect. The way to realize a doctrine is by action; and since we are withheld from public acts of intercommunion, we must resort to private ones; and there is none of this kind so obvious as the use of their prayers by those of us who feel themselves called upon to devote more time to religious exercises than our daily Liturgy occupies. Such a course becomes the more necessary, as we are often saying and doing things upon which a denial of the intercommunion of the churches might be grafted. Since obedience is the way to knowledge of the truth, I do not believe that the cultivation of a charitable feeling towards foreign churches will lead even a young and inexperienced person into any danger of joining the Romish sect in this country, provided he walks carefully according to the light within him, and strives against self-sufficiency, our generally-besetting sin. I would not, however, be understood as recommending the books which your correspondent seems to have chiefly in view—namely, adaptations of Roman-catholic books by members of our own churches—for, never having used any of them, I do not know that they may not tend to produce too favourable an opinion of the sources whence they come. By taking up the originals, we may become more thoroughly acquainted with foreign churches; and it is easy to find prayers and hymns in them that are quite unobjectionable. I will add, that I do

not intend to controvert anything in the sermon to which your correspondent refers, not having yet had the pleasure of reading it.

I am, &c.,

A MAN OF THIRTY.

THE MARK OF THE BEAST.

SIR,—It strikes me that the Mark of the Beast, which has been made the subject of so much solemn puerility, admits of a clear and semi-dogmatic interpretation; of an interpretation as positive as consists with the nature of general predictions; because it seems to me in its essence and *quâ Mark*, though not in its adjuncts and *quâ Bestial*, to be a thing both ancient and well-known.

That the working of the power called Anti-christ shall be, immediately and primarily, among the Jews; and that it will be the upshot of those fond expectations, whereby they reject the Nazarene Messiah, and are looking for another, was a very general opinion in the church, anterior to the polemical abuse of the prophecies, and is, wheresoever that abuse doth not prevail. In other words, the person of Antichrist is that of *the false Messiah*, whom, sooner or later, such persevering and faithful expectations can (even independently of any prophetic considerations) scarcely fail to raise up.

This is a truth very cogently propounded by St. John. "Little children, this is the last time. And as ye have heard that [THE] Antichrist shall come, even now there are many Antichrists. Whereby we know it is the last time." *That* was the last time of the Jewish dispensation; and as *the Antichrist* was to come in the last times of the world, so were these minor Antichrists to come in the last times of the Jews. But the Lord had previously explained what manner of Antichrists were to mark that first and minor *time of end*—viz., the Jewish. They were "Pseudo-Christ^s and pseudo-prophets," crying, "Lo! he [the Christ] is in the desert," and "Lo! he is in the secret chambers!" "Lo! here is Christ or there." In short, they were the false Messiahs and their false apostles; a succession of Barcochebas and Akibas. Without pronouncing on the disputed form of *ἄντιχριστος* in the word 'Αντίχριστος, it seems clear that the word *Ψευδοχριστοι* in our Lord's prophecy tallies with the 'Αντίχριστοι in St. John's recognition of that prophecy brought to pass; and gives its purport, if not its etymology. We have good reasons from Scripture and authority (on which ample subject I do not mean to enlarge) for concluding that Antichrist will arise among the Jews, and that his followers will Judaize in an apostolical, not in a pious and millenarian, manner.

But it is written in Deut. vi. "And these words which I command thee this day . . . thou shalt bind them for a *sign upon thine hand*, and they shall be as *frontlets between thine eyes*." So in Exod. xiii. 9, 16; Deut. xi. 18. Whether this was intended in a literal sense or not, the use of periapts was founded upon it. And that is the meaning of "receive a mark in their right hand or in their foreheads." On the other hand, it is stated in the verse immediately following the account of the Beast's mark and number, that the sealed twelve thousands of the

Lamb (Jews of the ten tribes and two half tribes) "have his Father's name written in their foreheads." Can anything be more monstrous than to divide the frontal mark of the Beast from that of the Lamb, making them heterogeneous, when thus placed in comparison? Yet that is what these wild, ad libitum speculators are daily doing. The words *Holiness to the Lord* (it was commanded) shall be on Aaron's forehead . . . always upon his forehead, that they (the people) may be accepted before the Lord. Exod. xxviii. 38. The Septuagint ἐκτύπωμα σφραγίδος is just equivalent to the Apocalyptic χαραγμα, engraving, inaccurately rendered *mark*. The marginal references (which are a great work, and rarely omit what is any-wise parallel) neither refer to the manual and frontal periapts, as the mark of the Beast, nor to the frontlet of Aaron, at the mark of the Lamb. I hope the authors of them either made the omissions inadvertently, or repented of their wickedness in omitting them designedly. Without that omission, it is probable that we should not so long have wandered from the plain probabilities, if not palpable truth of this passage; and, in particular, nobody would have adopted the queer fancy of the χαραγμα being a sort of wound branded or stigmatized in the flesh! As regards the name of the Beast which the engraving is to express, either literally or numerically, the above-cited analogies tend to shew that it is not his personal name (like Diocles or Maometis), but his name of blasphemy, or title and designation of office, either divine or ecclesiastical, usurped by him. For of such kind was "Holiness to the" Lord on Aaron's brow, and the name of the Lamb's Father on the brows of the elect Jews. What persons will be actors in these awful scenes, what precise actions they will perform, and what titles they will assume, the most sagacious cannot possibly divine, and none but the foolish will attempt it. But I hope you will excuse my saying that the nature of this particular prediction does not appear to me very obscure, as many consider it; but, on the contrary, a thing known and understood from of old, and of which a Jewish rabbi would readily apprehend the drift, whether he believed the composition to be inspired or not.

Yours, etc., etc.,

ALEPH.

SOUND DIVINES.

SIR,—The last leaf of a torn tract has been placed in my hands, and I willingly comply with the direction of the last words by passing it to you, thinking you may be able to tell me who circulates it. Is it possible, sir, that any of the sound divines of whom it contains a list can be privy to it? Does Mr. B. vouch for the orthodoxy of C., and C. for B. and D., and so on? If not, they will be truly grateful to you to give them an opportunity of disavowing all such proceedings.

M. B.

ADMONITION TO HEARERS.

"Search the scriptures," *John*, v. 39; "Prove all things," *2 Thess.* v. 21; "Beware of false prophets," *Matt.* vii. 15; "Beware of the leaven of the pharisees," *Matt.* xvi. 6; "Take heed, therefore, how ye hear," *Luke*, viii. 18;

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"Take heed **WHAT** ye hear," *Mark*, iv. 24 ; "Cease to *hear* the instruction that causeth to **ERR**," *Prov.* xix. 27 ; "Beware lest any man spoil you through philosophy and vain deceit, after the **TRADITION** of men, after the rudiments of the world, and not after Christ," *Col.* ii. 8 ; "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind," *Col.* ii. 18 ; "If there come any unto you and bring not this doctrine, (*that is, the DOCTRINE OF CHRIST*,) receive him not into your house, neither bid him '**GOD SPEED**,' for he that *biddeth* him '**GOD SPEED**,' is **PARTAKER** of his evil deeds," 2 *Ep. John*, x. 11.

WORKS RECOMMENDED.—"A New Tract for the Times," Baisler ; "Divine Warning," Dalton ; "Danger and Duty," Nisbet ; "The Case as it is," Hatchards ; "Reformation Society Tracts," Exeter Hall ; "What is Puseyism?" (hand-bill) Seeleys ; "A Word to the English Laity," Nisbet : "PUSEYISM predicted Two Hundred Years ago," (hand-bill), Bayley, Kensington Gravel Pits. See "Protestant Magazine," (March, 1843, p. 70.) the "Treasonable Doctrine of Popery," to the "Roman Catholics in our Army and Navy."!!!

. A short list of authors, whose publications *may be relied upon as being sound*, and thus in full accordance with the **ARTICLES, HOMILIES, and LITURGY** of our **CHURCH**, is here added :—

Beamish, Rev. H., M.A.
Bickersteth, Rev. E., M.A.
Blunt, Rev. H., M.A.
Brock, Rev. M., M.A.
Brooks, Rev. J. W., M.A.
Charlotte Elizabeth.
Chester, Bishop of
Close, Rev. F., M.A.
Cumming, Rev. John, M.A.
Cuninghame, J. E., Esq.
Dallas, Rev. A. R. C., M.A.
Goode, Rev. F., M.A.
Goodhart, Rev. C. J., M.A.
Haldane, R., Esq., *the late*.
Hancock, Rev. W., M.A.

Howels, Rev. W., *the late*, M.A.
Marks, Rev. R., M.A.
Marsh, Rev. Dr. W., D.D.
McCaul, Rev. Dr. J., D.D.
McGhee, Rev. R., M.A.
Molyneux, Rev. Capel, M.A.
Mudge, Rev. W., M.A.
McNeile Rev. Hugh, M.A.
Pym, Rev. W., M.A.
Raikes, Chancellor.
Seymour, Rev. M. H., M.A.
Stewart, Rev. Haldane, M.A.
Stowell, Rev. Hugh, M.A.
White, Rev. Hugh, M.A.
Yorke, Rev. C. J., M.A.

The "Church Missionary," "Pastoral Aid," and "Colonial Church" Societies, set their faces, "*like flint*," against teachers of *Tractarian* doctrines.

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"We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments."—*Dan.* ix. 5.

May it please **HIM** who is the **HEAD** of the **CHURCH**, "who is over all, God blessed for ever," to stir up the **LAITY** to a becoming discharge of their duty in this "**CRISIS**" of the **ESTABLISHED CHURCH**! Praying God "to illuminate all **BISHOPS, PRIESTS, and DEACONS** with true knowledge and understanding of His word."
LAICUS.

25 April, 1843.

MEMORANDA.

1842. CHURCH MISSIONARY SOCIETY'S Income ..	£ 90,821	2	6
1843. Ditto ditto ditto ..	115,000	0	0

PLEASE TO PASS THIS ON.

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NOTICES AND REVIEWS.

A Memoir of Hilmar Ernst Rauschenbusch. By the late Wilhelm Leiboldt. Translated by Rev. R. F. Walker. Small 8vo. Seeley.

THIS appears to be the memoir of a truly pious man, one who lived from his youth up in the fear of God, and the careful and affectionate discharge of his various duties; and feeling strongly within his own breast, as he observed accurately in his own circle, the difference between religious principle and heartless profession, assumed the truth of the soi-disant evangelical theory for explaining that difference, and dwelt on it with proportionate earnestness. Now the history of such a man, whatever may be the tenets he has embraced, is the enunciation of a truth—that no name, no profession, no mere morality, can compensate for the want of an active and heartfelt godliness; that unless religion is at once a principle and a passion, it is little better than a name.

What, then, can be the objection to such books? It is this; that in the miserably divided state of professing Christianity, thousands have mistaken this truth for the whole truth, and by doing so have thoroughly mystified themselves, and reduced the sacraments of the church to lifeless forms and ceremonies. The Spirit of God may have exerted his influences upon them in youth, and preserved them from many an evil; they may for a season have acted on principles which are strictly those of faith looking onward to eternity, but they fell into temptations afterwards, they became careless or criminal, therefore they were not regenerate, as they became after such and such an event produced a change in their character and conduct. The consequence is, that persons are led to suppose that this witnessing Spirit speaks in another voice and different language after this regenerative conversion, from what he ever spoke before. The (sic) unregenerate man is built up in the notion that had he only such a chance as his pious neighbours have, he should be a different man; the (sic) regenerate imagine they have a less dangerous path than they had before, not merely because they have by God's grace habituated themselves to virtue and self-denial, but because they have a hedge about them which when they strayed had no existence. The carnal security thus engendered may not be fatal, but it must be dangerous. When, however it is exhibited in the conduct of a man who appears to have escaped the danger, and died as he lived, in communion with God and at peace with men, the deception is propagated, and a positive mischief is done. Cromwell's end is far more truly edifying, when he buoyed up his guilty spirit with the conviction that he had been once a child of God.

These observations have been made, not because they are specially applicable to the present work, but because they apply with more or less force to all the biographies of this class. Rauschenbusch's mind seems, indeed, to have been eminently practical. Still, how lamentable is the confusion of such passages as the following :—

"At the confirmation-service I felt affected to my inmost soul, and at my first coming to the Lord's table I seemed quite humbled and overcome. In the afternoon of that day I had such a sense of joy in God, and felt so full of love and gratitude towards him, that the next day I repaired to the church, taking care that no one should notice me, and put some of my money into the poor's box as a thank-offering. But with all these delightful seizures of devotion, I cannot say that I remember having had any clear views of gospel truth; hence such warm feelings soon insensibly evaporated."—p. 21.

This must have been about the year 1762. In the following year his biographer writes:—

"A love of Jesus, a conviction of sin, and an uneasiness in solitary moments on account of it, a reverence and inclination for God's word and for divine ordinances, a relish for the solemn duties of the church, and an affectionate regard for pious persons; such were the first germs of waking life which we gladly meet with in him..."

"Whenever the thorns of a dry dogmatical system annoyed him, he would have recourse to an old church hymn full of unction, and obtain by it a refreshing and copious draught of new life and vigour. Therefore the spiritual songs of the church were ever his friends and companions, and flowing, as they did, from a warm heart and animated lips, they exercised a beneficial influence on the hearts and lives of his people."—pp. 38, 39.

The crisis, however, came on in 1766:—

"That year was one of decision in his history. Soon after his coming to Schlichthorst, he preached a sermon in the vicinity; it was his third attempt of the kind. Upon his entering the pulpit, a strong and strange feeling came over him, so that he was obliged to take his sermon notes from his pocket, and to read off the prayer; but he was so confused that he could scarcely go on at all. What kind of persuasion it was that at this moment so powerfully affected him, with what beam of truth the light of the Lord had now shined into his soul, he never particularly explained; but he was deeply impressed with the conviction that his God had now spoken with him, and he was a man that could well distinguish such a thing from the ordinary anxious embarrassment of a beginner in preaching, which was a thing he never experienced. That he *must* become a changed man, was the master-thought to which his soul had been awakened; that he *would* become a changed man was now his sacred resolve—a resolve which, in retired meditation and earnest prayer, was soon ripened to settled decision. For, from this time, there came another spirit into him, and this, even before he yet clearly understood what the mind of the Spirit is. With great decision did he now put away from him whatever he perceived to be sinful, or to be a spiritual hindrance. There had arisen in his inward man a legal spirit of bondage, which incited him to seek peace of conscience in the strict and faithful discharge of every duty. They were, however, *real* duties which he practised, and not imaginary ones; it was the strenuous exertion of his abilities, and not mere devotional exercises that had borne him along!"—pp. 49, 50.

Still the completion of his spiritual stature was delayed, a circumstance not very explicable, considering that a sensible intercourse between God and his soul was supposed to have taken place at that time. What higher assurance than that is conceivable?—

"He had been there about a year and a half when he became blessed with the full assurance of having 'found mercy' with God. This was five years after his having become awakened to serious religion; that is, it was on the 19th of June, 1771, that God the Father sealed this precious soul as one chosen to himself. In his own copy of Bogatzky's 'Golden Treasury,' for it

was in this volume that he used to mark the memorial days of his spiritual life, this day stands distinguished with the above date of the year; the texts for the day being, 'He will redeem Israel from all his iniquities,' (Ps. cxxx. 8,) and 'Thou art the hope of Israel; the Saviour thereof in time of trouble, Jer. xiv. 8.'—p. 80.

Far be it from us to say that no such phenomena in a man's spiritual existence can have taken place; we believe they often have; but stated in this way they lead directly to a false and mischievous theory, which takes away the only rational appeal that can be made to the sinner, and cannot contribute much to the happiness of a well-instructed, pious man.

Speculum Ecclesiæ Anglicanæ, or some Account of the Principles and Results of the Reformation of the Church of England. By J. H. Worgan, M.A. 8vo. Parker.

THE very modest preface of this volume states it to have been written without a view to publication, and disclaims for it any high rank among works of original research. It is, however, the writing of a man who has made good use of the materials he has had before him, and has been eminently successful in allowing history to lead him rather than dictating to it the language of preconceived opinions. Of late years, the Reformation has become a trite subject. At the beginning of this century, such a book would have been invaluable.

Whatever were the motives which led to its publication now, the results, as far as it shall have any, can scarcely be other than beneficial. The testimony of every independent witness is of a certain value, which justly discriminates between the darker and finer features of that period of which it treats; and the fairness and candour of the review are qualities which penetrate the whole volume, and extend down to the present age of the church of England. From the concluding reflections, the following may serve as a favourable specimen of style, at the same time that it inculcates a valuable lesson:—

"If the Most High had obviously operated for the above result, by a continuous system of concession and compromise on the part of his instruments; if first this principle had been abandoned, and that doctrine renounced, and rules of order and discipline, as settled at the Reformation, formally annulled, for the evident purpose, according to the divine will clearly gathered, of rendering the church more pure, more consistent, and more stable; if this had been demonstrably the process which the Most High, by human instrumentality, had hitherto pursued for strengthening and ultimately securing the church, it might form something like an argument, that, for the future also, a similar course of compromise, concession, and laxity, would best respond to the divine purpose, consult the church's welfare, and promote the spread of divine truth.

"But if, on the contrary, the channel, so to speak, by which the Most High has proceeded to his ultimate end, not barely in the preservation of the church, but in the continued and confirmed purity of her character, has been the direct opposite of this;—if the church of England, as such, in her essential character, apart from the conduct of individuals, parties, and generations, which have practically dragged her down below her original standard;—if estimated thus she is what she is, simply because concessions have not been yielded, nor com-

promises submitted to;—if she has been, and still is, not only ‘the bulwark of the Reformation,’ but the main fence against the reduction of protestantism to a state, with which even popery itself might compare with advantage;—if, as any principle connected with the being, the dignity, and the efficiency of the church, has been attacked, the Most High has ever raised up a champion adapted to the occasion to defend it upon grounds, not of temporary expediency, or worldly policy, but of eternal truth;—and if the least attractive period of the church’s history has been that, not when her principles were with most violence attacked, and on the other side with even more wisdom and gallantry defended, but when, subject to the benumbing spell of worldly influences, they were suffered, less to become extinct, than to sleep, or, as it were, fold themselves up in the half-animated state of the chrysalis;—if, by such indications as these, and by such a process, the Most High has not only marked out his will, and retained the church in her abstract purity, despite the assaults of her enemies, and the backsliding of her friends; but has brought her to a point, wherein she may, if the will be not lacking, exhibit herself as efficient as she is pure, and as complete in practice as she is beautiful in theory; can we doubt in what direction lies our proper course? whether in that which no blessing has ever attended, and the leaning to which has been the church’s humiliation and punishment, and is still her temptation; or that which the blessing of heaven has clearly accompanied, and marked out as the church’s proper orbit amid the complicated and crossing paths of worldly policy? Surely, in such a case, to persist in the principle of letting things take their own course, taking no steps either to prevent further defections, or to return to the original standard, is to disregard the lessons of experience; to overlook the notices which the Most High has been pleased to vouchsafe; and, as far as his holy will can in this way be gathered, to run counter to his evident designs.”—pp. 358—360.

A Diamond Latin English Dictionary. By the Rev. J. E. Riddle. Royal 18mo. Longman.

MR. RIDDLE’S competence as a philologist is beyond dispute, and perhaps it may require considerable tact where only one or two senses can be given to a word to determine in every case which are the most common. The present miniature volume, however, appears to be as judiciously compiled as it is beautifully executed. It is the abridgment of a former abridgment of the octavo dictionary by the same author.

The Jews in China. By James Finn, Esq. Small 8vo. Wertheim.

A HISTORY of the Sephardim by this gentleman was recently noticed. He has here produced a smaller volume, which will be read with interest, especially at the present juncture, comprising as it does a summary of the information we have at present of the remnants of Israel dispersed in China. It seems that there have been from a remote antiquity Jews existing in various parts of that country possessing most, if not all, the inspired writings of the Old Testament, and retaining, or at all events practising, some usages unknown in the present synagogues of Europe. Among others, having a Moses’ seat in their places of worship, and the wearing of a veil by the reader of the law, in allusion to the great Lawgiver’s habit. The facts are gleaned

chiefly from the accounts of the Jesuit missionaries. "The recent missionaries from England have learned nothing concerning this colony, [the Jews of Kae-fung-foo;] only in 1816, Dr. Morrison heard of them from a Mohammedan near Peking as subsisting there under their old name"—Taou-kin-keaou, p. 14.

The following account of an Israelite's visit to one of the Jesuits, and the ensuing misunderstanding and explanation, will not be read without interest by any one to whom it is new :—

"The Jesuit missionaries were but a short time settled in Pe-king, when one summer's day, at the beginning of the seventeenth century, a visitor called upon Father Matthew Ricci, induced to do so by an account then recently published in the metropolis, of the foreigners who worshipped a single Lord of heaven and earth, and yet were not Mohammedans. Entering the house with a smile, he announced himself as one of the same religion with its inmates. The missionary remarking how much his features and figure differed from those prevailing among the Chinese, led him to the chapel. It was St. John Baptist's-day, and over the altar was a painting of the Virgin Mary with the infant Jesus, and the future Baptist on his knees before them. The stranger bowed to the picture as Ricci did, but explained at the same time that he was not accustomed to do so before any such representations; only he could not refrain from paying the usual homage of the country to his great ancestors. Beside the altar were pictures of the four evangelists. He inquired if these were not of the twelve? Ricci answered in the affirmative, supposing him to mean the twelve apostles. Then, returning to the first apartment, he proposed questions in turn, and an unexpected explanation ensued. The stranger was a descendant of Israel, and during his survey of the chapel, had imagined the large picture to represent Rebekah with Jacob and Esau, and the other persons to denote four of the sons of Jacob.

"It was some time before this simple explanation could be elicited, on account of the misunderstanding on both sides, which impeded the use of direct interrogation. The visitor, however, knew nothing of the appellation, Jew; he styled himself an Israelite, by name Ngai, a native of Kae-fung-foo, the capital of the province, Ho-nan, where, having prepared himself by study for a Mandarin degree, he had now repaired to Pe-king for his examination; and, led by curiosity or a fellow-feeling for the supposed fraternity of his nation, he had thus ventured to call at the mission-house."—p. 1—3.

The Empire of the Czar, or Observations on the Social, Political, and Religious State and Prospects of Russia. By the Marquis de Custine. 3 vols., small 8vo. Longman.

PASSAGES dispersed in these rather rambling and reiterative volumes have appeared so singular on several accounts as to justify an extent of extracts which the literary merit of M. Custine would fail to command. He seems to embrace a compound of religious and political tenets, which few may have imagined likely to find favour with a French marquis. We will, however, take leave of him in his various characters of a lover of liberty after the French fashion, a thorough hater of Russia and its emperor, and a very cold admirer of the English, to notice his religious views, which are those of a moderate yet decided papist. And whether they are regarded as shewing that among the liberals of France there are steady admirers of some of the worst political assumptions of popery, yet such as may fairly be

termed enlightened laymen, in many of those points which religion alone can elucidate, they will pay for a perusal.

"To acknowledge the divinity of Jesus Christ is undoubtedly to do much, it is more than is done by the greater number of protestants; still this is only the commencement of Christianity. Even the pagans were willing to raise temples to him who came to demolish all the temples of their religion. Were they Christians because they proposed to the apostles to place Christ among the number of their gods? A Christian is a member of the church of Christ. Now this exclusive church is one; it has its visible head; and it inquires about the faith of each man quite as much as about his acts, because it governs by the mind.

"This church deploras the strange abuse that has been made in our days of the word Christian toleration, to the promotion of philosophical indifference. To make a dogma of toleration, and to substitute that human dogma for all those which are divine, is to destroy religion under the pretext of rendering it amiable. In the eyes of the catholic church, to practise the virtue of toleration is not to enter into any covenant or to make any compromise respecting principles, but to protest against violence, and to employ prayer, patience, gentleness, and persuasion in the service of eternal truth: such is not modern toleration.

"Nevertheless the catholic church may reform itself as regards customs, the discipline of the clergy, and even as regards doctrine upon points which do not affect the fundamentals of faith; what, indeed, is its history, its life, but one perpetual reform; this legitimate and uninterrupted reform can however be only carried on under the direction of ecclesiastical authority and according to canonical law."—pp. xiii. xiv. xv.

The following is a curious passage:—

"The policy of England—a country which excels all others in the practical character of its views and aims—has liberally rewarded theological inconsistency and religious hypocrisy. The church of England is certainly much less reformed than is the catholic church, since the Council of Trent has done justice to the legitimate claims of princes and people: it is absurd to destroy unity under the pretext of abuses, and at the same time to perpetuate those abuses for the abolition of which the fatal right of making sects has been arrogated; nevertheless, the English church, founded upon patented contradictions, and maintained by usurpation, still continues to aid the country in prosecuting the conquest of the world; and the country recompenses it by an hypocritical protection. I therefore maintain that these inconsistencies and hypocrisies, monstrous as they appear in the eyes of men sincerely pious, ought not to shock statesmen or philosophers."

"You do not pretend to say that there are no good Christians in the Anglican church?"

"No: I merely maintain that among such Christians the ideas of the greater number are illogical. I therefore do not envy for France the religious policy of England, though I admire at each step I take in this country the religious submission of the Russians."

"The world is led by routine; and during centuries the strongest minds have so exclaimed against the intolerance and rapacity of Rome, that people have not yet accustomed themselves to shift their point of view, and to look at the Pope in his quality of spiritual head of the church, of unchangeable supporter of religious liberty, as well as in his capacity of temporal sovereign; to view him as a venerable power, embarrassed in his double duties—a complication perhaps unavoidable, if he would maintain his independence. How is it that people cannot see that a nation, when sincerely catholic, must inevitably become the adversary of England, whose political power is based entirely upon heresy? Let France succour and defend with the energy of con-

viction the banner of the catholic church, and by such act alone she will, from one end of the world to the other, be carrying on a powerful war against England. These are truths which ought to strike all minds, and which yet have hitherto only occurred to interested parties, and are consequently without weight : for it is another of the singularities of our age, that in France a man is considered wrong whenever it is suspected that he has any interest in being right. Such is the disorder of ideas produced by fifty years of revolutions, and more than a hundred of philosophical and literary cynicism. Have I not, then, good reason to envy your faith ?"—pp. 40, 41, 42.

There is a great deal of matter bearing directly or indirectly on religion for which there is no space here, but which forms a curious and valuable portion of the marquis's book. He is as conceited as most of his countrymen, and far more prosy, often prejudiced unreasonably, and vexatious and dogmatical ; but it is a delightful novelty to find a French nobleman feeling strongly that " the whole realm of nature does not contain that which can give peace to a single soul," and that human sorrows and corruptions are—

" New proofs of the need of a physician of souls—of a Redeemer, to cure the hallucinations of a creature so perverse, that it is incessantly and inevitably engendering within itself contest and contradiction, and which, by its very nature, flies from the repose it cannot dispense with, spreading around itself in the name of peace, war, with illusion, disorder, and misfortune."—p. ix.

Rome under Paganism and the Popes. 2 vols. 8vo. Madden.

OF these two anonymous volumes the latter contains a history of the downfall of idolatry, and the rise and establishment of the papacy at Rome. It is, as might be expected from the applause bestowed upon it in a popish journal, a defence of the Papal system. The volumes are certainly attractive, the subject magnificent, and the two title-page illustrations characteristic. That of the first volume is Cockrell's well-known restoration of the Forum—a restoration, by the way, of which it may well be observed, that the whole of the back and middle ground can hardly fail of being correct in its leading outlines, the disturbed and flickering foreground alone is imaginary. The frontispiece of the second volume is the same scene, viewed from the point opposite to the observer's eye in the first. It is Rome as it became ; the ruins as they stand, divested only of the modern buildings which surround them. This is a well-expressed thought.

For the book itself, and speaking only of the second volume, it may be observed, that, like every other sketch of history intermixed with fiction, both are often about equally true, and convey an equally just impression : of those portions, however, which profess to be pure history, it may be said that so much has been written conveying a directly opposite impression on the other side that no doubt the book may in some cases be of use. It has been too generally the proceeding of those who appreciate the evils which the papacy introduced, or countenanced in the western church as they spontaneously arose, to trace every enormity to an organized system of aggression, working from the very establishment of Christianity in Rome, and developing

itself naturally into every sort of cruelty and abomination. To such it may be as well to point out, that power came as it were spontaneously into the pope's hands, and as far as the crown of his own province is concerned, it may not be fair to consider it as a usurpation. The object of this volume, however, is to shew that the dominion thus claimed over one district, must in some measure extend over all others, if Christianity is ever to be seen wearing its proper form; that this always was acknowledged in ancient times, and that he who doubts it does so at his own peril. To support this, the fourth canon of the Council of Sardica is triumphantly cited, and the dexterity is very great with which a large mass of evidence of the supremacy of Rome is adduced, the dicta of individuals, the assumptions of the pontiffs, and the attempts of those whose purposes it seemed likely to serve to turn them to their own advantage, without any allusion to the facts collected by Cave, and many others, proving beyond a doubt, that however certain councils may have assented to such assumptions, when the bishops who formed them returned to their own dioceses, and carried with them the enacting canons, (words, by the way, not literally applicable to those of Sardica;) these canons were not received, or not held obligatory. When it is pretty clear that for 800 years the Gallican church admitted no such pretensions, that for upwards of 600 nothing of the kind was recognised by the Britannic, it is not very fair to present the stream of history as bearing a concurrent testimony to this destructive usurpation. Compared with this, the quotation of Constantine's Constitution, as the "Edict of Milan," p. 105, is excusable, (yet one man in the present age has smarted for it,) and the fancy of dogmatizing on Diocletian as the number of the beast (p. 125), harmless.

The book is written in a lively and ornate style, and is likely to be read by those who are unlikely to examine its fallacies, which lie in a general suppression of the truth and varnishing wrong. Not that it must necessarily be written by a bad man, or one who has intentionally misled others, but only by one who, regarding Rome as the great centre round which all Christianity should gather, has felt it a duty to forget her ambition, violence, and corruption, and shew her in those lights—and they are many—in which she appears as the mother and nurse of holiness.

The Symbolism of Churches and Church Ornaments. A translation of the First Book of the *Rationale Divinorum Officiorum*, by Durandus; with Introductory Essay by the Rev. J. M. Neale and B. Webb. 8vo. Rivingtons.

This work is dedicated to the Cambridge Camden Society by two of its founders; it is a sufficiently characteristic offering, and the canons of sacred art laid down in the essay, where they are not over fanciful, are, undoubtedly, the very criteria of a just taste in architecture. The writers give them in Mr. Pugin's words, "1. That there should be no features about a building which are not necessary for the convenience, construction, or propriety. 2. That all ornament should consist of enrichment of the essential construction of a building." And, we may

add as a corollary, still quoting the same writer, 'the smallest detail should have a meaning or serve a purpose; the construction itself should vary with the material employed, and the designs should be adapted to the material in which they are to be executed.' Still most true and most important as are these remarks, we must insist on one more axiom, otherwise Christian art will but mock us, and not shew us wherein its great strength lieth. A catholic architect must be a catholic in heart. Simple knowledge will no more enable a man to build up God's material than his spiritual temples. In ancient times the finest buildings were designed by the holiest bishops." Now really, the last assertion is rather strong, but it is meant to express a truth, that a man must feel he is performing an act of devotion in designing a temple, or he is likely to fail.

At the same time, we doubt the force of an argument which requires us to believe that religion was in a higher state four hundred years ago than it is now, or that it best expressed itself in stone when it was in its fullest energy. On the contrary, as when men have passed their youth, their knowledge of language and power of expression often enables them to write better poetry—poetry which more commands the passions—than in the days when they actually felt as they express themselves, so it would appear that the church raised her noblest temples when the glory of them burned but faulty within. They employed a language rapidly growing obsolete, and since, quite dead. Now, it may be curious and interesting to trace out such matters historically, but when we have religious feelings of our own, and those very different from the church builders of ancient times—better in some respects, if worse in others—let us express them in our own language, if at all, and not think that mimicking their feelings and phrases can ever improve us.

This is not said as a censure of all symbolism, a practice which neither the beauty of some passages in the "argument *a priori*," nor the weakness of others, can make more or less than a good rule by which to work out the canons already cited; but it is impossible not to regret, while the country labours under an appalling want of church accommodation, that any one should promulgate a theory which makes a large and empty chancel necessary to a church, and discountenances galleries. That may be a very good reason for placing a font near the entrance of a church, and even forming it octagonally, for elevating the altar on three steps, and placing a triple window above it, which would be most invalid, if adduced against spacious galleries, for transepts, or the most beautiful of all Gothic symbols—a lofty spire. We do not contend that symbolism is valueless—far from it,—but that such books as that at present under consideration attribute to it a most misleading and disproportionate value.

The general conclusion, contrasting a proprietary chapel with a cathedral, is admirable, and here we shall part with our authors, for we have no inclination to follow them through the vapid guesses and alternatives of Durandus.

Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.
8vo. Longman.

THE observations already made on former parts of their immense undertaking, apply to this, which completes the second volume, and reaches only to the name Antelmi. These may be reduced to a single sentence; that the articles which have met the reviewer's eye, of which he thinks himself competent to form a judgment, are better than any he has met with in works hitherto published. The accounts of obscure persons often acquire a value which could never be anticipated, and these especially seem to have been collected with considerable care.

"A CATECHISM on the Common Prayer," by the Rev. A. Watson, (12mo, Burns,) appears to be carefully executed and sound in its explanations. It contains much which will tend to make the liturgy a reasonable service.—"The Holy Portion of the Land," a sermon by Rev. E. Churton, (Burns,) is a beautiful and useful discourse on an imperative duty. One sentence alone admits of a doubt, and might have been omitted without any injury to the argument.—"Short Reasons for a Belief in the Divinity of Christ," by a Lady of Title, (12mo, Cleaver.) The bad taste in which this little book is written, depreciates its merit, as a tolerably careful summary of the internal evidence of the Divinity of our Lord. Boasts are not arguments, and infidelity has taken a bolder position than the Lady of Title has supposed possible.—"Stories of Cottagers," by E. Monro, (Burns, 12mo,) are admirably told tales.—"A Manual of Devotions for the Holy Communion, compiled from various sources," (12mo, Toovey.) This manual begins with "an office intended to be recited in common by the clergy who are to be jointly engaged in celebrating the holy communion," and ends with a very exceptionable hymn of Thomas Aquinas, but it would not be fair to say that from first to last it was superfluous or misleading. There is a great deal of excellent matter in it, but its Romanizing tendencies are obvious to a cursory inspection.—"A Second Letter to Sir J. Graham, on the Factories Bill," by J. H. Hinton, one of the secretaries of the Baptist Union, (Houlston and Stoneman,) the object of which is to prove that the state has no business to interfere in the matter of education; a point which requires more ingenious sophistry than Mr. H. is master of, to make it appear plausible.—An excellent sermon on the principles of Christian membership, by the Rev. W. Dampier, (Burns,) on the substitution of open benches for pews in his church at Coggeshall.

MISCELLANEA.

REPORT OF THE COMMISSION ON THE VICAR OF OVERBURY'S CASE.

THE Report of the Commission which investigated the charges made and heard at Pershore, against the Rev. W. Smith, vicar of Overbury, was read at the Consistory Court, at the Cathedral in Worcester. Dr. Phillimore, Dr. Timbrill, and the other commissioners, were present.

Dr. Phillimore read the Report, which commenced by stating that the commissioners had felt it due to the importance of the subject to revise and deliberately consider the depositions made in this case, on the several charges detailed in the commission, as well as the evidence adduced in behalf of the vicar; and it now devolved upon the commission to state their opinion whether there was not sufficient *prima facie* evidence shewn to warrant the institution of further proceedings against the accused.

On the 1st charge—that of “carelessly and irreverently performing the church service,” &c.—the commissioners found no ground for further proceedings. The 2nd, 5th, 7th, 8th, 11th, 14th, 15th, 18th, and 19th charges had been withdrawn.

On the following charges the Report stated that no *prima facie* case had been made out for further proceedings:—3rd. Neglecting to visit poor parishioners.—4th. Refusing to administer the sacrament to Isaac Roberts, &c.—13th. Desiring the clerk to leave the church during the administration of the sacrament.—17th. Preventing the clerk attending to the ringing of bells for the Sunday services, &c.—20th. Causing the respectable inhabitants, by violent and pointed sermons, to leave the service of the church.

On the 6th charge—that of removing a tomb-stone, placing a gravel walk over the grave of a respectable inhabitant, &c.—the commissioners were of opinion that a tomb-stone had been removed by the vicar, some iron railings had been taken down, and a door made to the belfry, without a faculty; and consequently thought that in this charge a sufficient ground for further proceedings had been established, as also in charges No. 9, not asking the prayers of the congregation for Isaac Roberts; 10th, directing and insisting on the clerk leaving the church at the churching of women; 16th, placing persons in the singing gallery on Sunday, the 14th of August, 1842, “to read the clerk down;” 21st, causing Thomas Harris, the parish clerk, to be forcibly taken out of the church during divine service on Ash Wednesday, also on the next day and following Sunday, &c.

With regard to the 12th charge—interference at parish elections of parish churchwardens, and causing non-parishioners to be rated in trifling sums for the purpose of voting at a meeting convened by the vicar’s churchwarden to get the parish money out of the hands of the parish churchwarden, and placed in the hands of the vicar’s churchwarden, and using unjust and disgraceful means to carry that object into effect—the commissioners remarked that they were not aware of any distinction in point of responsibility between the vicar’s and the people’s churchwarden; both exercised the same functions, and were invested with the same authority; but they found that the vicar, having appointed one churchwarden without opposition, instituted an active canvass on behalf of a second, which led to disgraceful scenes in the parish church, during which the conduct of the vicar had established sufficient grounds for further proceedings.

On the 22nd and concluding charge, which was one of general reflection on Mr. Smith’s strange and unchristian-like conduct, bringing scandal on the church, and rendering his ministry useless, the Report stated that this charge was couched in such general terms that the commissioners had experienced great difficulty in submitting it to a satisfactory investigation; but they had found that a great portion of the respectable inhabitants of Overbury had ceased attending divine service, and that great scandal had been brought on the established church; so that, on the whole, this charge was sufficiently proved to justify further proceedings.

Mr. F. T. Elgie, solicitor, on behalf of the parishioners, here intimated his full consent to submit the adjudication of the case to the Lord Bishop.

Dr. Phillimore stated that this intimation must be transmitted to the Bishop, but that his lordship could not adjudicate unless by consent of both parties.

The Rev. W. Smith did not signify his consent; but rose, and addressing

the Chancellor, asked whether the property of the church was to be left to the care of those who had so far succeeded in effecting his destruction. He alluded to the money and churchwardens' accounts, which were still in the hands of the late churchwarden (Price), and on which subject the present churchwarden had applied for advice to the Bishop, who in reply informed him that the question should be referred to the Chancellor, and decided on at the present meeting.

Dr. Phillimore said that such a question formed no part of the business of the commission, although at the same time he should be happy to give advice on it.

Mr. Smith said the question was, whether the Bishop had referred the question to him or not.

Dr. Phillimore replied that he had received some papers, but that the Bishop had no power to make such a reference.

A further conversation ensued, in which the Chancellor stated that a churchwarden, when out of office, was not under the power or direction of the Bishop, and could only be proceeded against in the Ecclesiastical Court; he hoped, however, that after this intimation, there would be no hesitation on the part of the late churchwarden to refund.

The commission then broke up.

We observe that it has been formally intimated to the Lord Bishop, by the Rev. W. Smith, that he will decline abiding by his lordship's judgment; at the same time expressing the hope, that if further proceedings are to be adopted against him in the courts above, they may be instituted with the least possible delay.—*Worcester Journal*.

CHURCH AUGMENTATION.

THE Ecclesiastical Commissioners, by their last resolutions, will now augment small livings in Public Patronage to the following amounts, in proportion to the populations, without any conditional aid from private sources: that is to say, if the population be 2000, they will raise the income to 150*l*. per annum, where it is below that sum; if it be 1000, to 120*l*.; if 500, to 100*l*.; if below 500, to 80*l*. And, on condition of private benefactions being also offered, they will aid the augmentation as follows, whether the patronage be public or private; that is to say, if the population be 2000, they will aid in raising the income to 200*l*. per annum; if it be 1000, to 150*l*.; if 500, to 120*l*., and if below 500, to 100*l*.; giving an amount equal to the benefaction if the patronage be public, and in the ratio of 2*l*. to 3*l*. of the benefaction if it be private. They will also meet benefactions for building parsonage houses in the same ratio, under certain regulations.

EXTRACTS FROM A CHARGE DELIVERED TO THE CLERGY OF THE ARCHDEACONRY OF RICHMOND, IN THE DIOCESE OF CHESTER, AUGUST, 1843. BY JAMES THOMAS LAW, A.M.

LAST year I entered with you into the question of church rates, and gave directions, to the best of my ability, how you should proceed in calling for, and enforcing a rate. Having then ventured to express an opinion, that a minority in vestry could not make a rate against the voice of the majority, you may expect I should notice a recent decision by Sir Herbert Jenner Fust, in the case of Velej and Joslyn v. Gosling, which seems, on first view at least, adverse thereto.

You are aware in all legal questions how much depends upon accuracy of statement, and a clear understanding of the point at issue. I must then call

to your recollection that last year I observed, churchwardens should, as soon as their appointment to office was made complete at the visitation, obtain from some competent surveyor a specification and estimate of any necessary repairs required for the fabric of their parish church or chapel, together with a statement of the probable annual expense incident to the discharge of their office, and should thereupon at once call a vestry meeting, and apply for the necessary grant to cover their expenses. At such vestry, I stated parishioners are at liberty to object to the estimates, and to question each item of expenditure, and to propose a lower rate. The nature of the repairs, and the extent of them, and the immediate necessity for them, may be brought under discussion. The estimates, as a whole or in part, may be scrutinized. And the mode of rating may be a matter in dispute. In such cases, and on such points, I then stated, and I must venture still to maintain, a rate made by the minority, against the wishes and votes of the majority, is bad.

What now was the fact in the Braintree case? An amendment was moved, to the effect "that the parishioners were bound by religious principles and social feelings not to grant a rate,"—not to grant a rate at all. And that amendment was carried. Here the parties ran counter to the common law obligation of parishioners to repair the fabric of their parish church, and to bear other legal expenses incident to the performance of the church service. According to the emphatic words of Lord Chief Justice Tindal, "The obligation by which parishioners are bound to repair the body of their parish church whenever necessary, and to provide all things essential to the performance of divine service therein, is an obligation imposed on them by the common law of the land." And again the Chief Justice observes, "the repair of the fabric of the church is a duty which the parishioners are compelled to perform; not a mere voluntary act which they may perform or decline at their discretion." "The law," he says, "is imperative upon them absolutely that they do repair the church, not binding on them in a qualified and limited manner only, that they may repair or not, as they think fit. When it so happens that the fabric of the church stands in need of repair, the only question upon which the parishioners, when convened together to make a rate, can by law deliberate and determine is, not whether they will repair the church or not, for upon that point they are concluded by law, but *how and in what manner* the common law obligation so binding them may be best and most efficiently performed and carried into effect."

In this Braintree case, then, when an amendment was moved in vestry, to the effect that the parishioners were bound by religious principles and social feelings not to grant a rate, I venture to hold that amendment should not have been put to the meeting. According to Chief Justice Tindal, upon that point, the parishioners were concluded by law. There would not then have been this decision of the majority in vestry at all. And as it was it went for nothing. The majority threw away their votes. Hence the rate in dispute, if subsequently put and carried by the minority, (the minority indeed of those assembled, but the majority of those who voted,) was properly granted: being granted by the churchwardens, and such parishioners as exercised legally their rights and privileges at such meeting.

It only remains to notice, that if a majority of the parishioners in vestry assembled vote against the first rate proposed, and against every form and modification of it, they render themselves liable to an action on the merits. They may—one and all the opponents of the rate may—be proceeded against in the Ecclesiastical Court; and if found wrong doers—i.e., if the repairs are really necessary, and ought not to be deferred, and if the estimates are correct, and can be proved so, they will be condemned in the costs of the suit.

Does it not seem to follow, if my line of argument is correct, and my conclusions just, that the law as it now stands is clear and cogent, though hitherto it may have perplexed many, and may have caused no small excitement?—pp. 20—23.

EXTRACTS FROM A CHARGE DELIVERED AT THE ORDINARY
VISITATION OF THE ARCHDEACONRY OF CHICHESTER, IN
JULY, 1843. BY HENRY EDWARD MANNING, M.A., ARCHDEACON
OF CHICHESTER.

THE worship of the church never pierced the heaven with greater energy, nor found more acceptance on high, than when it went up from upper chambers and from catacombs. But we are in no danger of mistaking the outward array for the inner life of the church, of putting architectural exactness for the sacrifice of a devout spirit, and zeal about points of order for living fellowship with God, and earnest toil for the elect's sake. Christian art is a beautiful thing, and worthy of our attention; and great care in these lesser things pledges us to greater care for greater things. If we bestow so much diligence on the form, what ought we not to give to the life itself? They, like the material and spiritual worlds, are closely related, though distinct. Let us not disjoin them, or array them in a mistaken and mischievous opposition. The destinies of the church, under God, depend on the reality and force of our pastoral character. If unity could be gained by it, we would go again into the upper chambers. The church would never refuse to return to those days when her "chalices were of wood," and her "priests of gold;" and this is the truth we have now to make our opponents understand.—pp. 13, 14.

An attempt, fresh in the memory of us all, was made [in 1839] to introduce a system of education which should comprehend the children of parents differing in religious belief. This attempt likewise failed, chiefly because it went to separate the higher and lower elements of education, and to provide a mutilated system, in which religious truth was compromised or excluded. There is no one who does not familiarly know the course and result of the eventful contest between the church and the then government. It was successfully maintained that no education for the people could be accepted which should be wanting in its religious character, or withdrawn from the oversight of the English clergy. While this controversy was going on, the church organized her own system. The bishops invited the clergy and laity of their dioceses to meet and publicly undertake the duty of educating the people. Boards of education, with local boards acting under them, were formed in twenty-one dioceses. Twenty-four institutions or colleges, for training schoolmasters and schoolmistresses, have been formed; 221 teachers have been received and instructed in them; 134 have been appointed to situations; 200 teachers, already employed, have been received by the National Society to improve themselves in their office. In the four last years, the National Society, by its own funds, and the proceeds of the Queen's Letter, has expended 83,000*l*. The diocesan funds since 1838 have amounted to 94,000*l*. The committee of subscription and correspondence, acting under the National Society, raised about 50,000*l*.; so that no less a sum than between two and three hundred thousand pounds (exclusively of the outlay made privately in forming and maintaining schools, which cannot be ascertained) has been expended by the church on education since the year 1838. The number of schools in the communion of the church may be taken at about 18,000; and of scholars, at 1,193,947.—pp. 19, 20.

If this has been the growth of four years, what may not the next ten produce?

Now it is at this stage of the work that a new feature has shewn itself. Her majesty's present advisers, under a deep sense of the terrific state of the factory population, introduced a measure to provide a system of education for those districts. I shall not refer to the details of that measure; but if ever a measure was conceived with honest and patriotic intentions, framed with equity and forbearance, and introduced with conciliation and kindness, it was the education scheme embodied in the Factory Bill.

I am the readier to acknowledge this, because I for one rejoice at its withdrawal. At the first proposal it seemed more than questionable; afterwards it became still less to be desired; and we may now be satisfied that we have cause to be thankful that it has been laid aside. I trust it will never be renewed; and have seen with great pleasure that some who are foremost in the question have declared themselves against any new experiments of combined education.

My reasons [to rejoice at the withdrawal of the Factories Bill] are, first, because any such scheme of general education would probably end in withdrawing from the church the education of the English people, and in transferring, at some future day, her schools, teachers, training colleges, and the whole *matériel* of education to such hands as may from time to time hold the powers of government. This appears to be the inevitable though perhaps remote consequence of establishing a system such as that lately proposed. That scheme gave such an apparent prominence to the church as to excite from opponents the objection that it was simply a system of Church Education. Had it been carried into effect, it is not to be supposed that it would have been ultimately confined to the factory district; still less is it to be believed that two systems of Church Education should long co-exist. The one would in time absorb the other; and the ultimate control of both, including, it may be, even the diocesan machinery, &c., would pass into the hands of such ministers as might hereafter, from time to time, by the variable fortunes of political life, compose the committee of privy council. This involves a principle not to be so easily conceded. If education be essentially a religious work, as it is at length fully acknowledged to be, it does not readily appear where the church can find a tribunal upon earth to dispense with her obligations to educate her own children. If education be the parental office, guided by the pastoral ministry, I know of no authority that can release the parents and pastors from their joint charge, and empower them to devolve their office upon any other agents, howsoever efficient or forward to undertake it.

And this brings me to a second reason. We are indebted to those who have chiefly obtained the withdrawal of the clauses in question for establishing, by a counter-proof, what has been so strongly urged by the church in the last few years, I mean the absolute impossibility, in the present state of the country, of framing any scheme of education, touching upon religion at all, which shall include the children of those who are of separate and opposing communions.

It is impossible to compromise the distinctive characters of those religious systems.

It only remains, therefore, to these *several* communities to do *severally* what they will not do together; and surely this is what we most desire. It is bidding God speed to us in the work in which we have been already engaged, and exhibiting in a multiplied light the importance of the organized system and material of education which in the last four years the church has been steadily forming.

We have to be thankful, then, for the withdrawal of a scheme, valuable in the judgment of those that framed it, which would have probably contravened the free action of the church, by anticipating her movements, and pre-occupying the ground on which she is preparing to form her own lines of operation. It should never be forgotten that it is no question now whether or no the education of the English people is to be committed to the church. The fact is, that from the preceptor of the sovereign to the master of the parish school, the work of education is already in the hands of the church. Almost all the members of the nobility, higher commonalty, our statesmen, legislators, lawyers, clergy, and members of learned professions, and multitudes who retire into private life, pass through the universities, or through public or private schools taught by members of the church. It is calculated

that in a population of 16,000,000, about 2,500,000 children of all classes ought to be under education; and that not less than 1,600,000 are actually educated by the church: of these, 1,150,000 are under daily instruction. Of the remainder a large proportion have no education at all. Out of the communion of the church, in all sects taken together, 550,000 are claimed as Sunday-scholars; but I cannot find that more than 47,287 are under daily instruction. What, then, could be more fatal to all hopes of restoring unity to this nation than the introduction of another and an incongruous system of education which should in the least thwart or obstruct the education which now embraces all, from the highest to the lowest? It would be to drive a wedge of division between the upper and the lower strata of society: to perpetuate and enlarge our present divisions. For that which most stubbornly divides men is diversity of instruction, and the formation of early habits upon opposing or diverse systems.—pp. 21—28.

Let the church, then, make her contribution to this work; and, as an earnest, let us give the careful instruction of 14,000 or 15,000 *catechists*—a contribution which needs no grants of public money, no lists of private subscriptions. We possess it already. The clergy of England are the catechists of England; and this is the true basis of all national education in this country. Any scheme which thwarts or entangles the free exercise of the catechetical office of the church is, so far, a pure evil; any scheme which excludes or slights it is shallow and feeble, and certain of defeat.—p. 31.

This brings me to the last topic I will touch upon; I mean the bill now before parliament “to make better Provision for the Spiritual Care of Populous Places.” Into its details I need not further enter than to say, that the effect of it is to enable the Ecclesiastical Commissioners for England and Wales so to anticipate their future revenues as to begin at once to grant sums of 30,000*l.* a-year towards the endowment of new district churches in populous parishes. I refer to this measure for the sake of the important principles involved both in what it does, and in what it does not do. It seems to me to proceed upon the true theory of church extension; and in that very point which some fasten on as an objection, I seem to see one of its chief recommendations—i.e., the fact that it does not carry with it a grant of public money. There can be no doubt, indeed, of the duty of a Christian legislature to apply the revenues of a Christian country to extend the knowledge of Christianity: that I conceive is an axiom. But it is a sound principle to obtain first from the existing ecclesiastical endowments, whether by re-adjustment or by better administration, an increase, if possible, of temporal means for the maintenance and extension of the faith: in fact, the Christian church has, at all times, acted upon this principle. In the history of ecclesiastical revenues will be found precedents of various re-distributions of consecrated property; and when effected by the lawful authority, and for the greater benefit of Christ’s flock, it is a most sound and wholesome act.—pp. 32, 33.

It is a waste of money to spend in building churches and schools the revenues that would maintain pastors and teachers.—p. 37.

There is no country in the world where, with a free toleration of all religious diversities, with a free action of all religious sects, I wish I were not forced to say even with a direct encouragement of religious aggression, the bulk of the people is still so steadfast to the national church as in England.—p. 42.

There is one class, I admit, among whom it has still to mature and extend its spiritual rule—I mean the middle class. And this is the only feature of our present state which, when compared with other ages or other countries, may be called a critical feature of our times.

It is perfectly true that a middle class has existed among us for at least two centuries and a half. But it is not penetrated by the pastoral ministry—as the upper class by kindred and association, and the lower by direct instruction

and oversight. It is, therefore, open to the inroads of sectarianism, and to theories of all kinds—social, religious, and economical. Perhaps in no one region of English society is religious unity so much wanting. It is full of fine gifts and sympathies, with strength of intellect, great activity, solid love of truth, justice, reality, and manhood. These are the elements of a noble character, capable of great things in the ministry of Christ's kingdom. Now these will be either for us or against us, according as we draw them into communion and brotherhood with ourselves. This, then, is the critical element of our day. All other difficulties and contentions, political and theological; all changes in our ecclesiastical system, and in the statute law as it affects the Church; are light and transient compared with the fact that, between the lowest and the highest of our people, there is a class numerous, wealthy, active, powerful, among whom the church partly has neglected, and partly has been unable, to discharge her pastoral office.

Believing, then, that we are servants of a system divinely appointed to organize and unite mankind on the basis of truth, and in relations of charity and peace, we can have no doubt that it is precisely such a system as is most needed in the classes I have spoken of; and that, when it has scope to use its free persuasion to unity and truth, it will prevail. We may confidently expect, if no unforeseen antagonists arise to overthrow our public peace, that the church is destined to redress the divisions, and to heal the sores of these kingdoms. But, under God, the whole issue depends upon ourselves, upon our laity and clergy, but chiefly upon us.

It is not for me to say much on such a point, but some few words (as I promised at the outset) I will venture before I have done. It seems, then, first, to be absolutely necessary that we should make the church felt to be not a name, a paper system, a theory of hierarchical government, but a living, earnest, beneficent reality. The people with whom we have to do are a real and earnest people. The wants and cravings of their intellectual and spiritual natures are also real: they abhor forms without life, and usages without a meaning. Claims of authority, without the warrant of perceptible powers to justify and explain them, merely challenge their rebellion: dogmatic formularies, without an energetic realization in practice, simply provoke their unbelief. Of all things the least likely to win the hearts of such a people as the English is a church without the energies of charity and the cross. It is not by controversies, nor by sermons on disputed claims, but by love and self-denial, that we must expound the meaning of Christ's Gospel and the duty of visible unity. We must *be* the thing we preach, before they will believe us. And their jealous rejection of all empty pretences and unmeaning formalities is the surest pledge to us that the unfailing key to their hearts is the reality of our own. Besides all this, surely there can be no greater slight, no higher indignity put upon the mystical body of Christ, than to misrepresent it to a people as a theory of church-government, a system of doctrine remote from human nature, or a scheme of forms and practices without living unity, without a supreme idea. Of all things on earth the church is the most real and absolute. It is framed in accordance with the universal nature of mankind; it is endowed with virtues of the Holy Ghost to heal all human ills; to counterwork the fall of the world in all its consequents and causes; its doctrine is a perfect harmony with the illuminated reason, being a reflection of the Eternal Truth; it is in universal sympathy with the whole being of mankind in all acts and sufferings of soul and body, being the channel and expression of the perfect sympathy of Him, "who for us men and for our salvation . . . was made man," and "learned obedience by the things that He suffered."

This then is the system we are ordained to body forth to the sight and consciousness of our fellow-countrymen. and how shall we do this? Not, most assuredly, by opposition among ourselves, nor by books, nor by the

whole apparatus of paper warfare, nor by critical and polemical discourses addressed to men born and bred in licence and division, stung by the guilt of sin, or craving for the food of eternal life. Learning and study and sacred literature there must be, and they have their due dignity and sphere; but there is something wrong when the church must talk about her own claims, and authority, and powers, i. e., about herself. This is rather for catechists than for preachers. It should be pre-supposed as an axiom, and wrought upon as a first principle even without enunciation. To discuss it is a sort of egotism, a self-consciousness, which implies that something is morally wrong. Perfect health is unconscious: there is something diseased as soon as we begin to search into and reason about the functions of life. Points must be disputed or doubted, or at least cannot be self-evident, cannot be seen and felt in action and energy, if they need to be discussed and proved by syllogisms: and no syllogisms in the world will make people cling to a system which does not attest its mission by the powers and virtues which heal the spiritual wounds of mankind. Neither will any syllogism detach or estrange men from a system which they know and feel to be a source of healing and benediction to their inmost life. Let us exhibit this, and we may lay aside nine-tenths of our argumentation. What men want is a reality which will solve their own perplexed being, guide their repentance, bring them into fellowship with Christ our Redeemer, console them in sorrow, stay them up in the season of temptation, in the hour of death, in the day of judgment. If we will but give such a church to them, they will defend it by the earnest practical controversy of loving and obeying it.

I will add only one more remark. In all earnestness, there is danger of an abrupt, unsympathising, and repulsive tone. It is the fault incident to strong characters, and especially to those that do not spare themselves. Such men often degenerate into a dryness and hardness of mind, in which they are well able to endure opposition even with patience; but they become utterly unpersuasive and isolated. It is easy to forfeit sympathies which are hard to gain, and well nigh impossible to recover. Now, there is no necessary connexion between strength and sternness. Gentleness and force may well harmonize in the same mind; as in the great Exemplar there was perfect inflexibility and perfect love. The highest evidence of our entire faithfulness to our Master is the fullest exhibition of unyielding truth and of compassionate sympathy: and it will be found, after all, that it is not by superficial activity, nor dexterous management, nor learning, nor eloquence, nor intellectual power, so much as by patient listening, forbearing silence, gentleness in explanation, long endurance of unfair attacks, unchangeable kindness in word and deed, by visible sanctity, by brotherly love among ourselves, and daily intercession at the throne of God, that our separated and outcast brethren are to be won again to Christ, and to the unity of His flock.—pp. 42—48.

EXTRACTS FROM A CHARGE DELIVERED AT THE ORDINARY VISITATION, BY ROBERT ISAAC WILBERFORCE, M.A., ARCH-DEACON OF THE EAST RIDING.

THE religious education of the people is proved to be essential to the national security, yet government has been signally foiled in an attempt to supply it. It is manifest that in the present divided state of the national mind, no compulsory system would be either just or possible. What remains, then, but that government should, at all events, relieve the church from those fetters which restrain her voluntary attempts. Till we have a church legislature, able to direct her energies, to watch the openings for usefulness, to wield the inalienable resources of her primeval strength, it is impossible to estimate what she might effect. For this, then, it is that you have petitioned. You

have not, and I trust never will, asked the state to back you with temporal power or with pecuniary resources. These are things which a Christian nation ought, for its own sake, to consecrate to Christ's service, but which the church ought not to ask from those who discern not that it is an honour when the sacrifice is accepted. What you have asked is the liberty to use of your own as you will. The crisis is manifestly approaching by which the religious and social condition of the country must be determined, and you desire to be set free from those restraints by which the jealousy of government has prevented you from meeting it. . . .

Is there not zeal enough in the lower ranks of society, which asks only to be moulded into a church form? And this is the staple material for the church's growth: give her *men* of zeal and devotion, and the sordid help of endowments she could either command or despise. What need we, then, but the aid of those numerous spirits in every generation, to whom the spectacle of that vice and misery which overspreads our land is a resistless call to array themselves against it? Why not give mission to those to whom God has given zeal? As to the objection that we could not safely employ their aid, I will say a word afterwards; meanwhile observe that the present hindrance is not with the church; it is the state's jealousy. The principles of policy which were rendered necessary, perhaps, by a divided succession, have gained traditional force. The church cannot have new orders, because she may not make those new laws which would be essential to their guidance. We are restricted from devising such a system as might reinforce us by an order of subordinate deacons. And this it is by which fresh endowments are really obstructed. Have they not always followed every real attempt? What considerable endowments have the Wesleyan Methodists procured! And yet they profess to number little more than 300,000 associated members out of a population of above 16,000,000—greatly less, that is, than a fiftieth part of the population of England and Wales. Again, has not what is called the Free Kirk obtained an endowment of nearly 300,000*l.* in a few months from one quarter of the United Kingdom? These are instances that resources are not so hard to procure when the force is organized which requires them. . . . pp. 6—8.

And here I must revert to a previous subject, and notice what would be the real security, did we employ such a subordinate order of deacons as would enable the church to effectuate her mission among the people. The safeguard would be that they should teach the truth. Were they instructed in the character and office of the priesthood, did they discern the grounds and nature of public worship, the importance of collective prayer as ascertaining our coherence to the Christian community, the necessity of sacraments as the joints and bands by which the whole body has nourishment ministered, their preaching would be safe and salutary; instead of weakening, it would strengthen the body of Christ. There can be no greater mistake than for the clergy to be jealous of those who preach the gospel, provided only that the gospel be truly taught. If men teach, whose natural interest is to foment divisions, who can only justify their own lack of commission by disparaging ours, while we rejoice if they do good, we must needs lament where they do harm, and be jealous, not of their popularity, but of their errors. I repeat it, then, the remedy is to call in the assistance of those who will speak the *whole* truth. Let them have commission from the same authority with ourselves, and their worldly interest would not tempt them to disparage it. Let them understand and set forth those higher functions which God's priests are especially set apart to discharge, and instead of grudging their popularity, we should rejoice at it. "Would God all the Lord's people were prophets!" Let it be more felt and acknowledged that the highest office of the priesthood is to minister before God, and a participation in preaching the gospel might safely be conceded.—pp. 18, 19.

"A further point, of no little consequence, is the manner of the minister himself. To say that he should be distinct and audible, is a trite and obvious remark, since the very purpose of speech is to be heard. But it is more to the purpose to observe, that his great rule must be to be natural. The object of each part of the service must prescribe the manner of its performance. For example, the lessons, exhortation, and sermon, are instructions addressed to the people; in them, therefore, the manner should sometimes be didactic, and sometimes impassioned; though the sermon, as being the word of man, may admit of a tone less grave and reverential than the word of God, as preached in the Lessons. On the other hand, the Prayers, excepting the Absolution, are addressed, not to the people, but to God: in them, therefore, a totally different manner will result from those feelings with which the priest should offer up the sacrifice of the people's supplications. In this case, a pompous, or even what is sometimes called an impressive manner, is as much out of place as one that is slovenly and careless. Let men remember that they are speaking to God, and not to their fellow-creatures, and they will perceive how unnatural, not to say how profane, it is to *preach* the prayers, as though they could gain favour by eloquence and gesture. "God is in heaven and man upon earth, therefore let your words be few." Simplicity, reverence, earnestness, humility—these will characterize the tone and manner of that minister who has a real belief in his Master's presence. And the existence in himself of such inward qualities, will not fail of producing an effect upon his people."—p. 21.

"But we must not omit one most material help towards reviving the habit of public worship among our people. Notice has been taken of the solemn pledge given by our Churchwardens, that for themselves they will observe and vindicate the Church's laws. Of these laws a main branch respects the duty of worship. Not personal presence only in the sanctuary, but personal co-operation in its service is required. Now what more important step could we have towards inducing our people to take part in public worship, than that two or more respectable persons in every parish should thus pledge themselves to participate in its services? Here is a beginning, which duly carried out can hardly fail to be efficacious. Let me entreat you, then, my lay brethren, in all friendship, yet with all earnestness, to give effect to this promise during the approaching year. Who can say what might be the result of your influence and example? The benefits of worship, once tasted, would not be readily renounced. The Church enjoins you to take part in the service. You have given a voluntary promise to obey her command. Then take part in it. Is it not for your own good? Do you not want the blessings for which you are instructed to ask? Can better words be devised for soliciting them? Do you judge yourselves unworthy to be accounted Christians? Are not *you* members of the body of Christ, aye, and officers of His kingdom?"—pp. 22, 23.

CIRCULAR LETTER OF THE LORD BISHOP OF AUSTRALIA TO THE CLERGY OF HIS DIOCESE.

Sydney, March 25, 1843.

REVEREND BROTHER,—An occasion of no ordinary importance, and of no less difficulty, constrains me to summon you to the support of the church intrusted to our keeping; and to claim your assistance, unitedly with that of the whole body of the clergy, to guard it from harm and loss.

Subjoined to this communication you will find a declaratory protest, which, in fulfilment of my part of the common obligation, I have promulgated in resistance to recent acts of the see of Rome: such acts being in breach and

contravention of the canonical laws, usages, and common order of the household of faith.

In calling your attention to this defensive measure, I am not studious of your instruction only ; but it is my desire that in communicating to the flock under your charge the decision which I have formed in this matter, you will explain at the same time the necessity to which I have been reduced. You will therefore take care to read in the hearing of your congregation, during the celebration of divine service, and at the close of the Nicene Creed, on some Sunday or other festival which may be most convenient after the receipt hereof, all that protestation which is hereunto subjoined. I recommend also that you take occasion to notify to your parishioners the just grounds upon which that instrument has been drawn up ; and, after full deliberation, executed, published, and placed upon record in the registry of this diocese, as a perpetual testimony against the attempted invasion of the see of Rome.

To aid you in the execution of this necessary duty, I proceed to point out to you in what respect, and to what extent, the act against which I have thus solemnly protested, does by immediate and necessary consequence infringe on our undoubted ecclesiastical rights and independence, according to the principles of that catholic church to which we have never ceased to belong.

The inference from the establishment of an archbishopric with the metropolitan privileges within the limits of the province of Canterbury must unavoidably be, that it is intended thereby to deny to the primate of all England any rightful possession of metropolitan jurisdiction within the limits of the new or assumed archbishopric. Moreover, the erection of the city of Sydney, with this already existing diocese, into an episcopal see, amounts to a denial that there is a lawful Bishop of Australia, according to the canons and usages of the church. These are consequences which I could not witness in silence. They may not be universally perceived, or at once admitted ; but there will be no dispute concerning them among such as are conversant with the system of the church. According to its general rule, there can neither be two metropolitans of one province, nor two bishops in the same diocese. The one of these proceedings would involve a reversal of the canons of the church, the other, a contradiction of the ordinance of the Lord. The heads of the Roman-catholic church are perfectly aware of the truth of these assertions. Their present proceeding is therefore an act of direct and purposed hostility towards us ; since it could not have been adventured upon by them, except they had held, and had meant thereby to proclaim their persuasion, that we have no canonical bishop, no catholic church, no such administration of the holy sacraments amongst us, as shall be effectual to everlasting salvation.

The favourite and governing impression with the many, you will find to be, that the matters in controversy might be adjusted by a tacit compact, or mutual connivance, according to which each shall pursue its own measures without interference on the other part. It will therefore be proper for me to explain to you that we, at least, could neither propose nor accept such a compromise ; which would make us parties, in fact, to the establishment of a permanent schism in the body of Christ church.

It is not necessary that I should enter very deeply into a statement of the grounds upon which we constantly protest against the right of the Bishop of Rome to exercise jurisdiction within or over any portion of the church beyond his own proper, actual, and immediate diocese and province ; the range of which was determined by usage and canonical authority many centuries ago. But although such our denial of his supremacy be sufficiently known, yet, in order that advantage may not be hereafter taken of our silence, under pretext that the present unfounded pretension to establish a metropolitan jurisdiction here by the sole authority of the Bishop of Rome was suffered to pass without contradiction or remonstrance, I have held it my duty thus pub-

licly to declare in express terms, in the face of the church, that, beyond its own limits, the see of Rome possesses no right to establish bishoprics, or other offices of ecclesiastical order, in provinces of the church where they already subsist. No such prerogative or privilege can be proved to belong to the Bishop of Rome, or to his see, either by virtue of any supposed succession or derivation from St. Peter, the first of the apostles; or of the authority, direct or indirect, of holy Scripture; or of the testimony of the early Fathers; or by the decree of any general council lawfully assembled; or through the mission of Augustine into Britain; or by the laws and statutes of this realm, or in any other manner, or by any plea of what nature soever.

Whatever widening of the unhappy separation which prevails may be apprehended from the act to which, after full and mature deliberation, I have subscribed, such a consequence, however deplorable in itself, is not to be weighed in the balance against an apprehension of God's anger, which must fall upon us if we should, through fear of man, engage in a weak and ineffectual attempt to maintain outward peace by surrendering the fundamental principle of Christian unity.

In my own name, therefore, as bishop and ordinary pastor of the diocese of Australia, and for my successors canonically entering, and in behalf of the clergy and all the faithful within the same church and diocese of Australia, and also in the name and on behalf of my proper lawful superior, William by Divine Providence Lord Archbishop of Canterbury, Primate of all England, Metropolitan, and on behalf of his successors, I have entered my protest against the establishment of any archiepiscopal or episcopal see within this diocese, except it be with the consent first obtained of the Church of England at large in convocation assembled.

In this entire proceeding I have confined myself most strictly to the principles of ecclesiastical antiquity, by which it is clearly to our advantage to abide; and on behalf of the Church of England in Australia I advance explicitly a claim to be considered the genuine representative of the early British church. It is my desire that nothing be done by us of strife or vain-glory; nothing with the design of wantonly provoking controversy, or for the mere purpose of magnifying our own pretensions. Let me hope that it will be found possible to shun both these improprieties; and the probability of it will be greater, if, while we express without disguise our views of Christian truth, we prove ourselves more sincere, more earnest, more uncorrupt, more humble-minded, exactly in proportion as we believe that God has vouchsafed to commit an ampler measure of it to our stewardship.

I earnestly desire the benefit of your prayers for my support under the present difficulties; and relying with perfect confidence on your fulfilment of this and every act of deference to your diocesan and of duty towards the church,

I remain, reverend brother, your very faithful servant,

W. G. AUSTRALIA.

EXTRACTS FROM THE CHARGE OF THE BISHOP OF GUIANA, DELIVERED IN APRIL.

ALREADY I have stated that certain candidates have offered themselves for ordination. Now, this is one of the subjects, respecting which I am anxious to add a few words. Our church maintains the necessity of episcopal ordination; for she declares in the preface to the Ordination Service, that there always have been three orders, bishops, priests, and deacons; and she further declares, that this point is evident to all men, who diligently read the sacred Scriptures, and ancient authors. To this truth every clergyman has solemnly subscribed; so that you, my reverend brethren, cannot entertain any doubt on this important subject.

Much has been written of late on the question of the apostolical succession in the priesthood; but surely the doctrine is maintained in the very passage to which I have just alluded in the Ordination Service. It asserts that bishops, priests, and deacons, have always existed in the church—that is, from the apostles' times, bishops in every age have ordained priests and deacons, and thus conveyed the ministerial succession down to our own days. The papal succession, and the apostolical succession, as maintained by the Anglican church, are very different things. The former is made to depend on the succession of popes, and this has been so frequently interrupted, that the links cannot be traced. But the latter rests not on so sandy a foundation. I believe, however, that the confounding of these two things, which really have no connexion with each other, has been the source of much of that misapprehension which has existed on this subject. The doctrine does not depend on our being able to decide who were the bishops in any see from age to age; but it is sufficient for us that bishops have, in every age, ordained priests and deacons. It would be unreasonable to deny that bishops governed the church in primitive times, because all their names are not preserved. It would, in short, be much the same as to deny that kings governed England at an early period, because some confusion exists respecting their names. Yet this is one of the objections advanced by the opponents of this doctrine. I would, therefore, state the question in the following manner. In every century, from the apostolic age, down to the period of the Reformation, we find a settled ministry governed by bishops as a separate order. Such was the case until the Reformation, when some of the German Reformers, from the necessity of their circumstances, as they conceived, regulated the church without bishops.

It is no argument against the succession in our ministry to allege that we receive it through the corrupt channel of the church of Rome. Previous to the Reformation, corrupt as that church undoubtedly was, there was still a body of faithful people in the land, otherwise it must be admitted that the church of God had failed. The succession in the ministry was, therefore, preserved, as the succession in the Jewish priesthood was preserved, during the period that preceded the Advent of our blessed Lord. At the Reformation the succession existed; and from that time the church was restored to the state in which she stood prior to the usurpation of popery. Thus it is acutely remarked by Bishop Jewel, "After the same manner we are chosen, invested, informed, admitted: if they were deceived in anything, we succeeded in their place, not in their error." On the principle that everything must be rejected, which has come to us through a corrupt channel, we must reject the sacred volume itself, for the text was preserved, during the dark ages, by the church of Rome. We must not, therefore, be deterred from maintaining our apostolic commission either by those who argue that it has been transmitted through a corrupt channel, or by those who exalt it beyond those bounds which are fixed by the Anglican church. . . .

It must be borne in mind, that the rubrics and the Calendar are as much a part of the book to which we subscribe as the various services. It is the entire volume to which we subscribe. And to what does that subscription bind us? To me it is obvious that the former is so explicit, that no clergyman can, consistently with his pledge, violate any of the rubrics in the Book of Common Prayer. The article in the 36th canon, and the Declaration of Assent and Consent in the Act of Uniformity, are so unambiguous, that no man can mistake their meaning; consequently, every one who subscribes is under an obligation to comply. A man, for example, who holds a living on the strength of his subscription, cannot conscientiously retain it, if he feels unable to comply with the requirements of the church. I feel bound, therefore, to state, that I look upon strict conformity to the rubrics as absolutely necessary. You are pledged to conform: and I, as your diocesan, am equally pledged to see that the intentions of the church are fulfilled. It is our duty to adopt that course

which the church enjoins, uninfluenced by the charge of popery on the one hand, or by that of puritanism on the other. No clergyman can plead that his conscience does not allow of compliance: I mean that he cannot use this plea, and yet remain within the pale of the church; for, if he entertains scruples, his obvious duty is, not to violate his pledges by omissions, or mutilations, or irregularities, but to renounce his preferment. Of course these remarks refer more especially to incumbents, since the bishop can withdraw a curate's licence, on the fact of his irregular conduct being made known.

Feeling that this subject is one of much importance, I cannot but press it upon your attention on this my first opportunity of meeting you; not that I suspect any of the clergy of this diocese of irregularities, but as others will, from time to time, be added to your number, it is desirable that my intentions and wishes may be made public, in order that no one may plead ignorance....

Before I close, I must allude to the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society. To the former, we are deeply indebted for its exertions in spreading the light of the gospel in this colony. The latter has so far modified its institution, as to allow his Grace the Archbishop of Canterbury to become its president, a post which he could not have undertaken prior to the change to which I allude. According to the arrangement entered into with his grace, those clergymen who are sent into the colonies by that society are to be subject to the colonial bishops, just in the same manner as the other clergy. Should any difference arise between the colonial bishop and the local committee, the case is to be referred to the archbishop, whose decision is to be final. In this arrangement I most cordially concur. At the same time, I am anxious to express my views of the compact entered into with the archbishop. In accordance with that compact, I shall expect the clergy in this colony, who may be connected with the Church Missionary Society, to render the same canonical obedience to their ordinary as is paid by their brethren. I am sure, too, that such is the feeling of the committee in London. In all matters connected with the exercise of their clerical functions, it will be their duty—and I feel that I need not dwell upon this in the presence of that excellent clergyman, who has, for so long a period, served the society in all faithfulness, sobriety, and zeal, and at the same time merited the approval of his bishop—to consult their diocesan, and not the local committee, who have no right to interfere, except in such matters as do not properly fall under episcopal cognizance. Having entered into an explanation of my views on this question, in order that no misapprehension may hereafter exist, I must express my sincere desire to co-operate with the society, and to promote its objects in every possible manner.

PRESBYTERIANISM.

A case has arisen to try the working of Lord Aberdeen's Act. The Earl of Seafield has presented the Rev. Mr. Henderson, Minister of Cullen, to the parish of Banff, in the room of a minister who has seceded; and divers parishioners have entered several objections and reasons why his appointment "would not tend to the glory of God, the greater good of the Church, the salvation of souls, or the edification of the parishioners;" but, on the contrary, "would cause the utter desertion of the Church." Some of the objections are—

"That the Reverend George Henderson's *approaches and manners* are not considered to be such as to attach and endear his congregation to him.

"That the Reverend George Henderson is reported to be subject to an *occasional exuberance of animal spirits*, and at times to display a liveliness of man-

ner and conversation, which, though not sinful in themselves, and perhaps not objectionable to some congregations, would be repugnant to the feelings of a large portion of the congregation of Banff, and calculated to lower the standard of the Christian walk in this place.

"That his *illustrations do not bear upon his text*; that his whole subject is *incoherent, unconnected, and ill-deduced*; and the subscribing objectors *conscientiously* feel that his *doctrine* is not such as to *edify* them, or to advance their spiritual interests.

"That the church of Banff is very large and peculiarly constructed, with an unusually high pulpit to suit the high galleries, and stated by ministers to be difficult to preach in; and the said Reverend George Henderson, from a natural defect of utterance, is incapable of being so distinctly heard as to be followed or understood by a large portion of the congregation, (particularly in the galleries;) this defect increasing as the rev. gentleman extends his voice, which is of a *harsh and grating description*.

"That besides this natural defect, the said Reverend George Henderson is considered to be *destitute of a musical ear*, which prevents the *correct modulation of his voice*; and his *speech and manner* in the pulpit otherwise is *extremely disagreeable*, and not calculated to arrest the attention necessary for *edification*.

"That if the Reverend George Henderson had not had a greater desire to increase his own temporal means, or, in Scripture language, to gain 'filthy lucre,' than to advance the glory of God, the welfare of the Church, and the good of souls, he would not have so ardently desired to exchange his present charge for the more lucrative benefice of Banff."—*From the Church Intelligencer.*

DOCUMENTS.

NEW CHURCHES.

THE TWENTY-THIRD ANNUAL REPORT OF HER MAJESTY'S COMMISSIONERS FOR BUILDING NEW CHURCHES.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

In their last report, her Majesty's Commissioners stated, that 296 churches had been completed, in which accommodation had been provided for 362,595 persons, including 200,798 free seats, appropriated to the use of the poor.

Her Majesty's Commissioners have now to state, that twenty churches have since, by the aid of grants from the funds placed at their disposal, been completed at the following places: namely, in Wilton-place, in the parish of St. George, Hanover-square; at Paddington, and in the parish of St. Matthew, Bethnal Green, in the county of Middlesex; at Keighley, at Kimberworth, in the parish of Rotherham, at Thurgoland, in the parish of Silkstone, and at Sutton, near Hull, in the county of York; at Pelton, in the parish of Chester-le-street, at Windy Nook, in Heworth, in the parish of Jarrow, and at Thornley, in the parish of Kelloe, in the county of Durham; at Stretford, in the parish of Manchester; at Bistre, in the parish of Mold, in the county of Flint; at Easton, in the parish of St. Cuthbert, in the city of Wells; at Gainsborough, in the county of Lincoln; in Clarence-street, in the parish of St. George, Southwark; at Denbigh, in the county of Denbigh; in the parish of St. Andrew, Newcastle-upon-Tyne; in the parish of St. Andrew, Plymouth; at Mow Cop, in the parish of Wolstanton, in the county of Stafford; and at Kidderminster, in the county of Worcester.

In these twenty churches, accommodation has been provided for 17,067 per

sons, including 8525 free seats for the use of the poor. Thus in the whole 316 churches have now been completed, and provision has therein been made for 379,662 persons, including 209,323 free seats, appropriated to the use of the poor.

Her Majesty's Commissioners beg further to report, that thirteen churches are now in the course of building at the following places, to the erection of which her Majesty's Commissioners have contributed pecuniary aid from the funds placed at their disposal : namely, in the Broadway, in the parish of St. Margaret, Westminster ; in the parish of St. Matthew, Bethnal Green, and at Turnham Green, in the parish of Chiswick, in the county of Middlesex ; at Barton Hill, in the parish of St. Philip and St. Jacob, Bristol ; at Leen Side, in the parish of St. Mary, Nottingham ; at Pelsall, in the parish of Wolverhampton, in the county of Stafford ; at Queen's Head, in the parish of Halifax, at Yeadon, in the parish of Guiseley, at Kingston-upon-Hull, and at Farsley, in the parish of Calverley, in the county of York ; in the parish of All Saints, in the town of Southampton ; at Cardiff, in the county of Glamorgan ; at Herne Hill, in the parish of Camberwell, in the county of Surrey ; and in the town of Blackburn, in the county of Lancaster.

The state of the works in each of these churches on the 1st day of July, is fully detailed in the schedule accompanying this report, marked (A.)

Her Majesty's Commissioners have further to report, that plans for twelve churches have been approved, to be built at the following places : namely, Merthyr Tidvil, in the county of Glamorgan ; Newtown, in the county of Montgomery ; Totworth, in the parish of Chard, in the county of Somerset ; Stoke Damerel, in the county of Devon ; Denholme Gate, in the parish of Bradford, in the county of York ; in Turk's Row, in the parish of Upper Chelsea, and in Kentish Town, in the parish of St. Pancras, in the county of Middlesex ; in the parish of St. John, Newcastle-upon-Tyne ; at Halstead, in the county of Essex ; at Cowling, in the parish of Kildwick, in the county of York ; at Coxhoe, in the parish of Killoe, in the county of Durham ; and at Keresley, in the parish of Holy Trinity, Coventry.

Her Majesty's Commissioners have under consideration plans for five churches to be built at the following places : namely, at Ison Green, in the parish of Lenton, in the county of Nottingham ; South Hackney, in the county of Middlesex ; at Trawden, in the chapelry of Colne, in the parish of Whalley ; and at Oldham, in the county of Lancaster ; and in the St. John's or Waterloo district, in the parish of Lambeth, in the county of Surrey.

Her Majesty's Commissioners have further to report, that they have made conditional grants in aid of building churches at the following places : namely, at Clayton, Great Horton, Eccleshill, and Denholme Gate, in the parish of Bradford ; Morton, and Harden, in the parish of Bingley ; Dodworth, in the parish of Silkstone ; Queen's Head, in the parish of Halifax ; Farsley, in the parish of Calverley ; Yeadon, in the parish of Guiseley ; Cowling, in the parish of Kildwick ; at Whitby, Kingston-upon-Hull, and at Keighley, all in the county of York ; in the town of Blackburn ; at Blackley, in the parish of Manchester ; at Trawden, in the chapelry of Colne, and parish of Whalley ; and at Oldham, in the county of Lancaster ; in St. John's or Waterloo district, in the parish of Lambeth ; Herne Hill, in the parish of Camberwell ; and in the parishes of Newington and Christ Church, in the county of Surrey ; for three churches in the parish of St. Margaret, and one in the parish of St. John, Westminster ; Turk's Row, in the parish of Upper Chelsea ; and at Kensal Green, in the parish of St. Luke, Chelsea ; in St. Mary, Whitechapel ; for two churches in the parish of St. Pancras ; for six churches in the parish of St. Matthew, Bethnal Green ; at Turnham Green, in the parish of Chiswick ; at Kensington ; South Hackney ; and at Homerton, in the parish of St. John, Hackney, and in the parish of St. Giles-in-the-Fields, in the county of Middlesex ; St. Margaret, in the town of Leicester ; Brighton, in the county of Sussex ;

at Milton, next Gravesend; and for two churches at Woolwich, in the county of Kent; at Coxhoe, in the parish of Kelloe, in the county of Durham; in the parishes of St. John and All Saints, Newcastle-upon-Tyne; Newtown, in the county of Montgomery; Prickwillow, in Trinity parish, Ely; in the parishes of Stoke Dameral, Charles Barnstaple, and St. Andrew, Plymouth, in the county of Devon; at Totworth, in the parish of Chard, in the county of Somerset; in the parishes of Wednesbury, Rowley Regis, Wolverhampton, and Burton-on-Trent, in the county of Stafford; in the parishes of Claines and Kidderminster, in the county of Worcester; at Duddeston, in the parish of Aston, in the county of Warwick; Merthyr Tidvil, in the county of Glamorgan; Halstead, in the county of Essex; at Keresley, in the parish of St. Michael, Coventry; at Leen Side, in the parish of St. Mary, Nottingham; Ison Green, in the parish of Lenton, in the county of Nottingham; at Lakenham, in the county of Norfolk; at Mottram, in the county of Chester; in the parish of All Saints, Southampton; Westbury, in the county of Wilts; at Horsehay, in the parish of Dawley, in the county of Salop; and for two churches in the parish of St. Philip and St. Jacob, Bristol.

Her Majesty's Commissioners annexed a schedule to their last Report, containing a list of applications which had been made to them from various places for pecuniary aid towards building new churches; a copy of which, and of the applications since received, accompanies this Report, marked (B).

Since the last Report, the parish of Harborne, in the county of Stafford, has been divided into two distinct and separate parishes, and Trinity Chapel made the church of the new parish of North Harborne, under the 16th sec. 58 Geo. III. c. 45.

District parishes, under the 21st sec. 58 Geo. III. c. 45, have been formed for St. Thomas's Chapel at Colliery, in the parish of Lanchester, in the county of Durham; and for St. Mark's Chapel, at Shelton, in the parish of Stoke-upon-Trent.

Several consolidated districts have been formed under the 6th sec. 59 Geo. III. c. 134, viz., a consolidated district, taken out of contiguous parts of the parishes of Middleton and Bury, in the county of Lancaster, has been assigned to St. Mary's Chapel at Birch, in the said parish of Middleton; a similar district, taken out of the parishes of Whalley and Rochdale, in the county of Lancaster, has been assigned to St. John's Chapel at Bacup, in the said parish of Whalley; a similar district, taken out of the parishes of Maidstone, East Farleigh, and Loose, in the county of Kent, has been assigned to St. Stephen's Chapel at Tovil, in the said parish of Maidstone; a similar district, taken out of the parishes of St. Oswald and Merrington, in the county of Durham, has been assigned to the chapel at Croxdale, in the parish of St. Oswald; and a similar district, taken out of the parishes of Cenarth, in the county of Carmarthen, and of Llandyfriog, in the county of Cardigan, has been assigned to Trinity Chapel at Newcastle Emlyn, in the said parish of Cenarth.

District chapelries, under the 16th sec. 59th Geo. III. c. 134, have since the last Report been assigned to the chapels of St. John Dewsbury Moor, St. Peter Earles Heaton, St. Paul Hanging Heaton, and the Holy Trinity, at Batley Carr, all in the parish of Dewsbury; to the chapels of St. Mark Longwood, All Saints Paddock, St. Stephen Lindley, and St. John Golcar, all in the parish of Huddersfield; to Christ Church, at Stannington, in the parish of Ecclesfield; to the chapels of St. David Holmbridge, Christ Church, Linthwaite, the Holy Trinity, South Crosland, Emmanuel Lockwood, and All Saints Netherthong, all in the parish of Almondbury; to the chapels of St. James, in the town of Halifax; St. Martin Brighouse, St. John Ovendon, St. George Sowerby, and St. Andrew Stainland, all in the parish of Halifax; to Christ Church, Bridlington Quay, in the parish of Bridlington, and to the chapel at Mark Bretton, in the parish of Royston, in the county of York; to the chapels of St. Leonard Balderstone, St. James Over Darwen, St. Stephen Tockholes, Langho Billington,

St. John, St. Paul, and St. Peter, in the town of Blackburn, St. Peter Salisbury, St. Mary Mellor, the Holy Trinity Over Darwen, St. James Lower Darwen, Immanuel Feniscowles, St. Saviour's Bamber Bridge, and St. Mark's Whitton, all in the parish of Blackburn; to Trinity Chapel Habergham Eaves, St. John Holme, St. James Briercliffe, Christ Church Chatburn, and St. John Worsthorne, all in the parish of Whalley; to the chapels at Astley and Bedford, in the parish of Leigh; to the chapels at Mawdesley and Bretherton, in the parish of Croston; to St. George Wigan, St. Catherine Scholes, and St. John Abram, all in the parish of Wigan; and to St. Paul's Chapel, at Farrington, in the parish of Penwortham, in the county of Lancaster; to the chapels of St. John Dukensfield, St. George Hyde, and St. Thomas Norbury, all in the parish of Stockport, in the county of Chester; to St. Luke's Chapel, at Ferry Hill, in the parish of Merrington; to the chapel at Pelton, in the parish of Chester-le-Street; to Trinity Chapel, in the parish of Darlington; St. Alban's Chapel, Windy Nook, in Heworth, in the county of Durham; to the chapels of St. James Benwell, and St. Anne, within the vicarage of St. Nicholas, Newcastle-upon-Tyne; to St. Paul's Chapel, in the parish of Foleshill; to the chapels at Stockingford and Attleborough, in the parish of Nuneaton, and to St. Patrick's Chapel, in the parish of Tanworth, in the county of Warwick; to St. Peter's Chapel, in the parish of Holy Trinity, Coventry; to the chapels at Smethwick, in the parish of Harborne; at Brierly Hill, in the parish of Kingwinford, and at Brereton, in the parish of Rugeley, in the county of Stafford; to Trinity and Trefonen Chapels, in the parish of Oswestry; to Malins Lee Chapel; in the parish of Dawley, in the county of Salop; to St. John's Chapel, at Spittlegate, in the parish of Grantham, in the county of Lincoln; to Trinity Chapel at Cleeve, in the parish of Yatton, and to Coleford Chapel, in the parish of Kilmersdon, in the county of Somerset; to Christ Church, Kilndown, in the parish of Goudhurst, and to the chapels of the Holy Trinity, in the parishes of East Peckham and Bromley, in the county of Kent; St. Peter's Chapel, Norbiton, in the parish of Kingston-upon-Thames; St. John's Chapel, in the parish of Clapham; and All Saints and Trinity chapels, in the parish of Rotherhithe, in the county of Surrey; to Christ Church, in the parish of Bradford, and to Shaw Chapel, in the parish of Melksham, in the county of Wilts; to the chapels of St. John, Shidfield, in the parish of Droxford, the Holy Trinity, in the parish of Portsea, and St. James, at East Cowes, in the parish of Whippingham, in the county of Hants; St. Barnabas' Chapel, in the parish of Kensington; St. James' Chapel, at Muswell Hill, in the parish of Hornsey; to the chapels of St. Peter, St. Andrew, St. Philip, and St. James the Less, in the parish of St. Matthew, Bethnal Green; and to Trinity Chapel, in the parish of St. Bride, London.

Her Majesty's Commissioners have also under their consideration the division of many other parishes, and the assignment of ecclesiastical districts; but in consequence of some local difficulties, they are not yet able to report their completion.

Her Majesty's Commissioners have, since their last Report, afforded, or expressed their willingness to afford, the facilities under the Church Building Acts, for obtaining additional burial grounds for the parishes of Latton and Hornsingham, in the county of Wilts; for the parishes of Rawcliffe, Sandall Magna, and Darfield, in the county of York; Little Lever, in the parish of Bolton, in the county of Lancaster; Nayland, in the county of Suffolk; Silverton, in the parish of Greens Norton, and Little Harrowden, in the county of Northampton; Peasemore, and Lyford, in the county of Berks; Bigglewade, in the county of Bedford; Abbey parish, Bath; Highweeke, in the county of Devon; Kinvere, in the county of Stafford; Crowle, in the county of Lincoln; and for Trinity Church, Darlington, in the county of Durham.

Her Majesty's Commissioners have also expressed their willingness to afford the same facilities for obtaining sites for new churches and chapels at Cald-

well, in the parish of Stanwick; Wakefield Bridge, in the parish of Wakefield; Ticton, in the parish of St. John, Beverley; Robert's-Town, in Liversedge, in the parish of Birstall; at Denholme-Gate, in the parish of Bradford; and for the parishes of Keighley and Leven, in the county of York; Macclesfield and Davenham, in the county of Chester; Thornley, in the parish of Kelloe, and Crook, in the parish of Brancepeth, in the county of Durham; Sonning and Clewer, in the county of Berks; Anglesey and Elton, in the parish of Alverstoke, and Bisterne, in the parish of Ringwood, in the county of Southampton; Middleton, in the parish of Chirbury, Boyston-hill, in the parish of St. Julian, Shrewsbury, in the county of Salop; Carington, in the parish of Basford, and Lenton, in the county of Nottingham; Pelsall, in the parish of Wolverhampton; Burton-on-Trent; and at Salt, in the parish of St. Mary, Stafford; Bickerton, Heavitree, and St. Andrew, Plymouth, in the county of Devon; Motcombe, in the parish of Gillingham, in the county of Dorset; Halstead, Chingford, and Theydon Bois, in the county of Essex; Dursley, in the county of Gloucester; Hawarden, in the county of Flint; Bedwelty, in the county of Monmouth; Bethnal-Green; Turnham-Green, in the parish of Chiswick, in the county of Middlesex; Epsom, in the county of Surrey; Mancetter and Walton D'Eville, in the county of Warwick; Longbridge Deverill, Westbury, Swallowcliffe, and Cholderton, in the county of Wilts; Kirkham, Heyhouses, and Tranden in Whalley, in the county of Lancaster; Bentley, in the parish of Longford, in the county of Derby; Worth and Dicker Common, in the parish of Arlington, in the county of Sussex; Great Malvern, in the county of Worcester. Also for new churches and parsonages at Hope, in the parish of Worthin, in the county of Salop; Yeadon, in the parish of Guiseley, in the county of York; at Bardsley, in the parish of Ashton-under-Lyne; at Tean, in the parish of Checkley, in the county of Stafford; at Thorpe Acre, in the parish of Dichley, in the county of Leicester; at Cove, in the parish of Yateley, in the county of Hants; and at Walmley, in the parish of Sutton Coldfield, in the county of Warwick. Also for parsonages at Ardsley, in the parish of Darfield, Melbecks, in the parish of Grinton, and at Rotherham, in the county of York; at Walmesley, in the parish of Bolton, in the county of Lancaster; at Oldland, in the parish of Bitton; and at Brinscombe, in the parish of Minchinhampton, in the county of Gloucester; at Curdridge, in the parish of Bishop's Waltham, in the county of Hants; at Weston, in the parish of Wybunbury, in the county of Chester; St. Germain's, in the county of Cornwall; Paddington, in the county of Middlesex; for All Saints and Trinity chapels, in the parish of Rotherhithe, in the county of Surrey; and for glebe for St. James's church, Daventry, in the county of Northampton.

Her Majesty's Commissioners, under the powers vested in them by the Act of the 1st and 2nd Wm. IV. c. 38, have declared the patronage of a new chapel built and endowed by subscription at Stainforth, in the parish of Giggleswick, in the county of York, with a district to be assigned thereto, to be vested in certain trustees; of a new chapel built and endowed by subscription at Rathmell, in the said parish of Giggleswick, with a district to be assigned thereto, to be vested in the Lord Bishop of Ripon for the time being; of a new chapel built by subscription, and endowed by Mrs. Elizabeth Posthuma Simcoe, with a district to be assigned thereto, at Dunkeswell Abbey, in the parish of Dunkeswell, in the county of Devon, to be vested in the said Mrs. Simcoe, her heirs and assigns; and of a new chapel built and endowed by subscription in the extraparochial precinct of the Charter House, in the county of Middlesex, with a district assigned thereto, to be vested in the Lord Bishop of London for the time being.

Her Majesty's Commissioners have also to report, that they have under their consideration the following applications for the perpetual patronage of new chapels, which it is proposed to build and endow under the above-mentioned

act—namely, from Henry Jenkins, Esq., and others, for the perpetual patronage of a new chapel which they proposed to build and endow, at Rock Ferry, in the parish of Bebington, in the county of Chester, to be vested in the Lord Bishop of Chester and four trustees; from Miss Sarah Brinton, for the perpetual patronage, to be vested in herself and four trustees, of a new chapel which she proposes to build and endow at Mount Sorrell, in the parish of Rothley, in the county of Leicester; from Benjamin Harrison, Esq., on behalf of the president and governors of Guy's Hospital, for the perpetual patronage, to be vested in the Lord Bishop of Lincoln for the time being, of a new chapel which they propose to build and endow, at Sutton Bridge, in the parish of Long Sutton, in the county of Lincoln; from James Fussell, Esq., for the perpetual patronage, to be vested in him, his heirs and assigns, of a new chapel, which he proposes to build and endow at Whatley, in the county of Somerset; from James Foster, Esq., for the perpetual patronage, to be vested in the Earl of Stamford and Warrington, his heirs and assigns, of a new chapel building, and which his lordship proposes to endow, at Amblecote, in the parish of Oldswinford, in the county of Worcester; from Miss Marianne Pidsley, for the perpetual patronage, to be vested in herself, her heirs and assigns, of a new chapel which she proposes to build and endow at Salterton, in the parish of Woodbury, in the county of Devon; from William Wilberforce, Esq., and others, for the perpetual patronage, to be vested in the Lord Bishop of Ripon for the time being, of a new chapel proposed to be built and endowed by subscription, at Markinton, in the city of Ripon; and from Lord Viscount Sydney and others, for the perpetual patronage, to be vested in the Lord Bishop of Rochester for the time being, of a new chapel to be built and endowed by subscription, at Sidcup, in the parish of Chislehurst, in the county of Kent.

W. CANTUAR.
LYNDHURST, C.
C. J. LONDON.
HARROWBY.
ROBERT PEEL.
WHARNCLIFFE.
C. WINTON.
BEXLEY.

HENRY GOULBURN.
GEO. D'O'LY.
JOSHUA WATSON.
LINCOLN.
J. B. CHESTER.
C. S. LEFEVRE.
J. R. G. GRAHAM.
STEPHEN LUSHINGTON.

AN ACT TO PROVIDE FOR THE PERFORMANCE OF THE EPISCOPAL FUNCTIONS IN CASE OF THE INCAPACITY OF ANY BISHOP OR ARCHBISHOP.

ANNO SEXTO ET SEPTIMO VICTORIÆ REGINÆ.—CAP. LXII.

[22 August 1843.]

Commission of Inquiry.

1. WHEREAS it is expedient to make provision for the performance of the functions of any bishop or archbishop who shall be incapable of duly exercising them in person; be it enacted, by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that whenever any archbishop of England or Ireland shall have reason to believe that any bishop of his province is incapable by reason of mental infirmity of duly performing his episcopal functions, it shall be lawful for such archbishop to give a notice, under his hand, to such bishop, that unless within fourteen days from the service thereof satisfactory cause to the contrary be shewn by or on behalf of such bishop, the said archbishop will issue a commission to inquire into the state of the mental capacity of the said bishop, and

if within fourteen days from the service of such notice cause to the contrary be not shewn to the satisfaction of the archbishop, it shall be lawful for such archbishop to issue a commission to three persons being members of the United Church of England and Ireland, one of whom shall be his vicar-general, and another one of the bishops of the province, to inquire into the facts of the case: Provided always, that the aforesaid notice shall be served by leaving a copy thereof with the bishop or his secretary.

Attendance of witnesses may be compelled.

2. And be it enacted, that it shall be lawful in any such inquiry for any two or more of the commissioners to require the attendance of such witnesses as may be necessary; and such commissioners respectively shall have the same powers for this purpose as now belong to the Consistorial Court and to the Court of Arches respectively.

Proceedings of the Commissioners.

3. And be it enacted, that it shall be lawful for the said commissioners to examine upon oath, or upon solemn affirmation in cases where an affirmation is allowed by law instead of an oath, all witnesses whom they may deem it necessary to summon for the purpose of fully prosecuting the inquiry, as well as all witnesses tendered to them for examination by or on behalf of the bishop concerning whom the inquiry is pending; and notice of the time and place at which the first meeting of the commissioners shall be holden for the purpose of prosecuting the inquiry shall be given in writing, under the hand of one of the said commissioners, to the bishop, and shall be served upon him by leaving one copy thereof with the bishop or his secretary, and another copy thereof with the registrar of his diocese, fourteen days at least before the meeting; and it shall be lawful for the said bishop, and his nearest friend or one of his next of kin, or his or their counsel, proctor, or agent, to attend the proceedings of the commission, and to examine any of the witnesses; and all such proceedings shall be public, unless, on the special application of the bishop or his nearest friend, or any one or more of his next of kin, the commissioners shall think fit to direct that the same or any part thereof shall be private; and every such oath or affirmation shall be administered by the said commissioners, or one of them; provided always, that at the request or with the consent of the bishop or his nearest friend, or any one or more of his next of kin, it shall be lawful for the commissioners to take evidence upon affidavit to be sworn before one of the said commissioners or a master in chancery: Provided also, that the said commissioners shall not direct the proceedings or any part thereof to be in private, nor shall take evidence upon affidavit, if the bishop, or his counsel, proctor, or agent, object thereto.

Witnesses giving false evidence guilty of perjury.

4. And be it enacted, that every witness who shall be examined in pursuance of this act by or before the said commissioners, and who shall wilfully swear or affirm falsely, and also every person who shall swear to the contents of any such affidavit knowing the same or any part thereof to be untrue, shall be deemed guilty of perjury.

Report of the Commissioners.

5. And be it enacted, that the said commissioners, or any two of them, shall transmit to the archbishop under their hands and seals the depositions of witnesses taken before them, and all such affidavits, and also a report of the opinion of the majority of the commissioners, whether or not the bishop is incapable by reason of mental infirmity of duly performing his episcopal functions, and such report shall be filed in the registry of the diocese; and the commissioners shall also, upon the application of the bishop or of his

nearest friend, or any one or more of his next of kin, or his or their counsel, proctor, or agent, cause to be delivered to such party a copy of the said report and the depositions and affidavits.

For defraying the expenses of the inquiry.

6. And be it enacted, that all the expenses of such inquiry shall be certified under the hands of two of the said commissioners, and, when allowed by the archbishop by whom the commission shall have been issued, shall be defrayed out of the revenues of the bishopric.

The like proceedings in the case of an Archbishop.

7. And be it enacted, that the like proceedings shall be had in the case of like infirmity of any archbishop of the realm: Provided always, that in such case all things hereinbefore required to be done by or with respect to the archbishop of the province shall be done by and with respect to the Lord High Chancellor of Great Britain, or the Lord High Chancellor of Ireland, accordingly as the archbishop concerning whom the inquiry is to be made is of England or Ireland; and of the three persons being members of the United Church of England and Ireland to be appointed commissioners, one shall be a bishop of the province, another shall be the other Archbishop of England or of Ireland respectively, as the case may be, and if the commission shall be issued by the Lord High Chancellor of Great Britain, the third commissioner shall be the Master of the Rolls or one of the Vice-Chancellors of England, and if the commission shall be issued by the Lord Chancellor of Ireland, the third commissioner shall be the Master of the Rolls or one of the Barons of the Exchequer of Ireland; and in every such case the report of the commissioners shall be filed in the registry of the province; and the expenses of the inquiry, when allowed by the Lord Chancellor by whom the commission shall have been issued, shall be defrayed out of the revenues of the archbishopric.

Commissioners to be sworn.

8. And be it enacted, that every commissioner to be appointed by virtue of this act, shall, at or before the first meeting of the commissioners for the purpose of prosecuting the inquiry, take before the archbishop or lord chancellor issuing such commission, or before a master extraordinary in chancery, the following oath; (that is to say)

"I do swear, that I will faithfully, impartially, and honestly, according to the best of my skill and knowledge, execute the several powers and trusts reposed in me under a commission of inquiry issued by relating to the capacity of [Lord Bishop or Archbishop of] duly to perform his [episcopal or archiepiscopal] functions, and that without favour or affection, prejudice or malice.

"So help me God."

Petition to her Majesty, or Lord-Lieutenant of Ireland in council.

9. And be it enacted, that at any time before the expiration of twenty-eight days after the filing of the report of the commissioners in the registry of the diocese or province, as the case may be, it shall be lawful for the bishop or archbishop concerning whom such inquiry shall have been made, or for his nearest friend, or any one or more of his next of kin, or his or their counsel, proctor, or agent, to present a petition to her Majesty in council, or to the lord lieutenant or other chief governor or governors of Ireland for the time being in council, praying that no such letters patent as are hereafter mentioned may be issued; and at the same time to lodge with the clerk of the council an office copy of the report of the commissioners, and of the depositions and affidavits whereon the same is founded; and the matter of such petition shall be heard or considered on such report, depositions, and affida-

vits in England before the judicial committee of the privy council, in case her Majesty shall be pleased to refer it to the said committee, and in Ireland before the lord lieutenant or other chief governor or governors of Ireland for the time being in council; and a copy of the order in council, containing the decision in the matter of such petition, shall, by the clerk of the council, be transmitted to the registry of the diocese or province, as the case may be, and shall be there filed.

Archbishops and Bishops, being privy councillors, to be members of judicial Committee.

- 10. And be it enacted, that every archbishop and bishop of the United Church of England and Ireland who now is or at any time hereafter shall be sworn of her Majesty's most honourable privy council in England, shall be a member of the judicial committee of the privy council for the purposes of this act.

Appointment of a Bishop to perform the episcopal functions: and of a spiritual person to assist in the administration of the temporalities.

11. And be it enacted, that whenever it shall appear to the archbishop or lord chancellor, as the case may be, on the report of the said commissioners, that the bishop or archbishop concerning whom the inquiry has been made is incapable by reason of mental infirmity of duly performing his episcopal or archiepiscopal functions, it shall be lawful for such archbishop or lord chancellor, after the expiration of the said period of twenty-eight days, or in case any such petition as aforesaid shall be presented within such period of twenty-eight days, then at any time after the prayer thereof shall have been pronounced against or abandoned, to make request to her Majesty for remedy thereof; and thereupon it shall be lawful for her Majesty, by letters patent under the great seal of Great Britain or the great seal of Ireland, as the case may be, to appoint one of the bishops of the same province, being a bishop of England or Ireland, and not being one of the commissioners aforesaid, to exercise all the functions and powers, as well with regard to the temporalities as the spiritualities, of the bishop or archbishop so found to have become incapable; and in case of the death or incapacity, deprivation or suspension of the bishop so appointed, or in case her Majesty shall, on the petition of such bishop, be pleased to relieve him from the further exercise of such functions and powers, it shall be lawful for her Majesty in like manner to appoint another such bishop, and so as often as the case shall happen; and it shall be lawful for the bishop so appointed, and the archbishop or lord chancellor (as the case may be) by whom the commission aforesaid was issued, or any successor of such archbishop or lord chancellor, by an instrument in writing under their hands and seals, jointly to commission and appoint a spiritual person to assist in the administration of the temporalities of the see, and in such matters of jurisdiction of the see or province of the bishop or archbishop so found to have become incapable as shall and may be lawfully committed to him, which spiritual person shall give to the bishop and to the archbishop or lord chancellor by whom he shall be appointed a bond, with sufficient surety in a sufficient sum, with a condition for his duly accounting for the moneys which may come to his hands by virtue of his office; and it shall be lawful for the bishop so appointed, and the same or any succeeding archbishop or lord chancellor, at their pleasure, to revoke and cancel such appointment, and in any such case, or upon the death or resignation of such spiritual person, in like manner to commission and appoint another spiritual person on his giving such security as before mentioned, and so from time to time as often as the case shall happen; and all things done by virtue of this act, within the limits of his authority, by any such bishop or spiritual person, shall be done in the name of the bishop or archbishop so found to have become incapable, and under the seal of such bishop or archbishop where a seal is re-

quired to be used, and shall be as valid as if done by such archbishop or bishop; and the receipt of the bishop or spiritual person, so appointed as aforesaid, for such sums as he shall receive by virtue of his commission, shall be good and effectual discharges for the moneys which in such receipts shall be acknowledged to have been received: Provided always, that it shall not be lawful for such bishop or spiritual person to present, collate, nominate, or license any clerk, to any ecclesiastical benefice in the gift or patronage of the bishop or archbishop so found to be incapable, or to sanction the union or disunion of any benefice in such gift or patronage with or from any other benefice, without the approval of the archbishop or lord chancellor by whom the commission was issued, or, without the like approval, to appoint or displace any officer of the see or province; and that no lease, or deed of conveyance, exchange, or enfranchisement, of any lands or possessions belonging to the see or province, to be executed by any bishop or spiritual person appointed as aforesaid, shall be valid unless approved and executed by the archbishop of the province, or, in case of the incapacity of the archbishop, by the lord chancellor of Great Britain or the lord chancellor of Ireland, as the case may be, and in each case sealed also with the seal of the ecclesiastical commissioners for England or of the ecclesiastical commissioners for Ireland, as the case may be.

Power to recover revenues.

12. And be it enacted, that the bishop and the spiritual person to be appointed by virtue of this act shall, for the purpose of enforcing payment of the revenues of the see of the bishop or archbishop found to have become incapable, severally have all the same legal rights, powers, and remedies, whether by action, suit, or distress, as the case may be, as might have been exercised by the said bishop or archbishop if no commission had been issued: Provided always, that neither such bishop or spiritual person shall be accountable for any moneys which may be payable to either of them by virtue of this act, which shall not have been actually received by them respectively.

Allowance to the spiritual person so appointed.—Reimbursement to the Bishop.—Remainder of revenues how to be paid.

13. And be it enacted, that it shall be lawful for her Majesty to assign to the spiritual person to be appointed as aforesaid a yearly allowance, not exceeding one-sixth part of the revenues of the bishopric or archbishopric, such as to her Majesty shall seem fit, which shall be defrayed out of the revenues of the bishopric or archbishopric; and such spiritual person shall also, out of such revenues, defray and reimburse to the bishop to be appointed as aforesaid all expenses incurred by him in the execution of this act, such expenses being first allowed by the archbishop or lord chancellor, as the case may be; and that the remainder of the said revenues, after such payments as aforesaid, and such other payments (if any) as shall be made by the bishop or the spiritual person who shall be appointed by virtue of this act, in respect of rates, taxes, tenths, salaries, pensions, repairs, insurances from fire, and other expenses, incident to the administration of the temporalities, or to the exercise of the jurisdiction of the bishop or archbishop so found to be incapable, shall be paid to such bishop or archbishop, or to such other person or persons as shall be by law entitled to receive the same.

A finding under a writ de lunatico inquirendo to stand in the place of a report of the Commissioners.

14. And be it enacted, that if at any time hereafter any bishop or archbishop shall have been found a lunatic or of unsound mind under any commission in the nature of a writ de lunatico inquirendo, and if the inquisition shall not have been quashed or the commission superseded, it shall be lawful for the archbishop of the province or lord chancellor, as the case may be,

without further or other inquiry, to make request to her Majesty as on the report of commissioners appointed under this act; and such request shall be to all intents and purposes whatsoever of the same force and effect as a request made on such report as aforesaid.

Provision in case of the recovery or death of the Bishop or Archbishop.

15. Provided always, and be it enacted, that it shall be lawful for her Majesty, with the advice of her privy council, upon a petition from the bishop or archbishop so found to be incapable, a lunatic, or of unsound mind, setting forth that such incapacity, lunacy, or unsoundness of mind, hath ceased, to cause inquiry to be made in such manner as to her Majesty, with the advice aforesaid, shall seem fit; and if upon such inquiry it shall appear to her Majesty that such incapacity, lunacy, or unsoundness of mind, hath ceased, and that such bishop or archbishop hath become capable of again duly performing his episcopal or archiepiscopal functions, it shall be lawful for her Majesty, by letters patent under the great seal of Great Britain or Ireland, as the case may be, to supersede and annul the letters patent so first issued; and thenceforward, and also in case of the death of the bishop or archbishop so found to be incapable, all powers and authorities vested in any other bishop or spiritual person on behalf of such bishop or archbishop shall cease.

Act may be amended this Session.

16. And be it enacted, That this act may be amended or repealed by any act to be passed in this session of Parliament.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

At a committee of this society, held the 20th June, 1843, the Right Rev. the Lord Bishop of London in the chair, it was resolved that the thanks of the committee be given to Richard Fountayne Wilson, Esq., for his munificent donation of 1500*l.*, to be permanently invested in aid of the funds of the society; and that the following new grants, renewable at Easter in each year, be made, subject to the approval of the Lord Bishop of each diocese, to the incumbents for the time being of the respective parishes and districts under-mentioned, for the employment of an additional licensed curate in each.

Diocese of Canterbury.—Canterbury: Parish of St. Alphage with St. Mary, Northgate. Population, 5015. Grant, 80*l.*

Folkestone: Population, 4500. Grant, 80*l.* From incumbent, 20*l.* annually, to meet grant.

Newington: Trinity Church District, 17,500. Population, 54,000. Grant, 100*l.*

Diocese of York.—Woraborough, in parish of Darfield, district, 2677. Population, 8000. Grant, 50*l.*

Hedon and Preston, parishes of. Population, 2000. Grant, 40*l.* From Rev. W. H. E. Bentinck, 40*l.* annually to meet grant.

Diocese of London.—Bethnal Green: St. Andrew's district, 6000. Population, 70,000. Grant, 80*l.* From incumbent, 10*l.* annually to meet grant.

St. Bartholomew's district, 6000. Population, 70,000. Grant, 50*l.*

St. James, in parish of Enfield, district, 2260. Population, 9000. Grant, 40*l.* From incumbent, 40*l.* annually to meet grant.

Portland Town: St. John's Wood, in parish of Marylebone, district, 8000. Population, 122,000. Grant, 50*l.* From special donation, 50*l.*

Spitalfields, Christ Church district, 6000. Population, 18,000. Grant, 80*l.* Since relinquished.

Diocese of Durham.—Dawdon, in parish of Dalton le Dale. Population, 2500. Grant, 80*l*.

Diocese of Bangor.—Llanidloes. Population, 4200. Grant, 80*l*.

Diocese of Bath and Wells.—Bedminster: St. Paul's district, 4000. Population, 18,000. Grant, 20*l*. From Diocesan Society, 50*l*.; and from Rev. J. T. Law, incumbent, 30*l*. annually to meet grant.

Diocese of Chester.—Manchester: St. Andrew, second grant, district, 50,000. Population, 351,000. Grant, 80*l*.

Tintwistle, in parish of Mottram, district, 8310. Population, 21,000. Grant, 80*l*. From incumbent, 10*l*. annually to meet grant.

Stockport: St. Thomas's district, 12,000. Population, 66,600. Grant, 80*l*.

Dukinfield district, 22,383. Population, 66,600. Grant, 100*l*.

Hyde district, 10,100. Population, 66,600. Grant, 80*l*.

Diocese of Lichfield.—Wolverhampton: St. John's district, 11,000. Population, 80,000. Grant, 80*l*. From incumbent, 25*l*. annually to meet grant.

Diocese of Ripon.—Leeds parish: Sheepscar Chapel district, 7000. Population, 130,000. Grant, 80*l*. Since relinquished.

St. James's district, 12,000. Population, 130,000. Grant, 80*l*.

Diocese of St. David's.—Llansamlet, with St. John's juxta Swansea. Population, 4500. Grant, 80*l*.

Diocese of Worcester.—Birmingham: St. Bartholomew, in St. Martin's parish, district, 14,000. Population, 120,000. Grant, 80*l*. From incumbent, 20*l*. annually to meet grant.

St. Peter's, in St. Philip's parish. Population, 20,000. Grant, 80*l*.

Diocese of Ripon.—Mickley, parish of Kirkby Malzeard. For endowment, 200*l*. Sum locally raised to meet grant, 400*l*.

Diocese of Chichester.—Brighton: St. John the Evangelist. For endowment, 250*l*., to meet a second local contribution of 500*l*.

Brighton, for three years only. Population, 40,634. Grant, 40*l*. From incumbent, 96*l*. 13*s*. 4*d*., and 83*l*. 6*s*. 8*d*. from special donation.

Diocese of Lincoln.—Mansfield, second grant for one year only. Population, 10,000. Grant, 100*l*.

By the above list it will be seen that twenty-four fresh annual grants, for securing the services of additional licensed curates in parishes and districts wherein their services are greatly needed, have been voted by the committee since their last report. Two additional grants, in aid of endowments, amounting to 450*l*., to meet 900*l*. locally raised, and two temporary grants for periods of one and three years, have also been voted from a small saving accumulated in the society's hands in consequence of portions of some of the grants not being immediately claimed.*

The total number of parishes and districts to which the services of additional resident clergymen are at present secured by the grants of this society, amounts to 161, in a population of nearly 2,000,000 souls, at an outlay, on the part of the society, of 9325*l*. per annum, exclusive of grants in aid of endowments to seventeen parishes and districts, to the amount of 5300*l*., eliciting from other quarters not less than 16,500*l*., to be for ever dedicated to the same sacred object. Thus, in seventeen cases, the benefits of an additional resident parish priest have, by means of the grants of this society, been *permanently* secured; and the many evils inseparably connected with dependence upon the voluntary system, and precarious local resources, are averted.

The actual sum which, through the agency of the Additional Curates' Fund, has been permanently devoted to the service of God, amounts already to nearly 22,000*l*., to which may be added the annual outlay of 9325*l*., to which the

* Temporary assistance has been granted altogether to twenty-eight places, for periods varying from one to four years, amounting to 5290*l*., defrayed entirely from savings.

society is pledged, calling into action, from private benevolence and local resources, upwards of 2000*l.* per annum more, embracing, through the medium of the operations of the society since its formation, an expenditure, in the service of the church, of a sum amounting to upwards of 80,000*l.*

Four hundred and fourteen cases, requiring assistance annually to the extent of 20,000*l.* beyond their present income, have, in the short period of six years, been registered on the books of the society; and so alarming is the pressure of spiritual destitution, and so frightfully apparent have the consequences of its neglect become, that as many as sixty fresh applications continue to be received every year, although the society's income is known to be fully pledged, and that the committee can only hold out the most distant prospect of being able to afford relief.

It is earnestly hoped that these facts will meet with due attention from the friends of our church, and that increasing exertions will be made to enable this institution to continue and extend its beneficial operations. It was hoped that the recent government measure would be the means of relieving the society from a portion of the urgent applications for aid which its limited resources have as yet been inadequate to meet; but, owing to the peculiar provisions of the act, and the comparatively small sum at the disposal of the commissioners, this cannot be the case. For the means, then, of extending relief to the many and most urgent claims that press upon it, more in number, and, in many cases, equal in importance with the most pressing of those which have already been relieved, the committee look with confidence to a growing conviction in the public mind of the paramount importance of the object for which the society is formed; to the continued exertions of the clergy to make that object more generally known in their respective neighbourhoods; and to the increasing manifestation on the part of the *laity* of a readiness to imitate the piety and wisdom of their forefathers, to whom the country owes the foundation and endowment of so many of its churches.

W. J. RODGER, Hon. Sec.
J. M. RODWELL, Sec.

4, St. Martin's Place, Trafalgar Square.

REVENUES OF THE SEES OF ST. ASAPH AND BANGOR.

ACCORDING to the recent Parliamentary return, we find that the Bishop of St. Asaph states the gross amount of the yearly revenues of that see as follows:—In 1832, 7396*l.* 19*s.* 8*d.*; 1833, 6907*l.* 13*s.* 10*d.*; 1834, 6135*l.* 8*s.* 3*d.*; 1835, 7203*l.* 10*s.* 10*d.* The gross amounts of deductions for payments and allowances in each year were:—1832, 1383*l.* 11*s.* 2*d.*; 1833, 1047*l.* 1*s.* 7*d.*; 1834, 1253*l.* 5*s.* 5*d.*; and 1835, 981*l.* 19*s.* The Bishop of Bangor makes the following return of the gross amount of the yearly revenues of that see:—

	£	s.	d.		£	s.	d.
1830 ..	7157	13	7	1833 ..	5473	2	1
1831 ..	5987	16	5	1834 ..	5581	4	5
1832 ..	6431	1	9	1835 ..	5535	3	4

But the deductions for yearly payments and allowances reduce these to the following net income:—

	£	s.	d.		£	s.	d.
1830 ..	3431	12	0	1833 ..	3493	19	3
1831 ..	4127	4	10½	1834 ..	3557	3	6
1832 ..	5234	11	0	1835 ..	3558	19	3

INCREASE OF THE EPISCOPAL CHURCH.

THE following table shews the increase of the clergy of the Protestant Episcopal Church in the United States in the last ten years, compiled from the most authentic documents. The first column shews the number of clergymen in 1832; the second, in 1842; and the third, the increase.

	1832.	1842.	Increase.
Maine	5	7	2
New Hampshire	8	9	1
Massachusetts	32	55	23
Vermont	12	26	14
Rhode Island	7	19	12
Connecticut	59	92	33
New York	143	297	154
New Jersey	19	43	24
Pennsylvania	59	106	47
Delaware	7	10	3
Maryland	58	82	24
Virginia	54	98	44
North Carolina	14	30	16
South Carolina	35	49	14
Georgia	3	10	7
Florida	2	6	4
Alabama	3	13	10
Mississippi	3	9	6
Louisiana	3	7	4
Arkansas	0	4	4
Missouri	3	16	13
Tennessee	2	12	10
Kentucky	8	21	13
Ohio	20	58	38
Michigan	4	19	15
Indiana	0	17	17
Illinois	0	12	12
Wisconsin	0	9	9
Iowa	0	3	3
Indian Territory	0	2	2
	564	1142	578

From the above table it will be seen that the number of clergy of the Episcopal church in the United States has *somewhat more than doubled* in the last ten years. The number of bishops has increased from twelve to twenty-one in the same time. These are interesting facts, and will undoubtedly cheer and animate the hearts of many friends of our beloved church.—*Southern Churchman.*

RELIGIOUS WORSHIP.—CHURCH PROPERTY.

A RETURN of the amount applied by Parliament, during each year since 1800 in aid of the religious worship of the Church of England, of the Church of Scotland, of the Church of Rome, and of the Protestant dissenters in England, Scotland, and Ireland respectively; whether by way of augmentation of the income of the ministers of each religious persuasion, or for the erection and endowment of churches and chapels, or for any other purposes connected with the religious instruction of each such section of the population of the United Kingdom; with a summary of the whole amount applied during the above period in aid of the religious worship of each of the above classes:—

CHURCH OF ENGLAND.

Issued to the Commissioners for Building Churches, pursuant to Act 58 Geo. III. c. 45	£.1,000,000	0	0
Ditto ditto 5 Geo. IV. c. 103	500,000	0	0
Amount received by ditto from sale, exchange, and interest of Exchequer Bills, and for interest on loans due from parishes	89,406	9	8
Grants of Parliament to the Governors of Queen Anne's Bounty for Maintenance of Poor Clergy, from 1809 to 1820, both inclusive	1,100,000	0	0
Amount paid by the Paymaster of Civil Services	2,043	19	2
Drawback on materials used in building churches	244,196	9	6
	<hr/>		
	£.2,935,646	18	4

CHURCH OF SCOTLAND.

Grant of Parliament for churches in the Highlands and Islands (1825)	£.50,000	0	0
Amount paid by the Paymaster of Civil Services	6,750	14	7
Augmentation of stipends of ministers in Scotland, paid out of the Tax Revenue, per Acts 50 Geo. III. c. 84, 4 Geo. IV. c. 72, and 5 Geo. IV. c. 90, from 1812 to 1842, both inclusive	418,113	0	0
Drawback on materials used in building churches	47,219	0	0
	<hr/>		
	£.522,082	14	7

IRELAND.

Endowment, erection, and repair of churches	£.749,541	3	4
Grant for the relief of tithe arrears, per Act 3 and 4 Wm. IV. c. 100	1,000,000	0	0
Drawback on materials used in building churches	277	7	9
	<hr/>		
	£.1,749,818	11	1

ABSTRACT.

England	£.2,935,646
Scotland	522,082
Ireland	1,749,818

Total Established Church £.5,207,546

CHURCH OF ROME.

Augmentation of incomes (including Maynooth College)	£.362,893	8	1
Erection and repair of chapels	2,113	13	1
	<hr/>		
Total Church of Rome	£.365,007	1	2

PROTESTANT DISSENTERS.

ENGLAND.

Amount issued for England, &c., from 1801 to 1834	£.124,384	14	6
Amount paid by Paymaster of Civil Services from 1834 to 1842	16,526	10	3

IRELAND.

Amount issued in Ireland from 1801 to 1842	£.864,568	6	8
Royal Bounty to Dissenting Ministers in Ireland	14,168	2	6
	<hr/>		
Total Protestant Dissenters	£.1,019,647	13	11

RECAPITULATION.

Established Church	.	.	.	£5,207,546
Church of Rome	.	.	.	365,007
Protestant Dissenters	.	.	.	1,019,647
Total	.	.	.	£6,592,200

THE CATHEDRAIS.

FROM the parliamentary returns of the fees charged for admitting individuals to see monuments at Westminster Abbey, it appears that for several years up to Midsummer, 1841, a fee of 3*d.* was paid by each individual for admission to Poet's Corner and the nave, and 1*s.* more for admission to the transepts and the chapels; but from Midsummer, 1841, up to the present time, there has been a free admission to Poet's-corner, and but 6*d.* for admission to the remainder of the Abbey. From Midsummer, 1841, to the end of the year, upwards of 30,470 persons paid this admission. In the year 1842, 51,444 paid the admission, and from January to Midsummer in the present year about 23,500 paid it. During the year 1842, about 1290*l.* was received from this source, and during the past half year 542*l.*, the whole of which, as stated in the return, has been appropriated to the "Ornamental Fund," and for cleaning the monuments and tombs. The payment by each person for admission into St. Paul's is 2*d.*, the fees arising from which are received by the four vergers, and which during the year 1842 amounted to 425*l.*; but in consequence of the death of two of these vergers, the accurate amount cannot be ascertained. The return concludes by stating, "That objections have at various times been made to the payment of the fee of 2*d.* for admission into St. Paul's, but that whenever the subject has been considered, the continuance of this small payment has been determined to be indispensably necessary for preventing the serious evils which would assuredly attend the free and unrestrained admission of a London population into a sacred edifice situate in the heart of the city, and passed every day by many thousands of people, for which salutary purpose it was originally established." The return is given by order of the Dean and Chapter of St. Paul's.

CEREMONIAL USED IN THE DIOCESE OF BATH AND WELLS ON
LAYING THE FOUNDATION STONE OF A NEW CHURCH.

- I.—*The Service begins with Morning Prayers and a Sermon at the Mother Church.*
- II.—*A sufficient interval of time is then allowed for persons on foot to proceed to the site of the projected New Church.*
- III.—*The Incumbent, with the Special Commissary, the Archdeacon, the Rural Dean, the attendant Clergy, and others, in carriages, follow.*
- IV.—*At the entrance into the Ground, the Sunday School Children, with their Teachers, and the Singers, form in procession.*
- V.—*The Incumbent, with the Special Commissary, the Clergy, and others, leave their carriages, and join the procession.*
- VI.—*The Children, with their Teachers and the Singers, advance, chanting the 132nd Psalm:—Headed by the Incumbent.*
PSALM CXXXII.—*Verse 3—10.*
- VII.—*On arriving at the spot where the foundation stone of the projected new church is raised upon a crane or teagles, the Clergy arrange themselves on each side of the Special Commissary, and the children and choristers in front.*

VIII.—*That order may be preserved, and that the most number of people come together may witness the ceremony, the Churchwardens and their Assistants are to range the people outside a space to be separated off by a chain or other sufficient guard.*

IX.—*The Archdeacon, if present, if not, the Rural Dean, then delivers the following exhortation :—*

Dearly beloved in the Lord, we are here met as Christian Brethren. Let us be all of one heart and of one mind, and with one voice dedicate ourselves in humble prayer and joyful praises to the Lord our God. Holiness becometh His House for ever. Let us then, especially at this season, pour out our hearts before Him, and with Saints, and Angels, and Archangels, and with all the Company of Heaven, laud and magnify His glorious name. Unworthy though we be, through our manifold sins, to offer unto Him any sacrifice, may He accept this our bounden duty and service for Christ's sake.

The Incumbent.

God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.

The Clergy and People.

All we like sheep have gone astray.

The Archdeacon.

The Lord hath laid upon Him,—Christ Jesus our Lord,—the iniquity of us all.

The Incumbent.

Except the Lord build the house, their labour is but lost that build it.

The Clergy and People.

Except the Lord keep the building, the watchman waketh but in vain.

The Archdeacon, Clerks, and People say the Lord's Prayer.

The Incumbent.

O Saviour of the world, who by Thy Cross and precious blood hast redeemed us, save us, and help us, we humbly beseech Thee, O Lord.

The Clergy.—O God, make speed to save us.

The People.—O Lord, make haste to help us.

The Archdeacon.—Glory be to the Father, and to the Son : and to the Holy Ghost.

The People.—As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

The Archdeacon.—Praise ye the Lord.

The People.—The Lord's Name be praised.

The Archdeacon (or Rural Dean.)

The Lord look upon you for Jesus Christ's sake : the Lord have mercy upon you : the Lord pardon and deliver you from all your sins : the Lord confirm and strengthen you in all goodness : and bring you to everlasting life through Jesus Christ our Lord.

X.—*The Architect then advances, and offers a trowel to the Special Commissary, who says,—*

Dearly beloved in the Lord, let us faithfully and devoutly beg the blessing of Almighty God on this our undertaking.

The Incumbent.—Lord, hear our prayer.

The Clergy and People.—And let our cry come unto Thee.

The Special Commissary.

O eternal God, mighty in power, and of majesty incomprehensible, who art the Creator and Preserver of all things both in heaven and earth, without whom nothing is strong, nothing is holy : Bless, O Lord, this work for the

which we are here gathered together, to the honour and glory of Thy great Name, and the edification of Thy Holy Church, through Jesus Christ our Lord. *Amen.*

Vouchsafe, O Lord, we beseech Thee, that the walls now to be begun at this place may be built up an holy Temple unto Thee. Grant that they be kept from all common and profane uses. And that the prayers and praises of Thy Holy Catholic and Apostolic Church here offered unto Thee, may ascend up to Thy Throne an incense of a sweet smelling savour, through the all-prevailing intercession of our Mediator and Redeemer, Jesus Christ. *Amen.*

Grant that Thy true and living Word may be here set forth: the glad tidings of reconciliation in Thy Gospel be diligently preached: and Thy Holy Sacraments be rightly and duly administered. *Amen.*

Direct, O Lord, those who design, and those who be appointed to carry out this pious purpose of erecting a House to Thine honour, that the work may prosper in their hands, and may be brought to a speedy and successful termination, through Jesus Christ our Lord. *Amen.*

Further, O Lord, we commend to Thy Fatherly care, and watchful providence, the various artificers employed in their daily task hereon: that they may be enabled diligently to prepare all manner of work that be needful. Give Thine Holy Angels charge over them, to preserve them from every evil accident, and to keep them in all their ways. *Amen.*

Enlarge the hearts of Thy faithful people, O Lord; that as the Israelites of old offered to Thee the best of their substance, so may these Thy servants give cheerfully, for the Lord loveth a cheerful giver: laying up in store for themselves a good foundation, against the time to come, that they may attain eternal life. *Amen.*

Accept, O Lord, of these our prayers and praises, for Jesus Christ's sake, our Lord and Saviour.

The Incumbent and Clergy.

The glorious majesty of the Lord our God be upon us.

The People.

O Lord, Jesu Christ, prosper thou the work of our hands upon us: O prosper thou our handy work.

XI.—*Preparation is here made for lowering the stone, the Special Commissary saying,*

The earth is the Lord's, and all that therein is.

Answer.

The round world, and they that dwell therein.

The Special Commissary.

Forasmuch as Almighty God once accepted the purpose of Solomon to build Him a temple at Jeruslaem, we His servants, in all humility, but nothing doubting that He favourably alloweth this purpose of ours here to erect a Sacred Edifice to His service, do proceed to fix upon its firm foundation this corner stone.

XII.—*Here the Special Commissary spreads the mortar with a trowel, and the stone is laid. With a mallet he strikes the four corners thereof, saying,*

In the name of the Father, and of the Son, and of the Holy Ghost, the glorious, blessed, undivided Trinity, I fix this stone—[striking it with his mallet]—this corner stone of a Sacred Edifice to be dedicated unto the Lord, and to be called and known as the Church of the blessed Apostles St. Peter and St. John.

All the People shall say,—

God be thanked: God be praised.

XIII.—*Then the Special Commissary shall say—all the people repeating after him,—*

Glory be to God on high, and on earth peace, good will towards men. We praise Thee, &c., give thanks to thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, are most high in the glory of God the Father. *Amen.*

Then shall be sung the Psalm following, by the Children, the Singers, and the People:—

PSALM XXIV.

The Special Commissary.

O Lord Jesu Christ, Son of the living God, who art the brightness of the Father's glory, and the express image of his person; the chief corner stone hewn from the mountain without hands; our immutable foundation; of whom the Apostle saith, That Rock was Christ; do Thou confirm and settle this stone now laid in Thy Name. And do Thou who art the beginning and the end, by whom in the beginning God the Father created all things, vouchsafe to be the beginning, and the increase, and the consummation of this our work, which we this day dedicate to the honour and glory of Thy Great Name, who, with the Father, and the Holy Spirit, livest and reignest one God, world without end. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

DR. PUSEY'S SERMON.

A NOTICE in the "British Magazine" of Dr. Pusey's Sermon has occasioned the following correspondence in the "Irish Ecclesiastical Journal."

The Editor has received from the Rev. Edward Churton the following letter, occasioned by some passages from the "British Magazine," which were quoted in the article on Dr. Pusey's sermon, in the last number of this journal.

To the Editor of the Irish Ecclesiastical Journal.

Crayke, near Easingwold, Sept. 2nd, 1843.

Dear Sir,—In your remarks upon Dr. Pusey's Sermon, printed in your present number, you make several extracts from some late numbers of the "British Magazine," with which you express your general concurrence. I confess I am grieved at this, as I can by no means discover the qualities for which you recommend those extracts to the notice of your readers. As I give my name, and indeed the whole controversy is far too important to be interfered with anonymously, you will perhaps allow me to correct what I consider to be mis-stated or not fairly argued in that critique.

1. I find, at the close of your extracts, the words, "here is the reprint of No. 90 condemned by the bishop." The writer of these words was misinformed. The bishop pronounced no condemnation of No. 90. His advice was, that, for reasons which I do not specify, but which will suggest themselves, and will be approved by most men who value the church's peace, the series entitled "Tracts for the Times" should cease. If there had been any

No. 91 published, this advice would have been disregarded; but it was not advised that No. 90 should be withdrawn from circulation.

2. You appear to approve the opinion of the writer of the extracts, that the publication of Dr. Pusey's sermon is against the spirit of ecclesiastical law, it having been condemned by the Vice-Chancellor's sentence. This seems to me scarcely tenable. We are not asked to believe, according to the writer whom you quote, that the sermon contains any heretical doctrine; and the sentence pronounced by authority specifies none. I do not say, that there may not be good reasons for this silence; if no other, the danger lest new definitions of heresy should lead to new divisions; but still, where no heresy is charged, one does not see what offence is committed by publishing doctrine which labours under no such stigma.

In the next place, had it been said, that the sermon was heretical, I do not see why the sentence of a Vice-Chancellor of the University of Oxford should be final in a question which extends far beyond his jurisdiction. The University of Oxford (however much I may honour it, as I am bound to honour it) is not another name for the United Church of England and Ireland. If ecclesiastical discipline were not restrained by the common law, in this and other instances, to an extent which it is difficult to speak of with patience, the Archbishop of Canterbury would have the power of interfering as Visitor of the University. As that power is unjustly restrained, I confess I do not think the worse of any man's sense of duty, who takes a step which may seem likely to lead to its restoration.

3. I beg to observe, that the extracts which you make from the articles in the "British Magazine," and the letter which you afterwards give from it, are not quite consistent with each other. The Editor of the Magazine, supposing him to be the author of those articles, seems to take it for granted that the six doctors were all concurrent in the act of suspension passed on Dr. Pusey. The writer of the letter, on the contrary, who writes like one who was well informed, says, that "the six doctors had nothing to do with the Vice-Chancellor's sentence." If this is correct, it is certainly a further reason for modestly questioning the grounds of this perplexing decision.

Permit me to say, that as far as my own knowledge goes, there is but one opinion among churchmen generally as to the conduct of the "British Critic" for the last few years. It has become, like the Athenian sacred ship, a thing that sails under the same colours, while scarcely a plank of the old timbers is left. What would good Bishop Horne, or Jones of Nayland say to it now? And as a witty Athenian called their sacred ship the *ρόταλον τοῦ δήμου*, so this old hulk has become the offensive weapon of all the malcontents, who would turn the church into a kind of sacred democracy. The best way is to treat it as a safety valve for mischievous young wits, and to try to mend the faults which can alone make it formidable.

At the same time let me ask you to consider whether the writer in the "British Magazine" has observed all that public decorum should have exacted in his allusion to the "Sunday Times," and the "Doings on the Downs," &c., which I regret to find you quoting without any expression of disapprobation; whether his parallel case supposed about the "washing of feet, &c." is worthy of one engaged in a serious argument; and whether there is the same kind of discipline required in the other case supposed of a Socinian preacher who should suppress the chief truth of Christianity, and one who is supposed to have overstated the true doctrine of the Holy Eucharist.

I beg to remain, dear Sir, yours very faithfully,

EDWARD CHURTON.

The Editor of the "Irish Ecclesiastical Journal" is really obliged by Mr. Churton's communication, and still more by the kindness and candour with which he has expressed himself. With regard to the extracts from the

"British Magazine," Mr. Churton has not understood the Editor of this Journal to do more than quote, with an expression of "general concurrence," observations written with great good sense, fairness, and moderation, by one whom he considers better acquainted with the discipline of the University of Oxford than he can pretend to be. Still it is due, not less to himself than to the Editor of the "British Magazine," to correct what appears to him misapprehension on the part of Mr. Churton, of that writer's meaning, in the passages noticed in Mr. Churton's letter.

1. The Editor of the "British Magazine" did not speak of the publication of Dr. Pusey's sermon being "against the spirit of ecclesiastical law," but of *academic* law. Speaking of the Vice-Chancellor's sentence, he said, "His opinion is the law—not *ecclesiastical* law, but *academic* law—not law *beyond* the bounds of the University, but law *within* it:" and he put the question of publication, as one of "submission to man's ordinances for Christ's sake" "to the law, the ordinances of that state of Christian society in which he has placed us:" which was precisely the light in which the Editor of this Journal had been led to view it.

2. The inconsistency between the letter quoted in the August number of the "British Magazine," and the editorial observations in the July number, is accounted for by the difference of dates. The letter of August was intended to correct the statements in July.

3. The remarks in the "British Magazine" do not suppose the case of "a Socinian preacher." They would have no point or relevancy if they did. They suppose the case of an *orthodox* preacher, who, by putting forward a one-sided view of truth, was giving encouragement to those who had already fallen, or were likely to fall into error. The illustration supposes the case of a person preaching not what was *false*, but what was *injudicious* and *ill-timed*, and on that account, of mischievous tendency.

4. The allusion to the washing of feet was designed to illustrate the supposition of the possibility of teaching being contrary to the doctrine or ritual of the church of England, and yet not heretical. So it was understood on the first reading, and on a reperusal nothing more seems to have been meant.

5. As to the allusion to the "Sunday Times."—It was certainly not understood to have been made in a spirit of levity, or of personal unkindness to Dr. Pusey, or it should not have been quoted here without marked and emphatic reprobation, if quoted at all. That Dr. Pusey sincerely desired that his sermon, and the subjects brought forward in it, should not be discussed amidst the abominations of the ale-bench, no one possessing a particle of Christian charity can for a moment doubt. But equally certain it is, that it *was* copied into the newspapers—e. g., "The Sunday Times"—that it furnished topic for argument and scoff, and blasphemy, in the beer-house and the coffee-room; that it gave occasion to the bandying about, among the lowest and most profligate outcasts of society, of their ribald jests on the most awful mysteries of religion; and, in fine, that the only means which, by the remotest possibility, could have prevented all the profanations inevitably consequent on such a publication, at such a moment of excited curiosity, were, to bear in patient silence the sentence of the Vice-Chancellor—whether just or unjust—and to abstain from printing the sermon at all. And Mr. Churton will allow the editor of this journal to assure him, with the utmost kindness, that he would never have printed this reference of the "British Magazine" to the "Sunday Times," if he had not had the most perfect conviction that, on that particular ground, the publication of the sermon was deeply to be lamented—and, in point of fact, was, and still is, most deeply lamented by many, on whose judgment and wisdom he has far more reliance than on his own.

6. Mr. Churton conceives that No. 90 was not condemned by the Bishop of Oxford; that his lordship "pronounced no condemnation of No. 90;" that his advice went merely to the discontinuance of the series of the *Tracts for the*

Times; that "if there had been any No. 91 published, this advice would have been disregarded; but it was not advised that No. 90 should be withdrawn from circulation." Now, supposing this to be an adequate representation of what actually took place at the time, still would it not seem that the interposition of the bishop must have had *some* connexion with No. 90—either with its doctrine, or with the disturbance it excited, or with both; and if the evil which *this particular tract* caused (either accidentally, or by the errors it contained) was the immediate cause which induced the bishop to recommend the discontinuance of the *whole series*, in what light can his lordship's recommendation be viewed, except (on the very lowest supposition) as a *virtual condemnation* of No. 90—such a condemnation as should have led the author and his friends to withdraw it from circulation, and certainly (on such principles, at least, as one had hitherto been taught to expect in those who professed to reverence the episcopal office) should have made the publication of a second edition wholly impossible. If there be any justice in this view, (and the editor of this journal has never taken any other,) then plainly there was no real error in saying that No. 90 was "condemned by the bishop."

But surely it is not now a question, what was the Bishop of Oxford's opinion of No. 90. To prove that the bishop *did* condemn No. 90, it is unnecessary to do more than transcribe the plain and explicit statements contained in documents published by his lordship and by Mr. Newman himself. The following is the testimony of Mr. Newman, in his Letter to the Bishop of Oxford, in March, 1841:—

"Your lordship's message is as follows: That your lordship considers that the Tract No. 90, in the series called the 'Tracts for the Times,' is '*objectionable, and may tend to disturb the peace and tranquillity of the church,*' and that it is your lordship's 'advice that the Tracts for the Times should be discontinued.'

"Your lordship has, I trust, long known quite enough of my feelings towards any such expression of your lordship's wishes, to be sure I should at once obey it, though it were ever so painful to me, or contrary to the course I should have taken if left to myself. And I do most readily and cheerfully obey you in this instance; and at the same time express my great sorrow that any writing of mine should be *judged objectionable by your lordship, and of a disturbing tendency*, and my hope that in what I write in future I shall be more successful in approving myself to your lordship.

"I have reminded your lordship of my willingness on a former occasion to submit myself to any wishes of your lordship, had you thought it advisable at that time to signify them. In your lordship's Charge in 1838, an allusion was made to the 'Tracts for the Times.' Some opponents of the Tracts said that your lordship treated them with undue indulgence. I will not imply that your lordship can act otherwise than indulgently to any one, but certainly I did feel at the time, that in the midst of the kindness you shewed to me personally, you were exercising an anxious vigilance over my publication, which reminded me of my responsibility to your lordship. I wrote to the archdeacon on the subject, submitting the Tracts entirely to your lordship's disposal. What I thought about your Charge will appear from the words I then used to him. I said, 'a bishop's lightest word, *ex cathedra*, is heavy. His judgment on a book cannot be light. It is a rare occurrence.' And I *offered to withdraw any of the Tracts over which I had control, if I were informed which were those to which your lordship had objections*. I afterwards wrote to your lordship to this effect, that 'I trusted that I might say sincerely, that I should feel a more lively pleasure in knowing that I was submitting myself to your lordship's expressed judgment in a matter of that kind, than I could have even in the widest circulation of the volumes in question.' Your lordship did not think it necessary to proceed to such a measure, but I felt, and always have felt, that, *if ever you determined on it, I was bound to obey*.

"Accordingly, on the late occasion, directly I heard that you had expressed an

unfavourable opinion of Tract 90, I again placed myself at your disposal, and now readily submit to the course on which your lordship has finally decided in consequence of it. I am quite sure that in so doing I am not only fulfilling a duty I owe to your lordship, but consulting for the well-being of the church, and benefiting myself.*

Here, then, is Mr. Newman's own statement of what occurred in 1841, and of the light in which he regarded the interference of the Bishop of Oxford.

Mr. Newman says, "a Bishop's lightest word *ex cathedra* is heavy. His judgment on a book cannot be light." He deliberately records, and repeats to the Bishop, the promise he had formerly made to the Archdeacon. "I offered to WITHDRAW any of the tracts over which I had control, if I were informed which were those to which your Lordship had OBJECTIONS." He repeats the very terms in which the Bishop had expressed his opinion of No. 90, and which were afterwards repeated by his Lordship, "*ex cathedra*," in his Charge to the Clergy of the Diocese of Oxford, in 1842. These are the words of the Charge; "With respect to the 90th Tract, which was the immediate cause of my interference, I have already expressed my opinion, that it WAS OBJECTIONABLE, and likely to disturb the peace of the Church. I thought so last year, and I think so still." "Your Lordship," says Mr. Newman, "considers that the Tract No. 90, in the series called the 'Tracts for the Times,' is OBJECTIONABLE, and may tend to disturb the peace and tranquillity of the Church." As, then, it is beyond question that the Bishop (both in his message to Mr. Newman, and in his subsequent Charge) pronounced No. 90 "*objectionable*, and likely to disturb the peace of the Church," it cannot surely seem too strong language to say that "No. 90 was condemned by the Bishop." And, on the other hand, as Mr. Newman did most distinctly promise to *withdraw* any of the Tracts over which he had control, if he were informed which were those to which the Bishop of Oxford had *objections*, it cannot appear very extraordinary, after his Lordship had informed him that he considered No. 90 *objectionable*, if any one should express surprise because No. 90 *was not withdrawn* from circulation; and not only *not withdrawn*, but *reprinted in a second edition*.†

7. To turn, however, to a part of Mr. Churton's letter which still remains to be noticed. It is with unmingled gratification the Editor has read Mr. Churton's candid and explicit avowal of his disapproval of the spirit and manner in which the *British Critic* has of late years been conducted. He is thank-

* "A Letter to the Right Rev. Father in God, Richard Lord Bishop of Oxford, on occasion of No. 90, in the series called the Tracts for the Times, by J. H. Newman, B. D., Vicar of St. Mary the Virgin's, Oxford, 1841," pp. 3—5.

† The Editor of the "British Magazine" might have found another and similar illustration in the case of the Devotions on the Passion, published in Lent, 1842. How did the Bishop of Oxford speak in his Charge shortly after that volume appeared?

"Further, I must take leave to tell those persons, whoever they are, that they are doing no good service to the church of England, by their recent publication of manuals of private devotion, extracted from the Breviary and similar sources—by inserting therein no small portion of highly objectionable matter, and tacitly, if not openly, encouraging young persons to be dissatisfied with what God has given them, and to look on the contents of our admirable Liturgy as insufficient to meet the wants of a catholic mind. Be it ours, my reverend brethren, to remind the young and ardent of these days, that it is a most dangerous delusion to wander from anything so definite and tangible as the Prayer-book, in search of what is so indefinite and elusive as that shadowy catholicism, which, under the aspect represented by them, has never existed except in our own imaginations."

And yet the Devotions on the Passion has not been withdrawn from circulation. Nay, it has been recommended by the "British Critic" this year, in consequence of a postscript having been inserted by the compilers to justify some of its most improper passages.

ful, indeed, to receive from one so well informed, so distinct a statement, that "there is but one opinion among churchmen generally" on this painful subject. The Editor never for a single moment suspected that, among right-minded persons, there could be any difference of judgment. He trusts, however, that those who are really and cordially attached to the doctrine and discipline of the United Church, will feel it their plain duty to imitate the example which Mr. Churton has set them, and come forward distinctly and solemnly to protest against a publication which is doing incalculable mischief to the Church. It is impossible to open any number of this unhappy work, without meeting such shocking proofs of disaffection to the English Church,—such deliberate insults to all that her children were once taught to venerate and love,—such artful and disingenuous efforts to exalt the creed and ritual supremacy* of Rome, and the decrees of Trent, into Catholicity and the Church,—such a spirit of bitter, sarcastic ridicule, and self-willed presumption, as no Christian should countenance or connive at. And those who were connected with that work in its better days, must expect to be regarded as both conniving at and countenancing its present doings, unless they speak out plainly, as Mr. Churton has, and declare their real opinion of it. As to treating it merely "as a safety-valve for mischievous young wits," the Editor fears this to be impossible. Mr. Newman himself has too lately come forward to recommend some of the very worst articles that have appeared in its pages, to allow any one to doubt, that what has caused such pain and disgust to all sound churchmen is patronised and encouraged by some, who unfortunately cannot excuse themselves under the plea of youth.

REEVE v. THE ATTORNEY-GENERAL.—BEFORE VICE-CHANCELLOR WIGRAM.

PRACTICE.—TRUST.—CHARITY.—LEGACY.—PREROGATIVE.

Where a trust is declared, although for purposes peculiar and difficult in their execution, and the trustees disclaim, the Court has jurisdiction to refer it to the Master to settle a scheme either in conformity with the direction of the gift, or cy près.

The cases in which the mode of administering the charity is left to the direction of the crown by its sign manual, are those in which the purposes of the trust are not declared, or are illegal in their objects.

Mr. Meyrick, by his will, devised his property upon trust to pay several legacies, and amongst others the two following, that is to say, the sum of 1000*l.* in the new 3½ per cents. to the Society for Bettering the Condition of the Poor in London, upon trust to pay the dividends in sums not exceeding 5*l.* each, to seven or more country labourers who should produce certificates

* In the article on the Synagogue and the Church, in the last number of the "British Critic," the zeal of the reviewer seems to have betrayed him into an extraordinary mistake. On page 6, he had observed that the church pronounces an anathema in the Athanasian Creed on those who reject the catholic faith; "a sanction with which our church has not invested the very fundamental basis of a scriptural religion; not even such doctrines as the canonicity and inspiration of Scripture itself; essential and catholic though these doctrines be." To this he subjoins the following note:—

"Still more observedly, if possible, among the propositions included in the catholic faith, and guarded by an anathema, is one which does not even profess to be the determination of a general council, but rests solely on a pope's dogmatic decree; we allude, of course, to the 'Double Procession.'"

As if the doctrine of the "Double Procession" had not appeared in the Athanasian Creed centuries before any pope had pronounced any decree on the subject.

of quietness, sobriety, industry, and attendance at church, and of not possessing property above 5*l.* in value, and not receiving parochial relief. Also, 1000*l.* of the said 3½ per cents. to the Society for the Encouragement of Female Servants, upon trust to pay the yearly dividends, in sums of 1*l.* each, to female servants, on producing certificates of regular attendance at church, and of ten years' quiet and faithful service, and of never having been married or pregnant. The testator prefaced the gift by a condition, that it should be, in preference, given to natives of Wales. Upon a petition by the trustees, they disclaimed the two now mentioned, whereupon the Court intimated its opinion that it should be referred to the master to prepare a scheme *cy près*.

Mr. Wray, for the Attorney-General, submitted that this was not a case for reference to the master of the Court, but for direction to the Attorney-General to have a scheme prepared under the sign manual.

Mr. Tennent, for the trustees, *contra*, submitted that the case was within the ordinary jurisdiction of the Court. Where there was a general indefinite purpose, the case fell within the prerogative of the crown to define the object under the sign manual, but where the execution of the power was to be by a trustee, with general objects pointed out, there the Court would exercise its own jurisdiction; *Moggridge v. Thackwell*, 7 Ves. 75, 86; *Paice v. the Archbishop of Canterbury*, 14 Ves. 364; *Butcher v. Ommaney*, Turner and Russell, 260; *Attorney-General v. The Ironmongers' Company*, 2 My. and R. 576; *Simon v. Barber*, 5 Russ. 112; and *Hayter v. Trega*, *ib.* 113.

Mr. Wray mentioned two MS. cases of bequests to the governors of Christ's Hospital, and to the University of Oxford, in which the trustees had declined acting, by reason of their peculiar difficulty, and in which they were executed by the crown under its sign manual.

Sir James Wigram, V. C.—It was admitted in this case that there was a trust to be executed. The only question was, whether it was to be by the sign manual, or by a scheme to be approved of by the master. The rule as laid down certainly is, that where property is given to a charity for purposes originally indefinite, or becoming so by matter arising *ex post facto*, there the trust is to be executed by sign manual; but where there is a general or a definite purpose, there it is to be carried out by means of a scheme. In *Moggridge v. Thackwell*, 7 Ves. 79, personal estate was given to a trustee, desiring him to dispose of the same in such charities as he should think fit, but recommending poor clergymen with large families and of good character. Lord Eldon seems to have doubted whether it was obligatory and definite, and whether it was a discretion that could be controlled by the court. He came, however, to the conclusion, that the court could control it, and having got a partial trust, he held it was to be executed by means of a scheme. The only remaining question is, whether, in consequence of the disclaimer of the trustees, a different course is to be pursued? In principle, it seems to me to make no possible difference. It appears by the decision of Lord Eldon, in *Moggridge v. Thackwell*, that the absence of the trustee, where the trust was declared, would not deprive the court of its jurisdiction to administer it by a scheme. So it appears to have been thought by the court in the *Attorney-General v. The Ironmongers' Company*, that where there is a trust pointed out which is definite, there the court may execute it. If it does not exist, and the whole of the specific purpose cannot be executed, there the court may do it *cy près*. In the case of the Ironmongers' Company, money had been given to redeem Christian slaves in Barbary; there being none, it was directed to be given to convert the heathen, heathenism being considered as the worst species of captivity. Take the order referring it to the master to settle a scheme, regard being had to the trusts of the will.

QUEEN'S BENCH.

*(Before the Four Judges.)—Trinity Term, 1843.**The Queen v. St. John's College, Oxford.*

CHARITABLE TRUSTEES.—RIGHT OF NOMINATION.

Where a corporate body had a right to elect certain persons to be chosen scholars of a college, not by virtue of any property which the corporation possessed, but according to the will of the founder; Held, that since the passing of the Municipal Corporation Act (5 & 6 W. 4, c. 76,) the right of nomination is vested in the Charitable Trustees appointed under the 71st section of that Act; and not in the corporate body.

THIS was an application for a *mandamus* directed to the President, Fellows, &c. of St. John's College, Oxford, to elect a person by the name of Blandy, a scholar of that college, who had been chosen as a fit and proper person by certain trustees for the borough of Reading, under the 71st section of the Municipal Corporation Act. It appeared that Sir Thomas White left property to found several scholarships at St. John's College, Oxford. The property was vested in St. John's College, but according to the wish of the founder, the mayor, aldermen, &c. of the borough of Reading had the right of nominating a certain number of scholars to be chosen from Reading school. Under the 71st section of 5 & 6 W. 4, c. 76, certain charitable trustees are appointed in the different boroughs, who are to have the management and disposal of all property belonging to each borough, which is to be disposed of for charitable purposes. The question, therefore, for the opinion of the Court was, whether the President, Fellows, &c. of St. John's College, are to elect from those scholars chosen as formerly by the mayor, aldermen, &c. for the borough of Reading, or from those scholars who are chosen by the charitable trustees appointed by the borough of Reading, according to the provisions of the 71st section of the Act. The 71st section is as follows:—"And whereas divers bodies corporate now stand seized or possessed of sundry hereditaments and personal estate, in trust, in whole or in part, for certain charitable trusts, and it is expedient that the administration thereof be kept distinct from that of the public stock and borough funds; be it enacted, that in every borough in which the body corporate, or any one or more of the members of such body corporate, in his or their corporate capacity, now stands or stand solely, or together with any person or persons elected solely by such body corporate, or solely by any particular number, class, or description of members of such body corporate, seized or possessed for any estate or interest whatsoever of any hereditaments, or any sums of money, chattels, securities for money, or any other personal estate whatsoever, in whole or in part, in trust, or for the benefit of any charitable uses or trusts whatsoever, all the estate, right, interest and title, and all the powers of such body corporate, or of such member or members of such body corporate, in respect of the said uses and trusts, shall continue in the persons who, at the time of the passing of this Act, are such trustees as aforesaid, notwithstanding that they may have ceased to hold any office by virtue of which, before the passing of this Act, they were such trustees, until the first day of August, 1836, or until parliament shall otherwise order, and shall immediately thereupon cease and utterly determine. And until parliament shall otherwise order, the Lord Chancellor shall make such order as he shall see fit for the administration, subject to such charitable uses and trusts as aforesaid, of such trust estates."

Mr. Kelly and Mr. Adolphus now shewed cause. The object of this rule is to compel the President, Fellows, &c. of St. John's College to elect a certain person a scholar of that college, who has been selected from Reading School by certain charitable trustees appointed under the 71st section of the 5 and 6

W. 4, c. 76. Now the object of the legislature in that section was to separate the corporate fund from any fund which the corporation might possess for general charitable purposes. There is no property belonging to the corporation of Reading, by virtue of which they have the right to appoint scholars to St. John's College. The property given by the founder for these scholarships is vested in St. John's College, and the corporation only had the right of nomination. The 71st section of the Municipal Corporation Act evidently contemplated, and was intended to apply to cases where certain property had been vested in the corporation to be applied to charitable purposes, and then the right of nomination might be vested in trustees appointed under the 71st section, by virtue of such property. This is a case clearly not within the meaning of the clause, and a mere right of nomination would not pass from the corporation to the trustees under this section of the Act. There is another objection to this rule. The Court is asked to grant a rule to appoint a certain person a scholar of the college. Now the college is vested with a discretionary power, and it has the duty of electing fit and proper persons out of those who are to be sent up by the corporation or by the trustees. Therefore this Court has no power to grant the rule in the terms in which it is asked. In *K. v. Bishop of Gloucester*, an application was made for a *mandamus* to the Bishop to admit a person to the office of deputy-registrar of the diocese. The deputy-registrar was to be approved of and allowed by the Bishop. A person was appointed, subject to the approbation and consent of the Bishop, who, when informed of it, answered that for good and sufficient reasons he disapproved of the party nominated, but declined specifying his reasons. Under these circumstances the Court refused a *mandamus*.

The Solicitor-General in support of the rule. The power which the corporation of Reading formerly enjoyed, with respect to the nomination of persons from Reading School to be scholars of St. John's College, is now by the 71st section of the Act transferred to these trustees appointed under that section. It was evidently the intention of the legislature to give to these trustees the control over all charitable property. The right of nomination is separated from the property, and that right would pass to the trustees under the comprehensive words of the 71st section. This rule is not for the college to appoint absolutely those persons which the trustees may select, but such as the college may, upon examination, find to be fit and proper persons. (Lord Denman, C. J., said he understood the same point had come under the notice of the Lord Chancellor, in a case respecting Shrewsbury School.)

The Solicitor-General was stopped by the Court.

Lord Denman, C. J.—We are of opinion that this rule ought to be made absolute, for the President and Fellows of St. John's College to examine and appoint out of those persons chosen by the charitable trustees.

CHURCH MATTERS.

SPECIAL FUND OF THE NATIONAL SOCIETY.

It is matter of sincere congratulation to the church that the special fund for building and endowing of new schools has received, and is receiving, such large and self-denying contributions from so many sources. The clergy have indeed shewn their determination, that according to their power the scheme shall not be allowed to languish; and the benefits which will result may probably be such as to make it matter of rejoicing that no mongrel system, of which they could only say they would not oppose it, received the sanction of the legislature.

It is true, no doubt, that the sum which will be placed at the disposal of the church will probably be inadequate to supply the demands upon her; but at all events she will not be interfered with in the discharge of her offices; no prying political economist will be enabled to dictate the amount of religious opportunities which shall be given to a child; and the person who stands between the clergyman and the junior members of his flock will be one over whom he can have some control. Thus the education will be tolerably complete in theory; and, as far as it goes, would that it were always so in practice!

But, in the first place, though money seems to come in freely, it does not come from the parties, generally speaking, who ought principally to supply it. The children employed in those manufacturing operations which fill great cities with an unmanageable population are those whom it is now attempted to reach. On their employers principally devolves the duty of providing the comfort of education for those whom they cannot rescue from the ills of an almost hopeless poverty; and while they withhold their contributions, or give with inadequate liberality, the temper indicated is anything but favourable to the success of the movement: now, hitherto it is undeniable that the bulk of the contributions has not been raised from those who ought to have been most forward to make them. Of the 700 names on the list, it is stated in the "Church Intelligencer" that upwards of 300 are clergy; of 110 persons subscribing 100*l.* each, 81 are clergymen; so the 100,000*l.* come chiefly from the clergy.

It may be quite right too, and probably it is, to build the schools in faith of a provision being made for them by local charity, or the surer method of endowment; still, walls do not instruct, and if children are to be well taught in a country where devotion rarely exists of a stamp which would make the schoolmaster's work a privilege of which his remuneration formed no other part than as enabling him to fulfil his high commission, the teacher must be paid. Hence it may be very wise to educate masters and mistresses thoroughly for the work of instruction, but every additional accomplishment they receive will make them just so much more valuable in the market, will raise the amount of remuneration they will demand, and expose their trainers to deep disappointment if such demand is not complied with. These results require no foresight; uncertain as are the actions of individuals, those of classes may be calculated upon with tolerable certainty, and this may be assumed as a certain result, that if the qualifications of the schoolmaster are to be raised, the wages of the schoolmaster must be raised proportionably.

A very little experience will convince any man that much of the instruction given in church schools, and under the superintendence of clergymen, is absolutely worthless. The children can say their catechism, indeed, but attach no meaning to its various sentences; and if the whole of such preliminary explanations are to be left to the parish priest, he will have a duty which will interfere seriously with many others thrown entirely upon him.

Might it not be well for all parties concerned to reflect, that while making every attempt to place education in the light of a religious

duty and privilege before those who are occupied in it, some greater effort than is usually made might be worth while to procure a better master? Where this duty is neglected, every farthing sent out of the parish to general purposes, and all that is spent in mere accessories to God's service in them, is a kind of will-worship little likely to be pleasing in His sight who searches hearts.

WHY THE DECLARATION AND PROTEST FAILED.

THE following is extracted from a leading article of the "Record," and is edifying in many respects; first, as pointing to the contrivances and failure of the declaration and protest to which we recently alluded; secondly, as giving a curious confession that after all the bustle and clamour raised in various directions, people are not really alarmed; thirdly, which we verily believe, that the feelings of catholicity, and the instinct of right and wrong, and the light of recent years, has had such an effect on many disciples of Romaine and Toplady, as to render them useless as tools and partisans. These things are not to be forgotten by those who take gloomy views of the present age.

"Yet it is difficult to help feeling a degree of regret on perceiving, on the one side, the perfect harmony and sympathy of feeling which is apparent among the Tractarians, and the almost total want of this unity among those who are really *one* in the faith of Christ.

"No movement can be proposed among the "conspiracy" without instantly enlisting every heart and every hand in its furtherance. Not a voice is heard through the whole tractarian array, to whisper a doubt whether Dr. Pusey in his sermon did not go a little too far, or whether submission to a legal sentence was not the duty of a faithful son of the university. *All* are confident that Dr. Pusey was entirely right; *all* are certain that the Vice-Chancellor was flagrantly wrong. And to such an extent does this surrender of private feeling seem to go, that we find men of remarkably amiable temperament, such as Mr. Gladstone, and men trained in habits of reverence for constituted authorities, like Judge Coleridge, uniting, for the cause' sake, in an act of contumelious opposition to the presiding officer of their own university!

"But what a contrast do we discern, when we turn to the other side! Not only is there the fundamental difference, which must always exist, between the old "high church" and evangelical parties, but even among men really united in heart, and preaching the same gospel, how strange a want is there of that *readiness to co-operate*, and willingness to join in any proposed plan which is not fundamentally objectionable, which we might have expected to find among brethren!

"We turn, for instance, to one highly-privileged spot in the metropolis, where several churches and chapels, within the sound of each other's bells, invite to the clear and faithful declaration of divine truth. In one of these we find a small meeting of the clergy held, at which a declaration is framed and adopted, for the purpose of embodying and bringing into public view, a great array of the ministers of the church, pledging themselves, and exhorting and encouraging others, to withstand the growing and threatening heresy.

"Of course, there is nothing we should more naturally expect than that the surrounding clergy, all being essentially united in heart, and all holding tractarianism in the same dread, would instantly unite in furthering the design. Instead of which, the fact is, that after weeks and months have

elapsed, scarcely one of those in that particular vicinity is found to have lent a helping hand to a movement which he must, in the main, have entirely approved! The first disapproves of the use of the word 'discipline,' in the document, and prefers preparing and forwarding a fresh declaration of his own. The next is so connected with high church committees and societies that he doubts if his taking part in such a movement may not impair his usefulness. A third preaches the doctrine of Romaine and Toplady, but withal, is very 'high church,' and disapproves of this kind of demonstration. And thus every one has a doubt, has a difficulty, has a reason against taking a part; and the result is, that instead of exhibiting the whole strength of the sound portion of the church, the movement only gives a maimed and imperfect view of it.

"And the same sort of account may be given of the various endeavours to form a confederacy among the laity, to withstand the progress of error. Let what may be proposed, it shall immediately be met with *ten* objections for one warm and earnest exhibition of support.

"One main cause of all this want of union is, that *men are not yet really alarmed*. Whenever they shall be, whenever they shall come to feel that the continuance of divine truth in the Church of England, or in the land is really at stake, they will then be found cordially, and with the sacrifice of their own preferences, acting together. It is because they too generally fancy that the present danger 'will blow over;' that it is a mere fashion of the day, and that it is already 'dying away,' that they thus venture to indulge their own fancies, each endeavouring to insist upon his own remedy, and treating with coldness or indifference the propositions of others."

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Winchester, St. Helier's Church, Jersey	...	Aug. 24th
Bishop of Exeter, Exeter Cathedral	...	Sept. 24th
Bishop of Gloucester and Bristol, Gloucester Cathedral	...	—
Bishop of Hereford, for the Bishop of Lichfield, at All Saints' Church, Hereford	...	—
Bishop of Peterborough, Peterborough Cathedral	...	—
Bishop of Salisbury, Salisbury Cathedral	...	—

DEACONS.

Name.	Deg.	College.	University.	Ordaining Bishop.
Avard, Theodore J....	B.A.	Trinity	Dublin	Heref. for Lichfield
Beale, Theodore	B.A.	Brasennoze	Oxford	Glouces. & Bristol
Blackburn, John	B.A.	Pembroke	Camb.	{ Peterborough, l. d.
				{ from Abp. York.
Bradley, Edward	B.A.	Magdalen Hall	Oxford	{ Salisbury, by l. d.
				{ from Bp. Chiches.
Burgess, Robert	B.A.	Christ's	Camb.	Heref. for Lichfield
Chalker, John Ball ...	B.A.	St. John's	Camb.	Exeter
Crofts, Joseph	B.A.	Queens'	Camb.	Salisbury
Domville, David E....	B.A.	Christ's	Camb.	Salisbury
Evans, Thomas.....	B.A.	St. John's	Camb.	Heref. for Lichfield
Feetham, Thomas O.	B.A.	Trinity	Camb.	Exeter
Fry, William.....	B.A.	Trinity	Dublin	{ Salisbury, by l. d.
				{ from Bath & Wells
Goodman, John P. ...	B.A.	Emmanuel	Camb.	Peterborough
Hayter, George G. ...	B.A.	Oriel	Oxford	Exeter
Hildebrand, William	B.A.	Clare Hall	Camb.	Peterborough

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Homer, Henry	B.A.	Jesus	Camb.	Heref. for Lichfield
Humbert, L. M.	B.A.	St. John's	Oxford	Winchester
Longmere, Joseph L.	B.A.	Lincoln	Oxford	Glouces. & Bristol
Lowder, Charles F. ...	B.A.	Exeter	Oxford	{ Chichester, by l. d. for Bp. B. & W.
Mackintosh, D. M. ...	B.A.	Corpus Christi	Camb.	Peterborough
Maul, Richard G. ...	B.A.	St. John's	Camb.	Exeter
M'Michael, John F. ...	B.A.	Trinity	Camb.	Heref. for Lichfield
Murray, W. W. F. ...	B.A.	Corpus Christi	Camb.	Peterborough
Nuttall, William	B.A.	Queens'	Camb.	Heref. for Lichfield
Padby, Charles J. A.	B.A.	Exeter	Oxford	Exeter
Parmenter, George H.	B.A.	Trinity	Camb.	Exeter
Powell, George F. S.	B.A.	Wadham	Oxford	{ Salisbury, by l. d. from Bp. Chiches.
Ravenhill, Thomas H.	B.A.	Worcester	Oxford	{ Salisbury, by l. d. from B. & W.
Renwick, Thomas ...	B.A.	Christ Church	Oxford	Exeter
Rich, Thomas Lionel	B.C.L.	New Inn Hall	Oxford	Exeter
Roberts, John H.	B.A.	Clare Hall	Camb.	Heref. for Lichfield
Robinson, P. Vyvyan	B.A.	Christ's	Camb.	Exeter
Savage, William	B.A.	Queen's	Oxford	Exeter
Short, Hugh Martin	...	University	Durham	{ Peterborough, l. d. from Bp. Ripon
Simpson, Richard.	B.A.	Oriel	Oxford	{ Salisbury, by l. d. from Bp. Chiches.
Stallard, George	B.A.	St. John's	Camb.	Salisbury
Stroud, Richard A. H.	B.A.	Wadham	Oxford	{ Salisbury, by l. d. from Bp. Chiches.
Suckling, Robert A.	B.A.	Gon. & Caius	Camb.	Glouces. & Bristol
Swann, Samuel Kirk	B.A.	Christ's	Camb.	Peterborough
Taylor, James	B.A.	Trinity	Camb.	Peterborough
Taylor, Richard H.	B.A.	Trinity	Oxford	{ Salisbury, by l. d. from Bp. B. & W.
Taylor, Samuel B. ...	M.A.	Trinity	Camb.	Heref. for Lichfield
Thomas, L. F.	B.A.	Queens'	Camb.	{ Salisbury, by l. d. from Bp. B. & W.
Ward, John William	B.A.	St. John's	Camb.	Exeter
Wardroper, Cutfield. ...	B.A.	Trinity Hall	Camb.	Glouces. & Bristol
White, John	B.A.	New Inn Hall	Oxford	Peterborough
Wiggin, William	B.A.	Exeter	Oxford	Glouces. & Bristol

PRIESTS.

Acher, C. Harward. ...	B.A.	Balliol	Oxford	Exeter
Astley, Benjamin B. ...	B.A.	St. Alban Hall	Oxford	Salisbury
Ayre, Joseph W.	B.A.	St. Peter's	Camb.	Peterborough
Bampfild, R. Lewis. ...	B.A.	Trinity	Oxford	Exeter
Barnett, Alfred.	B.A.	Worcester	Oxford	Salisbury
Beck, James	M.A.	Corpus Christi	Camb.	Salisbury
Beonett, William.	B.A.	St. John's	Camb.	Peterborough
Braithwaite, W.	B.A.	Jesus	Camb.	Winchester
Brown, Samuel C.	B.A.	St. John's	Camb.	Heref. for Lichfield
Brown, Meredith	B.A.	University	Durham	{ Salisbury, by l. d. from Bp. B. & W.
Bryan, Rev. R.	B.A.	Trinity	Camb.	Peterborough
Burder, George	M.A.	Magdalen Hall	Oxford	Glouces. & Bristol
Charlton, Rev. Charles	B.A.	St. John's	Camb.	Peterborough
Cole, Fras. Edward B.	B.A.	St. Edm. Hall	Oxford	Exeter
Cooper, Robert.	B.A.	Wadham	Oxford	Salisbury
Dusantoy, William ...	B.A.	Sydney Sussex	Camb.	Peterborough
Edgell, Edward B. ...	B.A.	Balliol	Oxford	Salisbury

PRIESTS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Ferryman, Edward A.	B.A.	University	Oxford	Salisbury
Forrby, Henry	M.A.	Brasenose	Oxford	Glouces. & Bristol
Gawthrop, Thomas...	B.A.	Trinity	Dublin	Heref. for Lichfield
Gordon, George C....	B.A.	Corpus Christi	Camb.	Salisbury
Graham, C. Alex.....	B.A.	Trinity	Dublin	Heref. for Lichfield
Harris, James	B.A.	Pembroke	Oxford	Exeter
Hey, Robert.....	B.A.	St. John's	Camb.	Heref. for Lichfield
House, Thomas H. ...	B.A.	Worcester	Oxford	Salisbury
Jackson, William .....	...	Queen's	Oxford	Salisbury
Kerr, William M.....	B.A.	St. John's	Camb.	Peterborough
Le Maistre, P.....	B.A.	Pembroke	Oxford	Winchester
Martin, F. W. W.....	B.A.	Balliol	Oxford	Peterborough
Merewether, Robert...	B.A.	St. Alban Hall	Oxford	Heref. for Lichfield
Prother, Edward R...	B.A.	Magdalen	Camb.	{ Salisbury, by I. d. from Bp. B. & W.
Ramsden, C. Henry...	B.A.	Trinity	Camb.	Heref. for Lichfield
Sutherland, James ...	B.A.	Queens'	Camb.	Peterborough
Taylor, William.....	B.A.	Trinity	Oxford	Heref. for Lichfield
Towke, Wm. Lyme...	B.A.	Queens'	Camb.	Peterborough
Twynne, William.....	B.A.	Magdalen	Camb.	{ Peterboro. by I. d. from Abp. of York
Vigor, Wm. Edward..	B.A.	Worcester	Oxford	Exeter
Vincent, F. A.....	B.A.	Trinity	Dublin	Winchester
Walker, Charles H....	B.A.	Worcester	Oxford	Exeter
Walters, Thomas D...	B.A.	Christ Church	Oxford	{ Salisbury, by I. d. from Bp. B. & W.
Webb, John Blurton..	B.A.	Corpus Christi	Camb.	Heref. for Lichfield
Winter, John	B.A.	Jesus	Camb.	Heref. for Lichfield

ORDINATIONS APPOINTED.

The Bishop of London, at London, Sunday, October 1.

The Bishop of Lincoln, at Lincoln, Sunday, October 1.

The Bishop of Llandaff, at Llandaff, Sunday, October 1.

The Bishop of Tuam, at Tuam, Sunday, October 1.

The Bishop of Rochester, at Bromley, Sunday, October 8.

The Bishop of Ely, at Ely, Sunday, December 3.

The Bishop of Ripon, at Ripon, Sunday, December 17.

The Bishop of Worcester, at Worcester, Sunday, December 24.

The Bishop of Norwich, at Norwich, Sunday, January 28, 1844.

THE BISHOP OF LICHFIELD.—In consequence of continued indisposition, his lordship was unable to hold his usual Ordination at this season of the year. The Bishop of Hereford therefore officiated

for his lordship, and held a general Ordination for the diocese of Lichfield at All Saints' Church, Hereford, on Sunday, September the 24th.

PREFERMENTS & CLERICAL APPOINTMENTS.

Rev. T. E. Abraham, of Balliol Coll., Oxford, to the P.C. of the Holy Trinity Church, Bickerstaffe, Lancashire.

Rev. Edward Hussey Adamson, of Lincoln Coll., Oxford, to the District Chapel of St. Alban, Heworth.

Rev. Robert Aitken, to the P. C. of St. James's Church, Leeds.

Rev. Walter Allnutt, formerly of St. Catherine Hall, Camb., to be Assistant Curate of Holy Trinity Church, Harbrough Eaves, Lancashire.

Rev. T. Anchitel Anson, of Jesus Coll., Camb., to the R. of Billington, Norfolk; pat., Rt. Hon. Edward Ellice.

Rev. Drummond Anderson, of Bangor,

- co. Down, to the Curacy of St. Jude's, Liverpool.
- Rev. Geo. Arthur, to the V. of Rowington, Warwickshire.
- Rev. Jas. Balfour, to the V. of Eckington, Worcestershire.
- Rev. John P. Bean, Sub-Master of St. Paul's School, London, to the P. C. of St. Mary's, Aldermanbury.
- Rev. Cadwallader Cohen Beck, to the C. of St. Paul's Chapel, Foleshill, Warwickshire.
- Rev. Jas. Cox, D.D., to the R. of Palgrave, Suffolk, dio. Norwich; pat., Rt. Hon. Edward Ellice.
- Rev. Jas. Blomfield, R. of Orsett, to be Rural Dean in the Archdeaconry of Essex.
- Rev. Carey H. Borrer, R. of Hurstpierpoint, to be Domestic Chaplain to Earl Manvers.
- Rev. H. Bousfield, formerly of Queens' Coll., Camb., to the C. of Melksham, Wilts.
- Rev. C. Bowen, to the P. C. of St. Mary's Church, Kent Road, Southwark.
- Rev. P. White Boyce, to the C. of Saxsted, Suffolk.
- Rev. W. M. K. Bradford, to the R. of Weeke, Hants; pat., the Bishop of Winton.
- Rev. J. Bridger, to the Ministry of the New Church at St. Helen's, Isle of Wight.
- Rev. E. Brown, to the R. of Monkton Farleigh, Wilts.
- Rev. Edward Bradley Burrow, to the C. of Chelwood, Somerset.
- Rev. S. Burrows, to the R. of Sheinton, Salop.
- Rev. Hy. Caswall, late of the American Episcopal Church, having been admitted to the privileges of the English Church, under the provision of a special Act of Parliament, recently passed, has been licensed by the Lord Bishop of Salisbury to the C. of Downton, Wilts.
- Rev. G. Chambers, to the C. of Binnegar, Somerset.
- Rev. T. Chapman, to the V. of Radford-Semele, Warwickshire; pat., H. Greswolde, Esq.
- Rev. Edward Clayton, late C. of Woolpit, to the C. of Withyham, Sussex.
- Rev. Jas. Cockerton, C. of Westmeon, to the R. of Turweston, Bucks.
- Rev. J. J. Coles, of Clifton, to be Minister of the New Church of St. Barnabas, in the parish of St. Paul, Bristol.
- Rev. Jas. Cooper, Minister of St. Paul's Chapel, Stonehouse, Devon, to the Incumbency of St. Jude's, Bradford, Yorkshire.
- Rev. Francis Courtenay, to the P. C. of St. Sidwell's, Exeter.
- Rev. Jas. Cox, D.D., to the R. of Palgrave, Suffolk; pat., Sir E. Kerrison, Bart.
- Rev. John Marten Cripps, of St. John's Coll., Camb., to the R. of Great Yeldham, Essex; pat., Mrs. Cripps.
- Rev. John Cumberlege, to the P. C. of Egginton, Beds; pat., by lapse, the Queen.
- Rev. Geo. Dacre, to be Assistant Curate of Trinity Church, Carlisle.
- Rev. S. Danby, to the C. of Huddersfield.
- Rev. J. W. Dickson, to be Chaplain to H.M. ship "Madagascar."
- Rev. Henry H. Duke, to be Chaplain to the Salisbury Infirmary.
- Rev. G. Elliott, Principal of the Diocesan School, Southampton, to be Head Master of the Solihull Grammar School, Warwickshire.
- Rev. Chas. Evanson, to the Chaplaincy of the Bridewell of the city and county of Bristol.
- Rev. Edward C. Evans, to the P. C. of Hope under Dinmore, Herefordshire; pat., the Bishop of Hereford.
- Rev. J. L. Figgins, of St. Matthew's Church, Liverpool, to be the Incumbent of St. Clement's Church, Manchester, vacant by the resignation of Rev. T. Owen.
- Rev. J. T. Fisher, to the R. of Uphill, Somerset.
- Rev. C. Floyer, of Trin. Coll., to be Chaplain to the Right Hon. Lord Sudeley.
- Rev. Hy. Fresland, to the R. of Hasketon, Suffolk, dio. Norwich, on his own petition.
- Rev. Arthur Fullerton, to the R. of Thribergh, Yorkshire.
- Rev. John Garwood, Incumbent of St. Mary's Church, Spitalfields, to the Lectureship of Christ Church, in that parish.
- Rev. F. D. Gilby, to the Incumbency of St. James's Church, Cheltenham.
- Rev. Christ. Grenside, to be Chaplain to the British Residents in Archangel.

- Rev. Charles Besby Gribble, to the C. of Bishop's Tawton, Devon.
- Rev. W. Higon, P. C. of Croxden, to the P. C. of Christ Church, Tean, in the parish of Checkley, Staffordshire.
- Rev. H. T. Hill, to the V. of Wolverley, Worcestershire.
- Rev. John Hodgson, to the V. of Hoxne-cum-Denham, Suffolk; pat., Sir E. Kerrison, Bart.
- Rev. Wm. Jackson, to be C. of the Parochial Chapels of Aust and Northwick, in the parish of Henbury, Gloucestershire.
- Rev. Henry James, to the R. of Willington, Sussex; pat., the Dean and Chapter of Chichester.
- Rev. R. Jenkyns, to the P. C. of Christ Church, Turnham Green, Middlesex.
- Rev. Edward Charles Kennaway, to the P. C. of Trinity Chapel, Brighton.
- Rev. C. Kingsley, jun., of Magdalen Coll., Camb., to be Domestic Chaplain to Viscount Sidney.
- Rev. G. L. Langdon, to the C. of Austwick, in Clapham, Yorkshire.
- Rev. Edm. Roberts Larken, to the R. of Burton, by Lincoln; pat., Lord Monson.
- Rev. William Lindley, to the P. C. of Thirsk and Sandhutton; pat., his Grace the Archbishop of York.
- Rev. T. Chessher Martelli, of Brasenose Coll., Oxon, to the Ministry of St. John's Church, Marchwood, dio. Winchester.
- Rev. H. Weldy Marychurch, to the Ministry of St. John's Church, Weston-juxta-Bath.
- Rev. C. J. May, to the R. of St. George's in the East, Jamaica.
- Rev. Mr. Mayhew, to the V. of Laneham, near Retford.
- Rev. T. R. Medwin, to be Head Master of the Grammar School at Stratford-upon-Avon, and Incumbent of the Chapel of the Holy Trinity.
- Rev. R. H. Millington, to the C. of Baxterley, Warwickshire.
- Rev. Joseph Milner, V. of Appleby, to be Chaplain of St. Anne's Hospital, Appleby.
- Rev. S. F. Montgomery, to the Incumbency of the New Church at Upper Gornal, Staffordshire; pat., Rev. W. Lewis.
- Rev. David B. Moore, of Queens' Coll., Camb., to be Assistant Minister of Bishop Ryder's Church, Birmingham.
- Rev. D. Morgan, late R. of Weeke, Hants, to the R. of Ham, Wilts; pat., Bishop of Winton.
- Rev. John Morton, to the C. of Inkberrow, Worcestershire.
- Rev. D. A. Moullin, to the C. of Carle-Rode, Norfolk.
- Rev. Wm. Luke Nichols, to the C. of Clifton, in the city and county of Bristol.
- Rev. J. H. North, of Trin. Coll., Camb., to the V. of Herringfleet, Suffolk.
- Rev. H. D. Owen, D.D., Head Master of Beaumaris School, to the P. C. of Penmon and Llanvoes, Anglesea.
- Rev. A. F. Pettigrew, of Trin. Coll., Camb., to be one of the Curates of Bishop Wearmouth.
- Rev. Fred. Pym, to the V. of Bickleigh with Sheepstor, Devon; pat., Sir R. Lopez, Bart.
- Rev. Alston Wm. Radcliffe, to the V. of North Newnton, Wilts.
- Rev. G. Albert Rogers, C. of Weston-super-Mare, to be one of the Domestic Chaplains to Right Hon. Viscount Lifford.
- Rev. Benjamin Cox Sangar, to the C. and Evening Lectureship of St. Luke's, Middlesex.
- Rev. Henry Samuel Sayce, to the C. of Shirehampton, in the parish of Westbury-upon-Trym, Gloucestershire.
- Rev. S. C. Sharpe, Assist. C. of Bishop's Tawton, Devon, to the Chapelry of Newport, in the same parish.
- Rev. Henry Sims, B.A., to the P. C. of Stoke Ferry, Norfolk, dio. Norwich; pat., the Queen.
- Rev. W. Sindley, C. of Guiseley, near Leeds, to the P. C. of Thirsk and Sandbottom, Yorkshire.
- Rev. H. R. Slade, D.D., to the C. of the Collegiate Church, Wolverhampton.
- Rev. Harry Bennett Smith, formerly of Trin. Coll., to be Assistant C. of Funtington, Sussex.
- Rev. Washbourn Smith, to the C. of Pulborough, Chichester.
- Rev. Montague Pennington Sparrow, of Clare Hall, to be Domestic Chaplain to the Earl of Mornington.
- Rev. Thos. Martin Symonds, R. of

- Broomswell, Suffolk, to the living of Hanwick, near Doncaster; pat., — Fullerton, Esq.
- Rev. W. Temple, C. of Seasalter, Kent, to that Vicarage.
- Rev. Edw. James Todd, formerly of Worcester Coll., to the V. of Sherborne, with Windrush, Gloucestershire; pat., Lord Sherborne.
- Rev. J. Topham, R. of St. Andrew and St. Mary, Witton, Droitwich, to the R. of St. Nicholas, in the Borough; pat., the Crown; this living being united to the former by an order of the Privy Council.
- Rev. C. G. Gretton Townsend, of Clare Hall, Camb., to the C. of Newbourne, near Woodbridge, Suffolk.
- Rev. J. E. Troughton, to the Ministry of St. John's Church, Hawarden, Flintshire.
- Rev. James Ind Weldon, late Fellow of St. John's Coll., Camb., to the Mastership of Tunbridge School.
- Rev. Samuel Wilkes Waud, Fellow and Tutor of Magdalene Coll., Camb., to the V. of Rettenden, Essex.
- Rev. W. Spranger White, to the Incumbency of the Episcopal Chapel at Sedburgh, N. B.; pat., the Marchioness of Lothian; and also to be one of her Domestic Chaplains.
- Rev. T. Whitworth, R. of Addlethorpe, to the V. of Thorpe St. Peter, near Wainfleet, Lincolnshire.
- Rev. J. T. Wilkin, to the C. of Stagsden, Beds.
- Rev. Matthew Wilson, to the V. of Loddington, Leicestershire.
- Rev. Cullen F. Wordsworth, C. of Crockerton, Wilts, to be one of the Domestic Chaplains to the Marchioness of Bath.

CLERGYMEN DECEASED.

- Rev. T. E. Bridges, D.D., President of Corpus Christi College, Oxford.
- Rev. Joseph Holliday Dalton, at Hether-side, Cumberland.
- Rev. W. Deighton, R. of Whinbergh with Westfield annexed, Norwich.
- Rev. John Dennis, V. of White Notley, Essex.
- Rev. Anthony Grayson, D.D., Principal of St. Edmund Hall, and V. of Bramley, Hants.
- Rev. John Hale, R. of Holton in Beckering, and R. of Buslingthorpe, Linc.
- Rev. M. Hare, R. of Liddington.
- Rev. James Hogg, at Stoneley, near Kimbolton.
- Rev. Evan Jones, V. of Colwinstone, Glamorganshire.
- Rev. Richard Levett, Milford Hall, near Stafford.
- Rev. Francis James Marshall, Chaplain of New College, Oxford.
- Rev. C. P. Myddelton, Incumbent of Heaton Norris Chapel, and Chaplain to Earl of Tyrconnel, at Birmingham.
- Rev. H. E. Pratt, V. of Wartling, Sussex.
- Rev. Dr. Prior, Vice-Provost of Trinity College, Dublin.
- Rev. Christopher Ramshaw, V. of Fewstone, near Otley, Yorkshire.
- Rev. John Richards, V. of St. Donatt's and St. Bride's Minor, Glamorgansh.
- Rev. W. Rosbotham, late C. of Stillorgan, on his passage home from Grenada.
- Rev. James Tate, Canon Residentiary of St. Paul's, and V. of Edmonton, Middlesex.
- Rev. W. R. Taylor, R. of Town Barningham, and P. C. of West Beckham, Norfolk.
- Rev. Gerrard Willey, at Dublin.

BIRTHS AND MARRIAGES.

BIRTHS.

Or Sons—The Lady of

- Atkinson, Rev. M., at St. Be's.
- Baker, Rev. Thomas, Hartlebury R., Ware.
- Bedford, Rev. Paul A., Bath.
- Brown, Rev. R. N. D., C. of Chepstow.
- Busfield, Rev. Wm., Keighley R., Yorkshire.

- Courtenay, Rev. R., Thornton Watlam R., Yorkshire.
- Curry, Rev. H. T., Stokeby Neyland V. Suffolk.
- Deedes, Rev. Lewis, Bramsfield R., Herts.
- Doughty, Rev. C. M., Theberton Hall.
- Dunn, Rev. C., Whitchurch, Salop.
- Gambier, Rev. S. J., Leghorn.

Hamilton, Rev. R., Hale, Hants.
 Hetherington, Rev. Joseph, Workington, Cumberland.
 Jones, Rev. J., Llanfachreth R., Anglesey.
 Lawrence, Rev. W. B., Sully R., Glamorgan-shire.
 Mayne, Rev. C. O., Prebendary of Wells.
 M'Grath, Rev. H. W., St. Ann's R., Manchester.
 Molyneux, Rev. G. M., Compton R., Surrey.
 Noel, Rev. A. W., Alveston, Gloucestershire.
 Power, Rev. A. B. Norwich.
 Proby, Rev. J. C., Geneva.
 Rooke, Rev. W. J. E., Alresford, Hants.
 Sharpe, Rev. L. A., Tackley R.
 Simpson, Rev. H., Babworth R., Notts.
 Stogdon, Rev. Abraham H., C. of Walsall, Staffordshire.
 Street, Rev. H., Bath.
 Tripp, Rev. R. H., Alernum V., Cornwall.
 Wetherall, Rev. J., Rushton R., Northampton.
 Woodruff, Rev. T., Westow R., Hants.
 Wordsworth, Rev. Dr., Harrow on the Hill.
 Worsinger, Rev. A. L. W. de, Beale.
 Yonge, Rev. Reginald, Wrenbury, Cheshire.

OF DAUGHTERS—The Lady of

Alexander, Rt. Rev. M. S., Bishop of Jerusalem, Mount Zion, Jerusalem.
 Anohmuty, Rev. S. F., Blunsdon, Wilts.
 Bleech, Rev. W., Huish R., Wilts.
 Burlton, Rev. F., Henley R.
 Butler, Rev. W., Wickham Market V., Suffolk.
 Clinton, Rev. C. J. F., Cromwell R.
 Deedes, Rev. Julius, Wittersham R., Kent.
 Edwards, Rev. Z. J., Asminster.
 Gee, Rev. R., St. Stephen's, Herts.
 Greenwood, Rev. Dr., Colne.
 Hall, Rev. G. T., Fairford, Gloucestershire.
 Jackson, Rev. J., Barnsbury-square, Islington.
 Laudon, Rev. W. H., Slebech, Pembroke-sh.
 Lee, Rev. W. B., Wootton R.
 Mallery, Rev. G., Mobberley, Cheshire.
 Marsham, Rev. G. F. J., Allington R., Kent.
 Morgan, Rev. B., St. David's P.C., Liverpool.
 Robinson, Rev. J. W., Barrington V.
 Sanderson, Rev. T., Wellingborough Grammar School.
 Seager, Rev. J. O., Stevenage, Herts.
 Smart, Rev. N., Alderbury V., Wilts.
 Smith, Rev. Samuel, P. C. of St. George's, Camberwell.
 Stone, Rev. W., Newcastle-under-Lyme.
 Strickland, Rev. T. A., Breedon R., Worcestershire.
 Webb, Rev. T. B., King's Pyon House, Herefordshire.

MARRIAGES.

Rev. R. P. Coates, Fell. of St. John's Coll., Camb., to Ann, e. d. of L. Allen, Esq., of Rochester.
 Rev. S. A. Cooke, to Louisa Jane, third d. of the Rev. S. Pitman, of Oulton Hall, Norfolk.

Rev. W. Collett, of St. Peter's Coll., Camb., to Mary Cecil Augusta, only d. of the late Count Linsingen, of Ipswich.
 Rev. George Barnston Daubeny, M.A., formerly of Balliol Coll., Oxford, to Albinia Anne, e. d. of Sir Thomas Crawley Boevey, Bart., of Flaxley Abbey.
 Rev. John T. C. Fawcett, of Kildwick Craven, Yorkshire, to Anna Maria Stockdale, second d. of the Incumbent.
 Rev. Augustus Otway Fitzgerald, R. of Fledborough, Notts, to Theresa, e. d. of the Rev. J. Gale Thring, of Alford House.
 Rev. Gainsborough Gardiner, of St. John's Coll., Camb., to Anne, second d. of H. B. Tymba, Esq., of Worcester.
 Rev. G. Garbett, e. of Ross, to Martha Elizabeth, fourth d. of the late R. Williams, Esq., of Aberbrane, Brecon.
 Rev. Horace Faithfull Gray, M.A., V. of Pilton, and Prebendary of Wells, to Henrietta, e. d. of the Rev. Chancellor J. T. Law and Lady Charlotte Law, and grand-daughter of the Bishop of Bath and Wells and the Earl of Stamford.
 Rev. John Hall, R. of Coreley, Salop, to Justina, y. d. of the Rev. J. Miles, r. of Willoughby Waterless, Leicestershire.
 Rev. Geo. Shipton Harding, Incumbent of Tong, Shropshire, to Mary, only d. of the Rev. John Richard Tetlow.
 Rev. H. Hunter Hughes, R. of Layham, Suffolk, to Louisa, second d. of the late T. Yate, Esq., of Madeley Hall, Salop.
 Rev. John Pulein, V. of Kirkthorpe, to Frances, y. d. of the late Gregory Rhodes, Esq., Wetherby.
 Rev. Benj. Cox Sangar, M.A., Curate and Evening Lecturer of St. Luke's, Middlesex, to Charlotte, y. d. of J. Fothergill, Esq., of Selby.
 Rev. Samuel Sanderland, V. of Peniston, to Eleanor Christians, third d. of the late J. Shaw, Esq., of Staincross, near Barnsley.
 Rev. Robert Thorp, son of the Rev. T. Thorp, of Burton Overy, Leicestershire, to Ellen, e. d. of the late John Wayman, Esq., of Bury St. Edmund's.
 Rev. W. Verdon, Curate of Trinity Church, Salford, to Sophia, d. of the late R. Everard, Esq., of Spalding, Lincolnshire.
 Rev. Henry H. Victor, of Emsworth, Hants, to Emily, y. d. of the late T. Heath, Esq., of Andover.
 Rev. Fletcher Woodhouse, r. of Moresby, to Mary Sybella, y. d. of the late Joseph Wheelwright, Esq., of Stamford-hill.
 Rev. W. W. Woodhouse, to Laura, y. d. of the late Rear-Admiral Sir C. Cunningham.
 Rev. Hugh Seymour Yates, v. of Henlow, Beds, to Augusta Hayne, fourth d. of the late Rev. W. Hayne, of Plympton, Devon.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen—

Rev. W. M. Bradford, late curate of Rotherfield Greys, near Henley-on-Thames.

Rev. James Cooper, late minister of St. Paul's Chapel, Stonehouse, Devon.

Rev. J. C. Edden, late master of the Ipswich Grammar school.

Rev. T. E. Fell, curate of Hoby, Leicestershire.

Rev. C. P. Miles, curate of Bishop Wearmouth.

Rev. W. A. Morgan, perpetual curate of Treemere, near Launceston.

Rev. T. Nunns, late minister of St. Bartholomew's Chapel, Birmingham.

Rev. William Price, late curate of Llanrhyddlad, Anglesey.

Rev. W. Routledge, second master of the Ilminster Grammar school.

Rev. G. J. R. Salter, late curate of Lechdale, Gloucestershire.

BERKSHIRE.

ST. GEORGE'S CHAPEL, WINDSOR.—The extensive alterations and embellishments which have been in progress since the early part of May last (from which period the chapel has been closed), at an outlay of several thousands of pounds, throughout the interior of this sacred edifice, has just been brought to a close. It is now nearly a century since this chapel had undergone any repairs. The chapel has been thoroughly cleansed and renovated; new stained glass windows introduced in various parts; the organ repaired, ornamented, and many additions made to it; the whole of the elaborate wood-carvings, and the alabaster and marble monuments in the several private chapels and aisles, restored to their original state, and other embellishments added, so as to render this ancient building one of the most magnificent sacred edifices in the kingdom.

Extensive repairs are in progress in St. Mary's Church, Reading. Three very ancient sedilia, of the early English architecture, have been discovered in ruins

behind the wainscoting, on the south side of the chancel; the fresco painting at the back of them, and the encaustic tiles, being still in excellent preservation.

BUCKINGHAMSHIRE.

That part of Eton adjoining the college is about to be improved by the erection of several new houses for the masters, and also porters' lodges.

CAMBRIDGESHIRE.

ST. BOTOLPH'S CHURCH, CAMBRIDGE.—The repairs which have been going on at this church for some time, and which were undertaken by the parish in so laudable a spirit, are now completed, and the building re-opened for divine service. The restoration of this sacred edifice has been accomplished in a churchmanlike manner. Professor Willis designed both the west and the east windows. The church, both externally and internally, is now worthy of its position in the chief public street of the town.

CHESHIRE.

SPECIAL DONATIONS FOR EDUCATIONAL PURPOSES.—In addition to the very handsome subscriptions in aid of the National Society's Fund for the Education of the Children of the Working Classes, in the mining and manufacturing districts, a valued correspondent has furnished us with a list of special donations of sites, subscriptions, &c. that have been recently made within the diocese of Chester, in furtherance of the same benevolent object, within the mining and manufacturing portions of that diocese. We subjoin the list, and trust that, ere long, we may be enabled to publish a similar list of donations, &c. specially appropriated for the benefit of the populous and extensive diocese of Ripon. It is as follows:—Mr. Richard Wild, for school at Shuttleworth, 100*l.* in money, and a site, value 50*l.*; the trustees of the estate of the late W. Hulme, Esq., a site at Bardsley, in Ashton-under-Lyne, value 70*l.*; "A. B. C." a site at Lees-

field, near Oldham, value 100*l.*; the Right Hon. the Earl Howe, a site at Mumps, near Oldham, value 100*l.*; J. and G. Lees, Esqrs., a site at Oldham, value 75*l.*; J. Starkie, Esq. and others, a site at Oldham, value 70*l.*; J. Taylor, Esq., a site at Whalley, value 50*l.*; the Right Hon. the Earl of Derby, a site at Colne, value 120*l.*; the Messrs. Hargreave, a site at Accrington, value 50*l.*; William Turner, Esq., enlarging school at Hollin Bank, in Musbury, 100*l.* outlay; Joshua Reddish, Esq., Cheshire, a site at Hollingworth and Stone, value 45*l.*; Rev. J. Brierley, a site at Mopley, near Congleton, value 40*l.*; the trustees of Macclesfield Grammar School, a site on Macclesfield Common, 100*l.* value; Major Marsland, a site at Henbury, near Macclesfield, 40*l.* value.—*Leeds Intelligencer.*

Viscount Combermere and Mr. Sproston have founded a grammar-school at Wrenbury, Cheshire. The noble and gallant Viscount laid the foundation-stone of the intended building a few days since.

The alterations in Chester cathedral, preparatory to the erection of a new organ, have commenced.

CORNWALL.

SACRILEGE.—The church of St. Melion, Cornwall, has been broken into, and the whole of the communion plate, with various other articles, carried off. We regret to say the wretches have for the present escaped. The lost plate was very ancient, having been originally a gift from the Croyton family, whose crest it bore, and was worth upwards of 50*l.*

The foundation-stone of the proposed chapel of ease, at the village of Tiddeford, near St. German's, was recently laid by Lady Susan Cornwallis, assisted by the rev. vicar, in the presence of a numerous body of clergymen. The whole of the seats, 300 in number, will be free, and unappropriated. The subscriptions towards the erection and endowment amount to 2206*l.* 13*s.* 6*d.* The Ladies Cornwallis have given 1000*l.* in aid of the spiritual necessities of a population to whom they are bound by no ties of property or residence, and a further sum of 250*l.* to expedite the building.

DEVONSHIRE.

BARNSTAPLE.—The foundation-stone of a new episcopal chapel in this borough

was laid on the 29th of August, by the Rev. J. J. Scott, at whose sole responsibility the commencement of raising the sacred edifice has been undertaken.

DURHAM.

The Lord Bishop of Durham has given 10*l.* in aid of the building of a girls' school at Alston. His lordship consecrated the new church at Crook, on Tuesday, Sept. 12.

WIMBORNE.—The new, commodious, and handsome school-room, recently completed, for the purpose of national education, will be opened on the 2nd inst.

GLOUCESTERSHIRE.

The new chapel of ease, St. Barnabas, at Bristol, was consecrated by the Bishop of Gloucester and Bristol, on Sept. 12th, and the new church near the cotton-works, St. Philip's, on the following day. The Mayor of Bristol entertained the Lord Bishop and a distinguished company at dinner, on Tuesday, 19th, after the consecration of St. Barnabas' church.

ST. MARY DE CRYPT CHURCH, GLOUCESTER.—This fine old church, which had been for some time under repair, was re-opened on Sunday, 10th of September. The chancel has been newly roofed, and we hope that ultimately sufficient funds will be obtained for the proposed obituary window to the memory of the late Rev. J. G. Dowling.—*Bristol Paper.*

BRISTOL CHURCHES.—We are gratified to observe the increased attention now paid to the restoration of our churches. St. Augustine's, having been freed from its coat of plaster, presents a greatly improved appearance. The re-arrangement of the pews in All-Saints' is progressing; and the renovation of the beautiful tower of St. Werburgh's will shortly be completed: an effective choir has been engaged for this church, by whom the musical portion of the service will be performed on the re-opening of the sacred edifice after the repairs are effected.—*Bristol Journal.*

The Ven. Archdeacon Timbrell has resigned the office of treasurer to the Clergy Widows' Charity at Gloucester, which he had filled with so much advantage to the institution for many years; and we regret to add, that his resignation was occasioned by the state of his health. The Rev. T. Thorp, of Trinity

College, archdeacon of Bristol, was unanimously appointed to succeed him.

HAMPSHIRE.

The rector of St. Thomas's, Winchester, the Rev. W. D. Veitch, has been appointed examining chaplain to the Bishop of Jerusalem, and also head master of the Missionary College of that diocese.—*Standard*.

The Bishop of Winchester laid the foundation-stone of Portsea Church, on Thursday, Aug. 31, when the mayor and corporation of Portsmouth, and most of the clergy of the neighbourhood, were present at the ceremony.

SOUTHAMPTON, Sept. 16.—Dr. Dealtry, chancellor of the diocese, held the annual visitation yesterday, at Holy Rhod Church. A most eloquent sermon was preached by the Rev. M. Almack, rector of All Saints, and the chancellor afterwards delivered his charge. The attendance of the clergy and laity was very great.—*Hants Advertiser*.

On Saturday, Aug. 26, the foundation-stone of the new church, in the parish of All Saints, Southampton, was laid by Sir Lancelot Shadwell, Vice chancellor of England, and father of the late lamented rector. The material is to be of stone, and the roof covered with tiles, the construction substantial, and the proposed cost, including the tower, will be under 3000*l*. The proposed accommodation is for upwards of 500 persons, of which nearly 200 will be free sittings.

WINCHESTER.—The chancellor of the diocese, the Rev. Dr. Dealtry, held his annual visitation on Thursday, Sept. 14th.

THE BISHOP OF WINCHESTER IN JERSEY.—*St. Helier*, Aug. 24.—On Friday, the Right Rev. the Bishop and Diocesan of these islands arrived in the harbour of St. Helier, from Guernsey. He was accompanied by his chaplain, the Rev. P. Jacobs. In the afternoon, a public meeting of the members of the Society for Promoting Christian Knowledge, was held in the Town Arsenal. The chair was taken by his lordship. On Saturday, his lordship took the chair at a meeting, held at the same place, of the Society for the Propagation of the Gospel. In the afternoon, he attended the examination of the children in the National School Room; at the conclusion, his lordship expressed himself much de-

lighted at the progress made by the children. On Sunday, he preached at All Saints' chapel, on behalf of the Society for the Promotion of Christian Knowledge—a society which, his lordship stated, had been established for a century and a half, and which is the oldest of such establishments extant. The church was densely crowded by a most attentive audience. In the evening, he preached at St. James's chapel, to an equally numerous congregation, for the benefit of the Church Missionary Society. On Monday, his Lordship consecrated the chapel of St. Matthew, in the usual form. In the afternoon, he held a confirmation in Trinity Church, and afterwards dined with the rector and clergy. On Tuesday, his Lordship held a confirmation in the French language, for the parishes of St. Helier and St. Saviour, at the town church of St. Helier, and afterwards at All Saints' chapel, in the English language. On Wednesday, he held a visitation in the church of St. Helier: the service commenced at eleven o'clock; and, in the afternoon, he gave a dinner to the clergy and authorities in the island.

The Bishop of Winchester has just completed the diocesan visitation of the Channel Islands.

ST. THOMAS'S CHURCH, PORTSMOUTH.—The extensive restorations and repairs of this venerable church having been completed, it has been opened for divine service.

HEREFORDSHIRE.

The Bishop of Hereford on Friday, September 1st, consecrated the chapel-of-ease at Hoarwithy; the dean, chancellor, and leading clergy of the diocese assisted on the occasion. The right rev. prelate has since officiated at the consecration of the new church at Cherbury, and another in Shropshire.

Hereford cathedral is fast progressing under the hands of its restorers; a large number of masons are now employed upon it. We congratulate the munificent promoters of this great national work, not only on the general interest which is taken in it far and near, but on the very satisfactory progress which has been made; and we trust that those who have a legitimate—nay, a bounden interest in this great work, will avail themselves of the opportunity now afforded of

seeing for themselves that the representation we have thus made is not over-coloured.

VISITATION.—On the 17th of August, the Very Reverend the Dean of Hereford held his fourth triennial visitation of the peculiar of the deanery of Hereford, comprising thirty-two parishes, those of the city included. The service was performed by the Rev. John Hanbury, rector of St. Nicholas, in whose church the visitation was held. The sermon, a very excellent and well-timed one, was preached by the Rev. W. P. Musgrave, rector of Eaton Bishop. After divine service the names of the clergy were called, and it was gratifying to observe that only six were absent, of whom two were out of the neighbourhood, and two were prevented from attending by illness. Every one of the churchwardens was present. The dean's charge was highly interesting on account of the statistical information it contained respecting the important district under his jurisdiction. —*Hereford Journal*.

KENT.

GRAVESEND CHURCH UNION.—On Sunday, August 27th, sermons were preached in the churches of Gravesend and Milton, and of the surrounding parishes, in aid of the funds of the above union, which was established in 1839, in support of the Church Building, Curates' Aid, and National School Societies, with those for Promoting Christian Knowledge and Propagating the Gospel in Foreign Parts. The fourth anniversary of the Church Union was held on Wednesday, August 30. Divine service commenced in Gravesend Church at three o'clock, and the sermon was preached by the Venerable the Archdeacon of Rochester. A public meeting was held in the Town-hall in the evening of the same day, in aid of the Society for the Propagation of the Gospel in Foreign Parts, at which the Archdeacon of Rochester presided, supported by the Rev. Dr. Joynes, Rev. J. Stokes, Rev. J. C. Renouard, Rev. Ernest Hawkins (secretary to the Parent Society), Rev. F. C. Cook, Rev. J. Hindle, Rev. R. Keats, Rev. G. E. Murray, Rev. R. Salwey, Rev. W. H. Emeades, Rev. W. J. Blew, Rev. J. Thompson, Rev. W. D. Johnston, Rev.

R. Joynes, Rev. T. Wodehouse, Rev. G. M. K. Ellerton, A. Park, Esq., J. Tilden, Esq., W. Sanders, Esq., T. H. Brenchley, Esq., H. Swinny, Esq., &c. &c. The whole collections amounted to 88*l.* 3*s.* 8*d.*

On Tuesday, the 29th of August, his Grace the Archbishop of Canterbury regaled all the persons employed on his estates at Addington. The day being favourable, a number of tables were placed on the lawn in Addington Park, and the labourers and their families were amply supplied with the good old English fare of roast beef and plum pudding, with plenty of home-brewed ale. About 150 persons, men, women, and children, were assembled on the occasion, and the village church bells of Addington rang a merry peal till evening. His grace and Mrs. Howley inspected the tables occasionally to see that all the guests were comfortable.

The Archbishop of Canterbury gave an entertainment on Tuesday, Sept. 5th, at Addington Park, to the clergy of his diocese and their ladies.

LANCASHIRE.

A Welsh church is about being opened at Manchester, where 20,000 Welshmen are now living.

The clergy of Liverpool, with the two rev. rectors at their head, have resolved to promote, by all the means in their power, the National Society's exertions for the establishment and support of schools in the manufacturing and mining districts.

ARCHDEACONRY OF MANCHESTER.—This important ecclesiastical office has at length been formally created; the necessary instrument having passed the great seal and been confirmed by the Queen in council. The Rev. John Rushton is the newly-appointed archdeacon, to the great satisfaction of all those in these districts who have for some years experienced the benefits of Mr. Rushton's indefatigable and successful efforts in the cause of church and school extension. The jurisdiction of the Manchester archdeaconry will extend over the whole of the county of Lancaster, south of the Ribble, and the office is constituted as a precursor to the intended bishopric to be seated at Manchester. Mr. Archdeacon Rushton has

had a lengthened interview with Sir Robert Peel at his residence in Whitehall-gardens, for the purpose of laying before the premier a large and comprehensive scheme for the immediate establishment of schools in Lancashire and Cheshire. It is generally known that Sir Robert Peel subscribes 1000*l.* to the extraordinary fund now in course of collection by the national society for immediate school extension, on a large and extensive scale.—*Liverpool Mail*.

CHRIST CHURCH, HEATH FIELD, MOSS SIDE, MANCHESTER.—On Thursday, the 7th of September, the corner stone of this church was laid in the presence of a great number of the clergy of the town and neighbourhood, and a vast concourse of spectators. The church will be erected and endowed at the sole cost of Robert Heath, Esq. of Waterloo, near Liverpool, at an expense of 4500*l.* It will be an elegant building in the Norman style of architecture, will accommodate about 1100 persons, and will be completed in the early part of June next. In proof of the interest felt by the inhabitants of the neighbourhood, it may be stated that Mr. Heath, having consented to receive a subscription for a stained glass chancel window, a sum of near 90*l.* has already been put down chiefly in one guinea subscriptions. An elegant silver trowel, the produce of a subscription amongst the inhabitants of the neighbourhood, was prepared for presentation to Mr. Heath on this occasion, and it bore the following inscription:—"To Robert Heath, Esq., of Waterloo, Crosbie, near Liverpool, who, at the cost of 4500*l.*, founded and endowed Christ Church, in the township of Moss Side, this trowel was respectfully and gratefully presented on his laying the foundation stone, on the 7th of September, A.D. 1843, by the inhabitants of Moss Side, in the parish of Manchester." Mr. Heath being a freemason, the stone was laid with masonic honours.—*Manchester Courier*.

LINCOLNSHIRE.

A vestry was held on the 7th of Sept. in the parish church of St. John, Stamford, the rector being in the chair, for the purpose of granting a church-rate for the current year. A proposition was accordingly made for a threepenny rate,

and carried, notwithstanding an amendment which was moved for a twopenny one. The parishioners were unanimous in favour of a rate, deeming it right that the law on this subject should be obeyed, and the churchwardens enabled to discharge without loss to themselves the duties of their office.—*Lincolnshire Chronicle*.

NEW CHURCH AT SUTTON BRIDGE.—On Tuesday, the 29th of August, the above church was consecrated for divine worship by the Lord Bishop of Lincoln. Besides his lordship, his chaplain, and attendants, about forty clergymen from the neighbourhood in their gowns took part in the ceremony. It is supposed that 1000 persons were present in the church. The church will seat about 700 persons, and is erected and endowed by Benjamin Harrison, Esq., treasurer, and the Governors of Guy's hospital, London, who have large estates in the neighbourhood.

It is stated that the report, on a survey of Lincoln cathedral, is, that 10,000*l.* must be expended upon it immediately to prevent it coming down, and 10,000*l.* more as soon as it can be procured.

MIDDLESEX.

WESTMINSTER ABBEY.—The Rev. Dr. Turton, the newly-appointed Dean of Westminster, has given directions that the public shall in future have the privilege granted them of passing, after the termination of divine service, from the nave, under the organ, into the spacious and beautiful choir, from which egress will be obtained through the grand or western entrance into that magnificent cathedral, which has for many years been closed against the public, the only entrance still being by the gate at Poet's Corner. This is very well as a commencement, but another twenty years can scarcely pass over without throwing open the whole of our cathedrals and abbeys to the public, and perhaps removing the barbarous and heathen monuments which render them too often mere objects of unsanctified curiosity.

THE LATE DESTRUCTION OF ST. OLAVE'S CHURCH.—The largest vestry meeting ever known of the parishioners of St. Olave's, Southwark, took place on the 7th of September, for the purpose of considering the proper steps to be taken

in consequence of the destruction of the parish church by fire. At 11 o'clock the Rev. Dr. Kenny, the rector, was called to the chair, and briefly explained the business for which the meeting was convened. Mr. Allen the parish surveyor, has drawn up a report, in which he states, that it will be necessary to pull the whole of the tower down, as he finds it to be in a far more dangerous state than he at first anticipated. He calculates, that to put the church in the same state as it was in before it was burnt down will cost about 10,000*l.*; a small reduction, however, in that sum will take place from the sale of old metal, &c. After these minutes had been duly confirmed, Mr. Bloyd recommended the speedy restoration of their parish church, and he firmly believed, if men of business were appointed as a committee to superintend its erection, it would not cost more than 2500*l.* He had heard with pain that an offer had been made for the ground which the old church stood on, but he trusted the site would not be removed, and that their place of worship would be rebuilt on the same spot as where it had stood for 1000 years. (Hear.) By removing it the exhumation of the dead alone would amount to 4000*l.*, and such a course would be committing a gross outrage on the relatives of the dead, as also on all good society. Mr. T. Walker was decidedly against the removal of the church. Mr. Sheriff Pilcher remarked, that the parish would reap a very great benefit by the building of their church on a new site, as would be found from the calculations which he had made. Much discussion here arose as to the above recommendations, when Mr. Vane proposed a resolution to the effect that the church should be rebuilt on its present site, which was carried by a large majority. A committee was then appointed to superintend its re-erection.

MARRIAGE LICENCES.—It is important to parties requiring these documents, to know that they are not, as heretofore, obtained immediately upon application to the surrogates. In accordance with the interpretation put upon the Marriage Act by some of the ablest civilians, the surrogates are now required, previously to delivering licences to the parties, to ascertain from the registrar that no caveat has

been entered with him. A necessary delay, therefore, of some days occurs between the period of application to the surrogate and the receipt of the licence.

PAPER FOR COPYING MONUMENTAL BRASSES.—Mr. Limbird, of the Strand, has a sheet of paper four feet seven inches wide, six hundred yards long, and weighs one hundred and thirty-seven pounds. It is of fine texture, and has been made expressly for the purpose.

The Chapel Royal, St. James's, will be shortly closed for a few weeks, while the organ and a portion of the interior are undergoing repair.

NORTHUMBERLAND.

His Grace the Duke of Northumberland has given 25*l.* towards defraying the expense of heating Ovingham church.

The Queen Dowager has given a donation of 20*l.* to the fund to liquidate the expense of erecting St. Peter's church, at Sermerston, which was recently consecrated by the Bishop of Durham, and has transmitted 20*l.* in aid of the subscription for the erection of an additional church at Morpeth.

A subscription has been commenced by the friends of the late Rev. Marcus Allen, B.A., for the purpose of erecting a monument or some other tribute of respect to his memory, as the first officiating minister of St. Paul's chapel, Westgate, Newcastle.

NOTTINGHAMSHIRE.

Earl Manvers has presented a second donation of two hundred guineas towards the completion of the new church at Leen Side, Nottingham.

The parish church of Beeston, near Nottingham, is being rebuilt. The old church would only contain 253 persons, out of a population of more than 3000. The present one is to hold 800. The vicar has himself subscribed 200*l.*, and by his exertions has raised sufficient to complete the building, excepting the tower, for finishing which about 500*l.* more is required.

SOMERSETSHIRE.

The annual meeting of the Bath and Bedminster District Committee of the Society for Promoting Christian Knowledge, took place at Wrington, on the 30th of August. The proceedings commenced by divine service at the parish

church, followed by a sermon, by the Rev. H. Faithfull Gray, M.A., Rector of Pilton, Prebendary of Wells, and Honorary Principal of the Diocesan Training College. The chair was taken by the Rev. James Thomas Law, M.A., Chancellor of Lichfield, and Special Commissary of the Diocese of Bath and Wells, who, after an affecting allusion to the services of his venerable father, the Bishop of Bath and Wells, now incapacitated by age, proceeded to avow his attachment to the society, as most faithfully and efficiently performing the great work which she existed to fulfil. He then called upon the Rev. Henry Thompson, M.A., Curate of Wrington, in the absence of the Secretary, to read the report, from which it appeared that the number of books issued by the parent society were—Bibles, 123,790; Testaments, 114,215; Common Prayer Books, 339,294; Psalters, 11,243; whole number, tracts and books included, 4,285,922. The report went on to state the proceedings of the society, in reference to domestic objects, noticing the grant of a complete set of books to the new church at Redhill, in the parish of Wrington; reference was then made to colonial proceedings. The report concluded with the issues of the local depository, which are as follows:—Bibles, 1668; Testaments, 1547; Common Prayer Books, 3659; bound books, 5052; tracts, 69,127; total, 81,057. The meeting was addressed by Lieut.-Col. Fawcett, G. Emery, Esq., the Revs. D. M. Clerk, H. F. Gray, R. Symes, E. P. Vaughan, A. Cooper, H. Thompson, J. Vane, &c.

SHROPSHIRE.

The Rev. Richard Scott, B.D. of Brazenose College, Oxford, has not only presented a new desk, worth 70 guineas, to the chapel-of-ease now building at Bayston Hill, near Shrewsbury, but has added a story to the tower of the church.

On the 29th of August an examination was held at the Grammar School, Wem, for the purpose of filling up one of the Careswell Exhibitions attached to the above institution. Mr. Thomas Gwynn a pupil of the Rev. Wm. Boulton, was elected. These exhibitions are of the yearly value of 60*l.*, and must be held by natives of Shropshire.

The Earl of Craven has contributed

100*l.*, A. H. Slaney, Esq., including the site, 200*l.*, Archdeacon Bathurst, 100*l.*, the Rev. J. Rees, 100*l.*, and Sir A. V. Corbet, Bart., 5*l.*, towards the fund for rebuilding the dilapidated church of Dawley.

On the 28th of August, the Lord Bishop of Hereford consecrated Middleton church, a chapel-of-ease to Chirbury, Salop. Lord Cleve and William Graham were present, as well as the Rev. W. Corbet, Chancellor of the diocese of Hereford, Archdeacon Vickers, the Revs. James Wilding, Daniel Nihill, R. J. Harrison, Mostyn Pryce, John Lloyd, Maurice Lloyd, J. Shepherd, C. Awdrey, E. Bickersteth, and R. Scott. The church is a substantial edifice of the Gothic order, capable of containing 300.

SUFFOLK.

CHURCH-RATES.—On the 22nd of August, a vestry-meeting 'was held at Bungay, for the purpose of making a church-rate for the current year. Archdeacon Glover was in the chair, and after the usual estimate had been read by Mr. Mann, churchwarden, it was moved and seconded that a rate of 3*d.* in the pound be made. On the motion being put, Mr. Charles Childs said, he rose, as usual, to protest against the rate; when the archdeacon said, he thought, as Mr. Childs did not pay church-rates, he ought not to speak upon the subject. Mr. Childs said, the true question was, whether he was assessed to the rate proposed. As he had no doubt this was the case, he should stand upon his right as an inhabitant and householder to speak in vestry. The Archdeacon said he should not wait to hear him unless he had a motion to make; (it had been already notified that the Archdeacon was about to leave the town by a coach passing within half an hour.) Mr. Childs said he should conclude with a motion, which, however, he should preface by a remark that would not occupy five minutes. The archdeacon said he should not wait to hear it, but take the vote of the vestry. Mr. Childs—That is, you decline to receive any motion, or put it to the vestry. Archdeacon—Yes, I do. And he immediately called for a show of hands, and declared the rate unanimously carried. — *Bury Herald*.

The Bishop of Norwich consecrated

the new church at Stowupland, on Wednesday, Sept. 6th, when Lord Arthur Hervev and forty-eight of the local clergy were present at the interesting ceremony.

BURY ST. EDMUNDS.—On Thursday, the 14th of September, a meeting of the parishioners of St. James's, Bury, was held at the vestry, to make a church-rate, when the churchwardens proposed a rate of three-pence, which was opposed by Mr. T. Ridley, jun., (a dissenter.) Upon a show of hands, the churchwardens were in a minority. An adjournment was suggested to the Corn Exchange. The poll was required to be kept open till midnight; and at eight o'clock the churchwardens had a majority of thirty-two.

STAFFORDSHIRE.

The new church at Upper Cornal, Sedgeley, has been consecrated by the Bishop of Hereford. It contains 950 sittings, 628 of which are free. The new church at Tean, Checkley, has also been consecrated by his lordship.

SUSSEX.

The painted windows intended for the east end of Chichester Cathedral are now nearly ready for erection.

CHICHESTER.—On Wednesday, Aug. 30th, a numerous company assembled to witness the ceremony of opening the Pancras National Infant School-room, which has just been erected in the parish through the exertions of the rector and the committee. During the evening the Bishop of Chichester addressed the meeting, commended the institution to their regard, and concluded with the benediction.

SUNDAY TRADING IN BRIGHTON.—A society, established a few months back for the suppression of Sunday-trading, has just issued two circulars, one to the gentry, and the other addressed to the tradesmen of the town, requesting them to close their shops on Sunday. Since the formation of the society, several of the tradesmen employing a number of hands have adopted the plan of paying them on Friday instead of Saturday night. This has been very beneficial to the working man, and proved one of the best means of stopping Sunday trading. The society is supported by donations and annual subscriptions, and has in a

great measure carried out the object in view. The addresses recently issued are signed by the Rev. H. M. Wagner, the vicar, and the whole of the resident clergy.

WARWICKSHIRE.

The Earl of Warwick has given the munificent donation of 400*l.* in aid of the funds for erecting a chapel-of-ease in the parish of St. Mary, Warwick. The noble earl has also liberally offered to supply gratuitously all the stone required for the erection of the intended church.

The Vicar of Leamington has made great exertions to improve the parish church. The first stone of a new lantern tower has been laid, and a large number of county gentlemen were present at the ceremony. The sermon was preached by the Rev. W. Gresley, M.A., prebendary of Lichfield.

WILTSHIRE.

On Tuesday, Aug. 29, the new church of St. Peter, at Swallowcliffe, was consecrated by the Lord Bishop of Salisbury. The old parish church, which was erected in the twelfth century, having become much dilapidated, was taken down in the summer of 1841, and the new structure raised upon a more favourable site.

The Rev. Henry Caswell, M.A., author of the "History of the Mormons," late of the American episcopal church, having been admitted to the privileges of the English church, under the provisions of a special act of parliament, recently passed, has been licensed, by the Lord Bishop of Salisbury, to the curacy of Downton, on the nomination of the Rev. R. Paine. The appointment has been confirmed by the Archbishop of Canterbury.

WORCESTERSHIRE.

The Queen Dowager has transmitted to the Bishop of Worcester two donations of 50*l.* for the Diocesan Board of Education and the Church Building Societies.

Lady Emily Foley laid the foundation stone of the intended new church-of-ease at Barnard's-green, Malvern, on the 26th of August. The attendance of the clergy and gentry was particularly numerous, and the ceremony passed off admirably. The site was given by Mr. E. Foley.

PLEASING CIRCUMSTANCE.—The other week, the foundation-stone of a

new church was laid at Trimpley, near Kidderminster. A local paper, in reporting the proceedings, observes, "We cannot omit to notice that one cottager, a labouring man, residing at Trimpley-green, with a liberality worthy the imitation of all, contributed 8*l.* out of his little store towards building this chapel."

YORKSHIRE.

The restoration of York Minster is proceeding in the most satisfactory manner.

ILLINGWORTH.—On Sunday, the 27th of August, two sermons were preached in Illingworth church; that in the morning by the Rev. W. Gillmor, and that in the evening by the Rev. J. R. Oldham, in aid of the fund for liquidating the debt due on the fine organ recently erected in that church. On the following Monday evening, full cathedral service was celebrated. The Rev. Joshua Fawcett took the priest's part; the lessons were read by the incumbent; and the sermon preached by the Rev. Dr. Hook, vicar of Leeds. Dr. Gauntlett, of London, presided at the organ with his usual and well known ability; the Gregorian tunes were chiefly used. The collections (that of Sunday morning being made while the offertory sentences were "in reading by a deacon") amounted to 35*l.*

On Wednesday, the 6th of August, the first stone of a new set of schools was laid at Meltham Mills, in the parish of Almondbury, Yorkshire. The children of the day-schools, accompanied by the choir of the church, walked in procession to the ground, and after singing the 100th psalm, the Rev. P. W. Brancker, M.A., incumbent, offered up suitable prayers. Mr. W. L. Brook then laid the stone with the usual forms, and the ceremony was concluded by the children singing the doxology. Two-thirds of the expense attending the erection of these schools is borne by the Messrs. Brook; the National Society and the Committee of Council making up the remainder. The building is intended to hold 360 children, and the estimated cost, with the master's house, is 900*l.* The ground is given by Mr. W. L. Brook.

WALES.

FLINTSHIRE.—The new church, dedicated to St. John, at Hawarden, has

been consecrated by the Lord Bishop of Bangor. During the reading of the offertory sentences, the sum of 38*l.* was collected. The whole cost of the erection and decorations of this church, amounting to upwards of 3000*l.*, has been defrayed by the Glynne family.

LLANFYRNACH CHURCH.—On Monday, the 17th July, the very handsome church of Llanfyrnach, in the county of Pembroke, which has lately been rebuilt in the first style of architecture, at the sole expense of the worthy rector, the Rev. John Jones, of Penlam, was reopened for divine service, when prayers were read by the Rev. Thomas James, curate, and an appropriate sermon was preached by the Rev. D. Davies, rector of Meline, from Psalm lxxxvii. 3.

The opening and consecration of Rhymney Church took place on Friday the 14th of July. The ceremony was performed by the Right Rev. the Lord Bishop of Llandaff, assisted by the Rev. W. Bruce Knight, chancellor of the diocese, in the presence of a very large and respectable congregation.

Llanvain Chapel, near Monmouth, was lately opened by licence from the Lord Bishop, not by consecration, there being no endowment. The full amount of the expenses attendant on the erection has not yet been made up, and a sum is much wanting for the endowment. An excellent example has been set by James Davies, the old schoolmaster of Devauden, who has liberally contributed to both objects; and we need scarcely add, that both the building and endowment fund have been largely assisted by the Bishop of Llandaff.—*Monmouth paper.*

The Bishop of Llandaff consecrated the new church at Llanidan, Anglesey, in the presence of Lord Boston and Hon. Misses Irby, Mrs. Assheton Smith, and a large assembly of the gentry and clergy of the diocese, on Wednesday, August the 23rd. Lord Boston gave the site and stone for the building, and subscribed the handsome sum of 250*l.* to cover the expense of its erection.

The Bishop of St. Asaph's will consecrate the new church at Welshpool early in the ensuing month.

A new parish church is about to be built at Ffestiniog, Merioneth, on a spot of ground given by Lord Newborough. The first stone will be laid shortly.

SCOTLAND.

On Wednesday, the 23rd of August, the Bishop of Glasgow consecrated a new episcopal chapel at Annan. The sacred edifice was built by subscription. The principal contributors were, the Rev. J. Irving, the Duke of Buccleuch, the Earl of Mansfield, the Marquis of Queensberry, and D. A. Carruthers, Esq., of Warmandbie. The work was also aided by a grant of 50*l.* from the Society for Promoting Christian Knowledge. The chapel contains seats for about one hundred and sixty-four individuals, and is in all respects fitted up with great simplicity and good taste. The chancel and altar, in particular, are deserving of praise. The plans, building, and warming, by Parker's patent apparatus, cost 618*l.* 6*s.* 4*d.*, and the entire cost of the chapel and burial-ground attached, is 706*l.* The episcopal church has latterly made a great advance in Scotland; the dissensions in the presbyterian church have contributed to this.

FOREIGN AND COLONIAL.

CANADA.—On Thursday, the 20th of

July, the interesting ceremony of laying the corner-stone of Trinity Church, Toronto, was performed by the Bishop of Toronto, assisted by his chaplains, in the presence of a large concourse of people, who seemed to take a hearty and lively interest in the proceedings of the day.

THE COLONIAL BISHOPRICS.—The next bishopric to be erected for the colonies is that of New Brunswick; and the committee have determined on recommending a clergyman to her Majesty's government, to be consecrated to the see, so soon as 30,000*l.*, the sum required for the endowment, shall have been raised. The sum of 20,000*l.* has been contributed from the Colonial Bishoprics Fund, and about 5000*l.* have been received from other quarters, and about 4000*l.* are now required to secure the establishment of a bishopric in New Brunswick, at present a portion of the large diocese of Nova Scotia. The income of the bishop will be 1200*l.* per annum, but the appointment will be made when a clear revenue of 1000*l.* a year shall have been secured.

NOTICES TO CORRESPONDENTS.

THE Editor has twice carefully read the letter of "A. T." He regrets that he cannot insert it, from the feeling that it might lead to a painful discussion, unattended with any probability that the difficulties would be overcome.

The packet for "W. M." has not yet been made up, the earlier portion not having been obtained.

The communications of "T. R. B." are very acceptable.

Answers to the questions of "Sacerdos Parochialis" may perhaps be obtained for the next number.

The following note has been received:—

"MR. EDITOR,—In the present (September) Notices to Correspondents, there is an unfortunate juxtaposition of paragraphs, by which I am apparently charged with holding out a threat against my ecclesiastical superiors.

"Bradford, Sept. 5th, 1843."

"W. B. WINNING.

The Editor hopes that no reader so interpreted it.

THE

BRITISH MAGAZINE.

NOVEMBER 1, 1843.

ORIGINAL PAPERS.

PERSONAL HISTORY OF FOX. — No. II.

WE are now come to that period in the life of Fox, at which he was brought into the family of the Duchess of Richmond to instruct her nephews, the children of the late Earl of Surrey who had been beheaded. I have described the preceding period as the fabulous or heroic age of Fox; but I am not sure that the same character does not, in some degree at least, apply to that on which we are now entering—namely, from his leaving his fellowship at Oxford, in 1545, to his going abroad in 1554.

As to the “interesting incident” related by Mr. Townsend from the legendary Memoir, which he puts forth as written by Fox’s son, I confess I have no great faith in it; and I think that most persons will be apt to suspect that, if it has any foundation in fact, the business was an attempt, perhaps a successful one, to engage a man whose circumstances were apparently desperate, in some political matter. However, it is thus given by Mr. Townsend:—

“As Master Foxe one day sate in St. Paul’s church, spent with long fasting, his countenance thin, and eyes hollow, after the ghastly manner of dying men, everyone shunning a spectacle of so much horror, there came to him one whom he never remembered to have seen before, who, sitting down by him, and saluting him with much familiarity, thrust an untold sum of money into his hand, bidding him be of good cheer, adding withal, that he knew not how great the misfortunes were which oppressed him, but supposed it was no light calamity; that he should, therefore, accept in good part that small gift from his countryman which common courtesy had forced him to offer; that he should go and take care of himself, and take all occasions to prolong his life; adding, that within a few days new hopes were at hand, and a more certain condition of livelihood. Foxe could never learn to whom he was indebted for this seasonable bounty, though he used every endeavour to find out the person. Some who looked further into the event by which that prophecy became fulfilled, believed that the friend who performed the kindness came not of his own accord, but was employed by others who were deeply concerned for Mr. Foxe’s safety; and that it might possibly be through the negligence of the servant, or person commissioned, that he had endured so much misery before the means of relief were afforded him. Certain it is, however, that within

three days after the transaction, the presage was made good. Some one waited upon him from the Duchess of Richmond, who invited him, 'upon fair terms,' says the writer, 'into her service.'

The reader may believe more or less of this without any injury to Fox's story, for it is unexplained, and as far as I know unconnected with the subsequent events of his life. Mr. Townsend tells us that "Foxe was engaged as tutor to the children *before the death of Henry VIII.*, which took place January 28th, 1547," (p. 59.) Again: "As the engagement of Foxe to be tutor to the Earl of Surrey took place *at the end of the reign of Henry VIII.*," (p. 67;) though on the same page he says, "Foxe was probably appointed, therefore, *immediately on the accession of Edward.*" And he further states, in continuation of the extract which I have just quoted:—

"Some one waited on him from the Duchess of Richmond, who invited him upon fair terms into her service. It had so fallen out not long before that the Duke of Norfolk, the most renowned general of his time, together with his son, the Earl of Surrey, a man as far as may be imagined of sincere meaning and sharp understanding, were committed to custody in the tower of London, for what crime is uncertain. While they were in prison, the earl's children were sent to the aforesaid Duchess, their aunt, to be brought up and educated." —p. 64.

This legendary Memoir is such a tissue of nonsense and ignorant absurdity, that it is hardly worth while to point out two specimens which occur in these few lines; but it may be observed that the writer, whom Mr. Townsend sets forth as the eldest son of Fox, declares his ignorance of the crimes for which the Duke of Norfolk and his son were committed to the tower; and also that while their father was there, the children were committed to the care of their aunt. As to the former, it may be true enough, for the Memoir writer seems to have known little enough of the whole matter; and few will believe that he was Fox's own son. As to the latter, we must oppose Nott's statement that "From the Privy Council Books and MSS. among the archives at Norfolk House, it appears that Thomas Gaudy, a confidential person in the family, attended on the children. Lord Wentworth was appointed to the care of them. In the privy council books are orders for payments of 100*l.* to him for their diet. These orders were dated February 12th, 1547, and April 10th, 1548."* This of course carries us over about sixteen months from the time that Surrey was committed to the tower. How much longer the children continued under the care of Lord Wentworth I do not know; but probably as long as he lived; for just after his death we find what is, as far as I know, the first proof that the Duchess of Richmond had anything to do with them. Lord Wentworth died on the 3rd of March, in the fifth year of Edward VI., and the patent rolls of the sixth year contain a grant of 100*l.* to the duchess for the maintenance of the children. This grant is dated July 4th; and, reciting that the duchess had been "now of a good time," as the king had been informed, "charged with the finding two sons and three daughters of the Earl

* *Life of Surrey*, p. cix.

of Surrey's," it assigns her the annuity for their maintenance; and also directs, out of "our more abundant grace," that she should be paid one half-year's annuity "beforehand," which is explained to mean that she should receive payment for the past half year from Christmas to the preceding Midsummer.* If, therefore, Fox had nothing to do with the children until he was engaged into the service of the Duchess of Richmond, it must abridge greatly the supposed period of his tutorship.

But I do not see that we are bound to believe that this was the case. The matter is very obscure; and if I write of it with anything like dogmatism of manner, I assure the reader it is only for brevity's sake, and to avoid the tiresome repetition of qualifications, and all the periphrasis that is necessary to keep up an appearance of modest suggestion. I do not pretend to guess what Fox was doing from the time he left Oxford to the time when he began to instruct the Earl of Surrey's children, but I will venture to suggest three things as possible.

Perhaps he was living at Ryegate; for Richard Day, the son of the printer, has said that he "preached the gospel there;"† and Anthony a Wood, who perhaps was only following the statement of Day, tells us that Fox was "the first man as 'tis said that ever preached the gospel in that place, when the Roman-catholic religion was in great strength"—an expression which seems to refer to even an earlier period than the reign of Edward, or at the utmost only to the beginning of it:

Perhaps he was living in the service of the Duchess of Suffolk. It is very remarkable that in the register of the Bishop of London he is stated to have been living with her in June, 1550;‡ and I am informed that in an old play, entitled, I believe, "The Life and Death of the Duchess of Suffolk," Fox is represented as one of her household. The part which this lady took in politics and religion, and the knowledge and interest respecting her proceedings which Fox has shewn, render this very probable.

Perhaps both the things suggested are true, and perhaps a third, which those who are anxious to connect Fox with the Duke of Nor-

* Nott. App. p. xevii.

† So Mr. Townsend tells us, p. 70. I have not been able yet to get a sight of R. Day's book.

‡ At page 72 in Mr. Townsend's Life of Foxe, is the following note:—

"(4) This is according to the Book of Ordination of 1550, now in St. Paul's. Deacon, June 23, 1550. (Foxus) Master John Foxe, Master of Arts, residing in the House of the Duke of Norfolk, born at Boston, in the Diocese of Lincoln, by Letters Commendatory in that behalf (in eal parte) [sic] laudably bestowed' Copy from the Ordination Book.

"1550, 25 Junii, Mag. Job. Fox, A.M. moram trahens cum Domina Ducissa Suffolc. oriundus apud Boston, Linc. Disc. [sic] ordinatus Diaconus per Nichum. Lond. Epum. Reg. Ridley.—Lansdowne MSS. 962, p. 103."

Would any man in the world but Mr. Townsend have thought of printing together two such contradictory statements without a word of explanation or remark? Was Fox ordained on the 23rd or 25th, and was he staying with the Duke of Norfolk or the Duchess of Suffolk? I doubt not with the latter; and that Strype is right in so giving it from the Register of Bishop Ridley, for I am so informed by a gentleman on whom I have the greatest reliance, and who did me the favour to inspect it. What is meant by "Book of Ordination" at St. Paul's, or what is its authority, I confess I do not know.

folk as much as possible will prefer, may be true also—namely, that he was in the service of Lord Wentworth, either before the children came into that nobleman's care, or that he was procured by him to perform the office of tutor. The connexion would be very natural. For Lord Wentworth was the patron of John Bale, who, according to his own statement, was an intimate friend of Fox at the time when it appears that the children were in Lord Wentworth's care. Perhaps he was so at an earlier period, and introduced Fox; or perhaps he was the person who found Fox in St. Paul's.

But instead of these guesses, let us look at a fact; for such I believe it to be—namely, that at some time or other, for a shorter or longer period, Fox was tutor to the children of the Earl of Surrey. This is a very naked fact, and I am afraid that the attempts which have been made to cloathe it have been unsuccessful. "It is ascertained," says Mr. Townsend, though perhaps the reader will not think it so certain, "that the tutor continued his instructions till he left the family to escape from the perils of Mary's reign, which did not begin to appear till more than twelve months after her accession, so that the benefit of his tuition may be fairly calculated to have been constant for about six years."—p. 68. This is not a very accurate calculation, if (as Mr. Townsend would have us believe) Fox was employed as tutor "before the death of Henry VIII.;" for from that time to the first anniversary of Mary's accession must have been nearer eight years than six; and with his characteristic self-contradiction he elsewhere speaks of it as "eight years of intimacy and tutorage."—p. 77.

There is no need, however, to say more at present of the period of this tutorage; let us rather ask *where* it took place, for that is a point which Mr. Townsend seems to think quite "ascertained," though I confess it seems to me to be altogether uncertain. On the page next to that just quoted, he says, "Fox remained at *Reigate* with his pupils throughout the whole reign of Edward." On the page after, "As he continued at *Reigate*, also, till the accession of Mary, soon after which he fled to the continent." Again, "During his residence at *Reigate*, three years after he had accepted the appointment of tutor to the grandchildren of the Duke of Norfolk, Foxe was ordained deacon by Ridley, Bishop of London."—p. 70. And having discussed the question how Fox taught the people of *Reigate*, whether with or without a licence to preach, he adds, "However this may be, he was ordained deacon June, 23, 1550, and continued at *Reigate* till the accession of Mary."—p. 72. Of Fox's address to the Parliament, he says, "This spirited and admirable document was written at *Reigate*. Foxe thus

* Bale says of himself, "Duodecim annorum puer, in Carmelitani monachatus barathrum in urbe Nordouicensi trudebar, ut a Christi professione ad montem in ocio contemplandum demigrarem, montisque deinceps sectator essem. In omni literarum barbarie ac mentis cœcitate illic et Cantabrigiæ perusgabam, nullum habens tutorem aut Mœcœnatem: donec lucente Dei uerbo, ecclesiæ reuocari cœpissent ad veræ theologiæ purissimos fontes. In eo autem splendore ortus novæ Hierusalem, non a monacho aut sacrificio uocatus, sed ab illustri Domino Vuenfordo, tanquam a Centurione illo qui Christum Dei filium esse dicebat, serio excitatus, deformitatem meam quamprimum uidi et agnoui."—Scriptorum Brytanniæ. Cent. viii. No. C p. 702. Ed. 1559.

continued at *Reigate*, attending to his pupils, instructing the people, and devoting himself to the most severe and indefatigable labour—to his books and pen—an useful, happy, contented student. He now began to be known as an author. His first work was written 1548, while he was at *Reigate*, before his ordination.”—p. 74. “He next published, while at *Reigate*, a treatise ‘*De Censura*’....during his residence at *Reigate*, too, he must have begun his collections for the first portions of his ‘*Ecclesiastical History*.’....Gardiner began to send forth his spies in every direction. Foxe, who had not only taken advantage of the bishop’s imprisonment and deprivation in the affair of his ordination, but during the whole time he had dwelt in his diocese, had been industriously teaching the people that the superstitions and image devotions, which Gardiner still professed, were contradictory to Scripture, could not hope to escape condign punishment if he remained at *Reigate*.”—p. 75. “Such were the labours of John Foxe..... before he was driven from his peaceful abode at *Reigate*.” “Whether he continued to reside at *Reigate* throughout the whole of this interval, or whether his place of abode was sometimes London, or elsewhere, we are not informed.....Gardiner had one day called to pay his respects, probably at *Reigate*, in his diocese to the young duke, on whom he was in the habit of frequently calling,” &c.—p. 76.

Mr. Townsend seems so perfectly at home at *Reigate* that one hardly knows how to express a suspicion that Fox (or, to say the least, with his pupils) never resided there at all. I am afraid that all about *Reigate* is mere rigmarole, grounded on a very narrow and unsound foundation, as I will endeavour to shew.

Mr. Townsend gives us, at p. 124, a letter from the Duke of Norfolk to Fox, dated “from my house at *Reynigate*,” and places the original in a note, where the date stands, “*ex ædibus meis Reningatiæ*.” In this he is only following Strype, a very good man, but not always a safe guide for those who are obliged to follow blindfold. It is, indeed, a melancholy fact that honest simplicity does sometimes perpetrate what has all the effect of such fraud and forgery as vice would not enterprise, and with an easy impudence which it would strive in vain to imitate. Did ever anybody hear of *Reningatiæ* as the Latin for *Rige-gate* or *Rige-gate*, or *Ridge-gate*, or as it had been called centuries before the duke was born, “*Rey-gate*”? True, but by the time when the duke wrote this he was a great man, and had a right to do much more than coin a Latin name for the place where he lived; and criticism, if it dare attack his greatness, must be disarmed by his modest confession in his other letter to Fox,* that his learning was rusty, and that he had not written a Latin letter for five years. Well and good: I have a sincere respect for Strype, and no idea of blaming him, if, with Richard Day’s statement in his head, he took it for granted that *Reningatiæ* meant *Reigate*, even though (as I suspect to be the case) neither he nor anybody else had ever heard of the duke’s living at *Reigate* at all. What else could it mean? I repeat, that I do not blame Strype for supposing that *Re-*

* See Mr. Townsend’s Life, page 128.

ningatiæ meant *Reigate*, but I blame him for coining the barbarous and unheard translation, *Reymingate*, as if that were an ancient name for Reigate which accounted for the duke's latinization. It is by such little charitable offices that lame dogs are helped over styles, and that error becomes plausible and current. Strype was as much at home at Reigate as Mr. Townsend, and talks, though not so often, yet as familiarly about it. Thus, when Bishop Parkhurst, of Norwich, wrote to Fox about making search in the Queen's library, and in those at Oxford and Cambridge, for manuscripts to help Gesner, and added, "and if a bloodhound or twayn might be sent to Zurich, according to Dr. Gesner's request, I would rejoice not a little; and would be content to pay for the charge thereof. I write this unto you because you be so good a hunter; and have plenty of dogs," we find Strype inserting between brackets at this point, ["Fox being now probably with the Duke of Norfolk at *his house at Rygate*, in Surrey.]" Thus the matter was quite ascertained, and Mr. Townsend had nothing to do but to take it as a ready-made circumstance that might be affixed to everything that Fox said or did, or was supposed to say or do, for six or eight years.

But if we quietly look at the manuscript from which Strype copied the letter which he supposed to bear this important date, we shall find the origin of the mistake in the simple fact that what Strype read "*Reningatæ*," is really "*Keningaliæ*"*—that is, the old well-known principal seat of the Norfolk family, in their own county. The most natural place in the world for the duke to be at, and to date from.

* I apprehend that the original letter is not extant, and that Strype printed from a copy which is in a MS. book which once belonged to him, and is now in the British Museum, consisting of about forty-five folio pages. It contains copies of various letters to and from Fox; and, except about ten pages and a half, the whole (if we may trust a marginal note, which I believe to have been annexed by Strype) are in the handwriting of Sir Richard Willis, the wretch who is gibbeted in Clarendon's History, and who married the great granddaughter of the martyrologist. Whoever consults this MS. book will find the letters in question as No. 70, and he will see a mark above and below them, which I believe to have been made by Strype to direct some copyist, or remind himself, how much to extract. He will also see what I suppose to have been Strype's interlineations to explain some contractions; and his short-hand note in the margin, against that part of Fox's letter which, when he printed it, he explained to refer to his Martyrology. He will observe that in the word which Strype has given as "*Reningatæ*," the *t* is not crossed, and the *R* is a *K*, and that, as I have above stated, the word is *Keningaliæ*—that is, Kenninghall. Let the reader who is in doubt look at the "List of Benefactions in Oxford," on p. 132, and especially at "*K. Henry 8, K. Edward, K. James,*" &c., and to see how the writer made a *K*. It is, I say, hardly necessary, for beside that the thing is plain enough, there is a very singular proof. I suppose that Sir Richard forgot that he had copied this letter; but for some reason or other it certainly comes over again at fol. 118, where it stands as No. 81; and somebody (Strype, I believe) has written in the margin, "This letter was before No. 70." In this second copy *Keningaliæ* is indisputable. There are one or two slight variations in the two copies of the duke's letter, the only one of any importance being that this second is dated *viciesimo* instead of *tricesimo* die Octobris. Instead of the mistakes in Strype's printed copy, "*sicubi*" and "*breviter*," these MS. copies agree in reading "*sicuti*" and "*brevi te*;" but I am not sure that there is any other difference than that this second copy inserts "*vero*" between "*nunc*," and "*quoniam*" in the seventh line of the letter, and omits "*meis*" after "*ædibus*."—*Strype Ann.*, vol. I., P. ii., p. 489.

The place where he was living as a child with his mother, his brother, and sisters, and his aunt Richmond, when his father and grandfather were arrested and sent to the tower.* The place which, while it was under confiscation, the Lady Mary occupied,† and which when she came to the throne she restored to his grandfather, Thomas III., who lived and died there, and to which he, Thomas IV., as his right heir, succeeded some years before he wrote the letter in question, which was not, of course, until after the accession of Elizabeth.‡

But to proceed to another point. According to the account set before us by Mr. Townsend, "Foxe remained at Reigate with his pupils throughout the reign of Edward," (p. 70,) but "he was driven from his peaceful abode at Reigate by the tempest, which devoured so many of the noblest vessels of the reformation," (p. 76.) Why that tempest should fall so heavily upon Fox does not appear; but "Gardiner began to send forth his spies in every direction," (p. 75.) Perhaps they discovered that at a future time Fox would write a martyrology; and, what was worse, this terrible bishop began to be on the alert himself.

"Gardiner had one day called to pay his respects, probably at Reigate, in his diocese, to the young duke, on whom he was in the habit of frequently calling. He inquired for his old tutor, and expressed a desire to see him. Foxe suddenly entered the room, but immediately withdrew, not knowing that Gardiner was there. The bishop inquired who that stranger might be, 'He is my physician,' said the duke. 'I like his appearance,' was the reply of the bishop, 'and when necessity requires, I will employ him.' Although the duke had, up to this time, persuaded Foxe not to leave England, he inferred, from this expression of Gardiner, that, under the newly-altered laws and system of persecution which was commencing, the life of Foxe would be now in danger if he remained in England. Though he had hitherto been averse to his flight, he perceived that no time was to be lost in the effort to save him. Foxe was apprized by the duke of the necessity of hasty flight; and to render his escape as safe and pleasant as possible, he gave his commands for the preparation of everything necessary for the journey. He despatched one of his own servants to Ipswich haven to hire a vessel, and to see that everything was comfortably and expeditiously arranged for the voyage. The impression made on the mind of the duke, by the manner and speech of the bishop, proved the warmth and reality of his affection. His anxiety suffered no precaution to be omitted—no means that prudence could devise for the greater security of his friend to be disregarded or neglected. He was desirous to prevent the possibility of pursuit, by enabling the worthy fugitive to avoid cities

* The letter which gives an account of this matter is, I believe, only to be found among the state papers lately printed by the government, and is probably unknown to most of your readers. To me it appears so interesting that I send a copy, thinking that it may be considered worthy of a place in the department of "Antiquities."

† See letters by the Lady Mary, dated from thence, bearing date the 22nd and 27th of June, 1549, in Fox, vol. vi. p. 8, 11, of the new edition.

‡ It appears that the duke was living there with his second wife, in the year 1560. See Blomfield's Norfolk. Edit. 1805, vol. i. p. 220. The place seems to have been fated to be miscalled. In the Harleian Miscellany, vol. vi. p. 382, it is called *Kennington*, and in the State Trials, folio edition of 1776, he is said to have been arraigned as "Thomas, Duke of Norfolk, late of *Remming-hall*, in the county of Norfolk," vol. I. col. (83.)

and towns, and delays near any places of public resort, in his journey to the coast. He requested one of his tenants, who lived in a retired farm near to Ipswich, to shelter him till the moment when wind and tide served to put to sea; that he might not be detained, or put to any personal inconvenience, by the usages of a port town; to which one wholly devoted to letters, as John Foxe all his life had been, must be an entire stranger. All these plans and preparations being perfected for his safe emigration, the worthy and faithful historian repaired, as privately as he could, to Suffolk, 'taking his wife,' says their son, 'as companion in his travels, then great with child, but resolved to go with him, not yielding to the entreaty of those who persuaded her to the contrary.' They secluded themselves under the hospitable roof provided for them, till they had notice from the captain that they might set sail with safety.

"The anxiety of the young Duke of Norfolk to provide for the security of his friend and tutor may afford us an additional proof of the morality, noblemindedness, and amiable and gentle qualities of Foxe. He could not otherwise, at the end of eight years of intimacy and tutorage, have been thus beloved and esteemed by his illustrious pupil. We may be assured that recantation, or the flames, would have been the lot of John Foxe if he had remained in England a few days, and possibly, only one day longer."—p. 76.

A very miserable feeling of despondency creeps over one on reading such a passage as this. Are there persons to be found who are content to write, and others to buy and pay for, some even to read, such rubbish? How is one to shew half its absurdity—where to begin?

In the first place, it need scarcely be said that there was no "*young duke*" in existence. The *old duke* was alive until *after* Fox quitted England. He died August 25, 1554, and the dedication of Fox's book, printed at Strasburg, bears date the 31st of that month. And in connexion with this another thing may be noticed, which is quite of a piece with the general inconsistency of the work which is offered to us as a life of Fox. Mr. Townsend tells us that Fox on his escape landed at *Nieuport*; and adds, "The situation of his wife, who was probably either at this time or soon after delivered of a child, may have detained him there sometime. As soon, however, as he was able, he left Nieuport for *Antwerp*; from whence he proceeded, by *slow stages*, to *Strasburg*," (p. 80.) How much time we ought to allow for this, supposing it true, I do not pretend to say; but the preface which I have just mentioned being dated August 31, and the author complaining that by reason of Frankfort fair he had had but two months allowed him to put his materials into shape for the press, we cannot but suppose that he must have got through all the previous matters and places, been settled at Strasburg, and made his bargain with the booksellers, before the 6th of July, the anniversary of Queen Mary's accession. In fact, we can be in no doubt that, if anything like this story is true, he must have left England early in the year 1554. It is important to observe this, because Mr. Townsend says, that "the perils of Mary's reign," from which Fox fled, "did not *begin to appear* till more than twelve months after her accession." And this is, I believe, true, as it regards anything that we should call *persecution*; but though *religious* troubles and escapes did not begin sooner, *political* ones did; and it is very important to bear in mind this circumstance as one which has not been sufficiently attended to, but which may

tend to throw light on the nature of the charge which made Fox's flight expedient. That, in the reign of Edward, or the affair of Lady Jane Grey, or in some other of the disturbances at the beginning of Mary's reign, Fox had done something, or been so far implicated in the doings of others, as to make it expedient for him to fly, and that even the duke, in consideration of personal circumstances, might connive at, and even assist in, his escape, is not improbable; but "recantation or the flames" is only the rigmarole of ignorance trying to make a fine story of what it does not understand.

Secondly, if any such thing as this morning call of the bishop ever took place, the reader will perhaps by this time imagine that it was *not* at Reigate.

Thirdly, I cannot help noticing the bishop's asking the "young duke" after his "old tutor." There is little use in Mr. Townsend's introducing the story with suggestions calculated to make the reader suppose that the bishop meant his *quondam* tutor, and that Fox had in fact given up his tutorship nobody knows how long. This will not do, after telling us (p. 68) "it is *ascertained* [I am sure I do not know how; but that is his business] that the tutor continued his instructions till he left the family to escape from the perils of Mary's reign." And as to the tutor being "old" in years, he might perhaps at the age of thirty seven or eight appear so to the "young duke;" but he could not be viewed in that light by the bishop, who was much more than old enough to be his father, and in all probability upwards of seventy. I notice this, because it leads to a suspicion that the story, like another favourite one with the same mark, was not made till a good many years after the period to which it refers; not until Fox had become an old man, or perhaps until his history had become an old story. We do not find these things about him (indeed, it is astonishing how little we do find of any sort) in the works of his contemporaries. But take two passages from more modern writers. Surely Fuller and Strype must have written under some sort of impression that Fox not only became, but always had been, a venerable old man. The former tells this story:—

"Father John Fox (for so Elizabeth termed him) summoned (as I take it) by Archbishop Parker to subscribe, that the general reputation of his piety might give the greater countenance to conformity. *The old man* produced the New Testament in Greek: 'To this (saith he) will I subscribe.' But when a subscription to the canons was required of him, he refused it, saying, 'I have nothing in the church save a prebend at Salisbury, and much good may it do you if you will take it away from me.' However, such respect did the bishops (most formerly his fellow-exiles) bear to *his age*, parts, and pains, that he continued his place till the day of his death."

The story is not very creditable; for of course Dr. Priestly or Pope Hildebrand would have been as willing to subscribe to the Greek Testament as Fox professed to be; but that to which I wish to direct attention is the way in which the story is embellished to make it inte-

resting. It might not, we may be told, be a very wonderful thing, but coming from such a very reverend and aged person, it was very affecting; and one is meant to imagine the archbishop's paying respect to his years, and not disturbing him (as his conscience did not) in his prebend. But what is the fact? Why, that when Fox returned to England in 1559, he was not more than two or three and forty years old. How long it was before he was called on to subscribe, I do not know, but however much older he may have grown, the archbishop (who had all his life kept steadily ahead of him by fourteen or fifteen years) was not likely to be much overawed by his antiquity. As to his "fellow-exiles" who were made bishops, I only know the age of Grindal, who was but two years younger than Fox. Parkhurst, I suppose, must have been older, for he was chosen probationer fellow of Merton College in 1529, when Fox was only twelve or thirteen years old.* So the painting is all fudge, but by virtue of it, the reader is called on to sympathize with, and admire, what no honest man will dare to defend. If this should meet the eye of any clergyman, old or young, who would be willing to hold a prebend on such terms, I wish he would write and say so. It is a duty which he owes to his brethren.

Strype, under the year 1563, having mentioned the death of Miles Coverdale "at the age of *eighty-one*," adds, "To this *father* I join another grave, learned, and painful divine—viz., *Father John Fox*, who as yet also was without preferment." Of course, he who reads of these two "fathers" does not think of Fox as young enough to be the son (one might almost say the grandson) of the other "father" with whom he is joined.

Fourthly—and the matters which I have as yet mentioned are mere trifles in comparison—that any person of any kind, or sort, or station, possessed of all the cardinal virtues, or guilty of all the deadly sins, or sunk in all the heresies that ever were heard of,—that *any* person, man, woman, or child, whom the Duke of Norfolk wished to protect, was in danger of destruction from Bishop Gardiner, is an idea which can be entertained by those only who are particularly ignorant of the times and persons in question. The duke and the bishop were old friends,† and during the reign of Edward, had been fellow-prisoners. It had been one of the very first acts of Queen Mary to release the duke from the Tower, and to make him, beyond all question or comparison, the most powerful subject in her kingdom; but—what a but, what a mortification of his pride, what a crook in his lot, how much worse than wicked Haman's—he could not protect the beloved tutor of his grandson from the fury of his friend. There must have been some singular reason for this. Had Gardiner been led by peculiar circum-

* Wood's *Athenæ*, i. 412. Bliss.

† "At length the confederacy of the papists in the privy council (whereof I suspect the Duke of Norfolk to be one, a *great friend of Winchester's*, by whose instigation this design was set on foot) came and accused him most grievously unto the king."—Strype's *Cranmer*, sub. an. 1543. Their intimacy seems to have been uninterrupted, as long as the duke lived. The bishop was one of his executors, and chief mourner at his funeral. But it must be borne in mind, that there is hardly any one point in Fox's history so clear as that he quitted England in the old duke's lifetime.

stances, now unknown, to make a vow that the first act of his restored episcopacy should be to kill Fox?

But perhaps it was only the "young duke," whom, though he had been restored to his father's title, one is not obliged, in any attempt to perplex history, to call the Earl of Surrey. "The young duke, when Foxe spoke of his apprehensions, and proposed to escape abroad, was unwilling at first to consent, and kindly offered to afford him his utmost protection, and share his fate."—p. 76. Really this offer to share his fate is rather too much; yet I will not deny that it may have been made; but certainly, if anything of the sort was said, we may hope that the dear old tutor mildly reproved his volatile pupil, and told him that he should not banter venerable old gentlemen when they were in trouble.* But the "utmost protection" of the "young duke" must have been worth something. For to say nothing of his interest with the queen and her most powerful subject the "old duke," this "young duke" (surely he must have forgotten it when he offered to share "recantation or the flames" with the heretic) had just married, or was just about to marry, the daughter of the Earl of Arundel.† He was one of the most powerful of the nobility, and what is much more to our purpose, the particular friend of Bishop Gardiner—in fact, the friend whom that prelate went to dine with on the very day that he was released from the tower. But so bloodthirsty was the bishop, or so important a person was Fox, that all this was of no avail. How one longs to know the particulars of what Fox had done to raise him to that "bad eminence." But there he was; and I doubt not that he was in more danger from the Bishop of Winchester than Dennis was from the King of France. With such friends, one might have thought him

* Even Mr. Townsend seems to have been frightened, and abstained from giving the absurd statement of his authority in its native bombast. The Memoir tells us, "As soon as the duke knew his intent, gently chiding his fearfulness, he used many words to persuade him to leave all thought of going away; affirming it neither agreeable to honour or modesty, for him to suffer his tutor, so well deserving at his hands, at any time of his life to be taken from him: but that it should then be done, was not becoming for him that desired it. Let him but think with himself, how great a burthen of hatred his scholar must needs bear, among those who were ignorant, whether he forsook him of his own accord, or were forsaken by him: yet that he intreated not to be excused from any hatred which might light upon him, if at least he might do it with Master Foxe's commodity: but in flying, what misery would be wanting? Banishment, Poverty, Contempt, and among those which knew him not, the reproach of a Runagate. That he acknowledged all this less evil than death; but that it was not yet come to such extremity, neither would he suffer it should: That he had yet Wealth, and Favour, and Friends, and the Fortune of his house; if the mischance prevailed further, himself would partake of the danger, and make the destruction common: That he remembered, with what Precepts he had fortified his younger years" [the young gentleman was, perhaps, turned of seventeen;] "neither had he with more attention hearkened to his instructions, than he would with constancy put them in practice; only let him be of good courage, and so avoid the violence of his enemies, as not to be weary of his friends' company: That this he spake, as hoping by his authority to prevail with him: but if that might not be obtained, he would then further him in the course he intended."

† I do not know when the marriage took place, but it seems from the inquisition (see Collins, I. 98, 99) to have been before the death of his grandfather in August, 1554.

tolerably safe, but Gardiner was such a man; he had set his mind upon killing Fox, and all the feelings of nature, all the sobs and shrieks of intercessory friendship, went for nothing.

But if Fox's friends could not move his persecutor, they, or at least one of them, did what was next best by assisting his flight. The "young duke" stooped to lying—the vice which (wherever he learned it) afterwards brought him to the block. But it was obvious that the "old tutor" could not long pass for the physician, if the savage bishop was to "employ him." He offered, as I have just said, to share his fate, for no reason that appears but to make himself good company; for, whatever modern writers may have fancied, I doubt whether his contemporaries suspected him of any tendency to Protestant heresy. I have already said that he married the daughter of the Earl of Arundel, and soon after we find him in the full blaze of the popish court, celebrating the baptism of his heir. The sponsors were (not John Fox, John Bale, and the Duchess of Richmond) but King Philip, Bishop Gardiner, and the old Duchess of Norfolk.*

* This is stated by Collins, i. 103; but I see that Mr. Howard, in his *Memorials of the Howard family*, says that this child, afterwards Philip, Earl of Arundel, "was named from Philip II., who, with *Henry, Earl of Arundel*, and Elizabeth Stafford, Duchess of Norfolk, held him on the font," p. 29. This appears to be making the grandfather the godfather; but I do not venture to contradict it.

The reader will understand and feel the force of what I have been saying much better if he will read a few pages about Queen Mary's accession, in *Strype's Memorials*, Vol. III. part. i., beginning at p. 26. Of course I cannot copy them here, but I will garble a few words. "The 3rd of August was the splendid day on which the Queen came riding to London, and so to the Tower..... Her Grace came in this equipage; afore her a thousand velvet coats and cloaks in embroidery. The Mayor of London bare the mace, the *Earl of Arundel* bare the sword; all the trumpets blowing. Next her came the Lady Elizabeth, and next her the *Duchess of Norfolk*..... The queen rested herself the next day after her coming to the Tower..... but the day following..... was a day of action. For Dr. Cox, Dean of Westminster, came this day prisoner to the Tower. And so all the late King Edward's learned tutors and instructors were now prisoners there; Cheke and Cook before, and now Cox. But this day was more propitious to the Roman clergy. For now came out of the Marshalsea, Bonner, the old Bishop of London. And the *Bishop of Winchester*, another late prisoner in the Tower, the queen did appoint one of her Privy Council. Thus the queen having here at the Tower released some and imprisoned others, as she stood affected, and having chosen her Privy Council, which were chiefly such as had been under a cloud, or suffered in the former reign, (as *Gardiner, Bishop of Winchester*, the *Earl of Arundel*,) began to set upon the businesses of state. And one of her first cares was to send to the emperor, her relation and friend..... this letter to them [her ambassadors at his court] was signed, August 5, by the *Earl of Arundel*, and next by Stephen, *Bishop of Winchester*, not yet made Lord Chancellor..... The 9th day of this month [August] seemed to be the first time *Bishop Gardiner* came out of the Tower, after his liberty granted him, passing in his way thence by Bath Place, the *Earl of Arundel's* place at that time, to his own house in the parish of St. Mary Overy's; and from thence again to my *Lord Arundel's* to dinner..... [Go on to p. 53.] The Thursday after, that is, Sept. 28, she, in order to her coronation, removed from St. James's, where she was at present, and so to Whitehall. There she took her barge to the Tower..... The next day she made fifteen Knights of the Bath, who were knighted by the *Earl of Arundel*, Lord Steward of the Queen's house, by commission from her. The first was the Earl of Devonshire, the next the young *Earl of Surrey*..... The next day, September 30, Saturday, she came from the Tower through London to Westminster, riding triumphantly in an open chariot to be seen..... The glory and splendour of this

The "young duke" saw, however, that his tutor must "fly from the threatened vengeance;" and when it was once resolved that Fox and his wife, "then great with child," should go "to make his escape as safe and pleasant as possible, he gave his commands for the preparation of everything necessary for the journey. He despatched one of his own servants to Ipswich haven to hire a vessel," p. 77. What a very droll writer Mr. Townsend is. He must either have in an eminent degree what Pope has termed "power of face," or very odd ideas of safety and pleasure. Imagine a wretched heretic at Reigate, encumbered with a pregnant wife, flying from fire and faggot, with Gardiner's bloodhounds at his heels, and think of engaging a passage for him at *Ipswich*, by way of making matters "as safe and pleasant as possible." Do look at the map. Remember that there were then no railroads at all, and probably no coaches direct from Reigate to Ipswich. Did Fox keep west of London, or did he cross the Thames under the fire of Tilbury Fort? What an odd line to select by way of avoiding "cities and towns, and delays, near any places of public resort;" and what a pity that the duke did not send him to Brighton, where the Pavilion was unbuilt, and where there is not even now enough of the "usages of a port town" to distress a man born and bred at Boston. One is glad to find Mr. Townsend able to add that Fox "repaired, as *privately as he could*, to Suffolk." It would have been, not only ungrateful to his patron, but altogether in bad taste, to have careered through the country with noisy ostentation, and held Reformation Meetings at all the towns he went through. But as to the matter of fact, may we not suspect that Reigate had nothing to do with it, and that Fox was already in Norfolk or Suffolk when the means of emigration were provided at Ipswich?

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cavalcade is described at large by Stow, and Holingshead after him.....Immediately before the queen, the sword was borne by the *Earl of Arundel*.....On the right hand thereof the Earl of Oxford, Lord Great Chamberlain, and on the left the *Duke of Norfolk*, Earl Marshal. Then the Queen in her litter, richly garnished with cloth of gold. In the first chariot after the Queen, sat the Lady Elizabeth and the Lady Ann of Cleves. Then rode on horseback four ladies of estate appareled in crimson velvet, and their horses trapped with the same, and these great ladies were the *Duchess of Norfolk*, the Marchioness of Exeter, the Marchioness of Winchester, and the *Countess of Arundel*, who rode next the abovesaid chariot.... On Sunday, Oct. 1, the day of her coronation,....when the queen came....her train borne by the *Duchess of Norfolk*....then approached unto her highness the *Bishop of Winchester*, Lord Chancellor, in pontificalibus, with obeisance....beside her the *Bishop of Winchester* stood and declared to the people the purpose of the present solemnity.....She was anointed by the *Bishop of Winchester*: and the crown set upon her head by the said *Bishop*.....And afterwards the office of mass was begun by the same *bishop*.....When all was done, her grace returned to Westminster Hall to dinner.....the *Duke of Norfolk* rode up and down the hall, being his place as High Marshal. Here were present also the Earl of Derby, High Constable of England; the *Earl of Arundel*, High Butler.....The young *Earl of Surrey* was doer under the Duke of Norfolk, his grandsire.....The Queen's first parliament began to sit on the 5th day of October.....The first session lasted to the 21st of the said month; during all which time only three bills took place; whereof one only was made public.....That act....seemed to proceed chiefly out of a partial favour to the *Duke of Norfolk*.....For the duke had been a prisoner in the Tower all the last reign; and a little part of the former.... A stiff papist," &c. p. 58.

TIMES OF THE REFORMATION, FROM THE CONTEMPORARY PULPIT.

NO. XII.—THE CHURCH AND THE CONGREGATION.

WHEN the Reformation swept away a multitude of corruptions from the church of England, it committed no small havoc with the fabrics. Much as recent years have done in restoring to something like decency the remains of olden time, and in raising new houses of prayer for the living God, there is too conclusive evidence in every relic that restorations have seldom deserved that name, and could the old churchmen look upon the new churches, it would be with the feeling of Jews returned from captivity beholding the second temple.

The suppression of the monasteries to which most of the larger churches belonged brought the latter to be considered in the light of marketable chattels. And just as marble has proved itself more durable than bronze in commemorating the features of those who have deserved to be remembered, so stone and tiling have formed better materials for roofs than lead. In fact, when any sacred building was, in the pithy phrase of Henry's commissioners, "deemed superfluous," the next thing was to ascertain the collective weight of the bells, and estimate the lead on the nave, aisles, and cloisters, that the king might know how much they should represent in a wager, or a courtier what baseness and truckling they might be worth. They were offered for sale, removed, and melted, unless, as in many instances, the parishioners subscribed and bought them, or they fell into the hands of some one whose sacrilege had a touch of compunction in it, and who, content with fleecing the priest, spared the temple. The extent of the spoliation, however, may be judged of from the fact of a man's using all his interest at court to obtain a grant, not of the bells, but the clappers of a district.

Thus it came to pass that the churches were "ruinous and foully decayed almost in every corner.....defiled with rain and weather, with dung of doves and owls, stares and choughs, and other filthiness, as it is foul and lamentable to behold in many places of this country :"* and no wonder, for while avarice thus unroofed them, other motives exposed them to the storms that beat against their sides. It is well known that as the art of staining glass attained perfection, the windows gradually expanded to receive it in the contemporary architecture. The walls of the church almost disappeared, and buttresses upheld the groined roof between their strong arms, until within it seemed a work of enchantment. Such a style demanded the embellishment which accompanied it, for the glare when it is omitted, as in the enormous clerestory of Bath Abbey, is not agreeable.

A danger, however, presented itself to the preachers of the reformation, greater than the occasional tempest or the desultory sunshine. The figures on the glass represented saints and angels, to say nothing of objects more objectionable. These crowded the prismatic days;

* Homily for repairing and keeping clean of churches.

but as the enactments relating to images and pictures made the fact of their abuse a necessary preliminary to their destruction, and as "men are not so ready to worship a picture on a wall or in a window as an embossed and gilt image,"* these gorgeous productions escaped in many instances the general ruin. In 1564, we find George Withers encouraged by Bishop Parkhurst in preaching at Cambridge for the reformation of glass windows. It was only now and then, however, when a fanatic's soul was stirred by some individual abomination, that a window was rendered entirely useless, and the congregation exposed, for no one seems to have thought of replacing the broken portions with common glass. Still they were heard of now and then at Paul's Cross. "Our church," says J. White, "(God be thanked for the Word preached and the sacraments ministered,) is meetly well reformed, and good laws, too, for the redress of images in the walls and windows of churches if it were well looked into. But either covetiousness which is idolatry, or idolatry which is not covetiousness, doth make but slender practice or no execution at all of good laws. For churches keep their old colouring still, though the images have lost their countenance; and though their heads be off, yet they can make somewhat of their bodies."†

The allusion here is to a practice which seems to have been not uncommon where the rage for reforming had not swallowed up the dictates of common sense. Bishop Hall decapitated the stained glass figures at Norwich, and hoped that in that state they could do no harm. But other causes might occasionally operate to the detriment of these "blasphemous pictures in church windows."‡ For the short time that a new and showy preacher retained his popularity, Laurence Barker tells us that the people would tear the glass out of them to hear him.§ A process anticipated by the clerk of St. Mary's, Cambridge, who, when Cartwright was going to preach, took down the windows of the church.|| However, a great deal of it survived the Reformation, and only perished in the age when Culmer stood "on the top of the Canterbury city ladder, near sixty steps high, with a whole pike in his hand, rattling down proud Becket's glassy bones, when others then present would not venture so high."

It is needless to observe that the reformers were no disciples of Durandus. "We know," says the homily,¶ "that now in the time of the clear light of Christ Jesus the Son of God, all shadows, figures, and significations are utterly gone,.....and therefore our churches are not set up for figures and significations of Messias and Christ to come, but for other good and godly purposes." Hence wherever a doctrine was implied, a change was needed; the most important of these doctrinal alterations in the churches was, doubtless, that which changed the altar into a communion table. Hooper, in his fourth

* Homily against peril of idolatry.

† Sermon at Paul's Cross, Sunday, Nov. 3rd, 1577.

‡ Burton's Sermon at Norwich, 1569.

§ Sermons at Paul's Cross.

|| Fuller's Hist. of Camb., p. 197.

¶ Of repairing churches.

sermon on Jonah, had argued that no sacrifices were left to be done by Christian people but such as ought to be done without altars, the sacrifice of thanksgiving, of charity, and the mortifying their own bodies; he continues,—

“Seeing Christians have no other sacrifices than these, which may and ought to be done without altars, then should there be no altars among Christians; and therefore, it was not without the great wisdom and knowledge of God, that Christ, his apostles, and the primitive church, were without altars; for they knew that the use of altars was taken away. It were well then that it might please the magistrates to turn the altars into tables, according to the first institution of Christ, to take away the false persuasion of the people which they have of the sacrifices to be done upon the altars; for as long as the altars remain, both the ignorant people, and the ignorant and evil-persuaded priest, will always dream of sacrifice. Therefore were it best that the magistrates removed all the monuments and tokens of idolatry and superstition, then should the true religion of God the sooner take place.”

This recommendation was quickly followed. In the June following, on St. Barnabas' day, the altar had disappeared from St. Paul's, and the wall behind it. A moveable table occupied its place, and the removal of altars was enjoined in his visitation of this year throughout his diocese. This, of course, created a sensation in other parts of the kingdom; and Day, Bishop of Chichester, a man, be it observed, who had given up, and even preached against, transubstantiation, endeavoured by sermons in his cathedral to prevent the operation of so desecrating a practice. The resistance was characteristic. Cox, the king's tutor, was sent into his see to preach against him in October, and the next month an order from the council for the general destruction of altars came to all the bishops. Day resisted, resigned his bishopric, resumed his former faith, and was committed to the Fleet.

The destruction of altars, however, was but one step out of many which seemed desirable to the more radical reformers. They formed important parts, it is true, yet merely parts of a system on which the whole fabric of the churches was constructed. And if that system was radically wrong, and in the absence of any other guidance the precedents of the temple worship were to be considered as of no worth at all, further alterations must be made before places fit for Christian worship could be provided; the chancel of course would seem obnoxious. In the sermon already quoted, Hooper expresses himself unwilling to “condemn the public place of prayer:” he is even sorry it is not more frequented. “But,” he adds, “this I would wish, that the magistrates should put both the preacher, minister, and the people, in one place, and shut up the partition called the chancel, which separates the congregation of Christ one from the other, as though the veil and partition of the temple in the old law yet should remain in the church; when, indeed, all figures and types ended in Christ. And in case this were done, it would not only express the dignity and grace of the New Testament, but also cause the people the better to understand the things read there by the minister; and also excite the minister to more study of the things that he reads, lest he should be found by the judgment of the congregation not worthy either to read

or to minister in the church. Further, that such as would receive the holy communion of the precious body and blood of Christ might both hear and see plainly what is done, as it was used in the primitive church, when the abomination done upon altars was not known.”*

This was all plausible in theory, but the shock thus given was greater than the popular mind could bear. When they saw an altar broken down with every indignity, and all its costly furniture supplanted by a linen cloth, and the conveniences of a domestic table, no preaching could make them yield the latter a reverence denied by their teachers to the former. It is not surprising, then, to find both parties deploring alike the natural result.

John Bradford, preaching in the succeeding reign, when the harbingers of persecution were gathering round him, exclaimed, “The contempt of the sacrament in the days of Edward hath caused these plagues upon us presently.”† Brokes, on the other hand, traced all the death of religion to “the defacing of churches, in spoiling their goods and ornaments, the breaking down altars, throwing down crosses, casting out of images, the burning of tried holy relics . . . change in altars, change in placing, change in gesture, change in apparel.”‡ On which subject—change of placing—I will only repeat the judicious hint given by Mr. Robertson, that if we provoke puritanically-disposed churchmen, by introducing unauthorized and unfamiliar ornaments and ceremonies about our altars, they may be able to give us considerable trouble, by a reference to the authorities for the position of the table at times of communion.§

Of course, the altars were rebuilt, and all things arranged as nearly as possible in their former places, under Mary. They were dismantled, and removed under her successor, but the extent of change both in the table and the celebrant was very various. And while here and there an altar remained undemolished, in other instances not only the slab of marble, but the vessels of precious metal, turned to wood. Hooper had suggested, in his fifth sermon on Jonah, that the primitive Christians “used chalices of wood and glass.” Although “the wooden chalice would soak in the wine consecrated, and the glass might soon be broken.” This hint was too good to be lost, although Edward had made provision that one chalice should be left in each church this practical protest was profitable for those times. Gervase Babington spoke of it as matter of doubt—an exception rather than a rule—“if any inferior gold or silver vessels remained in churches.”|| On the other hand, copes and tunicles and I know not what beside, were prescribed by the letter of the law; and when Whittingham “considered how Jeroboam maintained his calves at Dan and Bethel, it made him tremble so often as he saw the pope-like garments avouched and set forth under the vizard of policy.”

And here it may not be uninteresting to look at a picture represent-

* Fourth sermon on Jonah.

† Sermon on the Lord's Supper.

‡ Broke's sermon before Queen Mary.

§ How shall we conform to the rubric and canons?—p. 90.

|| Sermon at P. C., p. 54. 1591.

ing a communion in Edward's day. The priest in his ordinary gown, a flowing dress, resembling that worn by the Turkey merchants, and no one relic of popery except the circular form of the bread or wafer, which seems not as yet to have created an alarm.

"The outward preparation; the more simple it is, the better it is, and the nearer unto the institution of Christ and his apostles. If he have bread, wine, a table, and a fair tablecloth, let him not be solicitous nor careful for the rest, seeing they are not things brought in by Christ, but by popes; unto whom, if the king's majesty and his honourable council have good conscience, they must be restored again; and great shame it is for a noble king, emperor, or magistrate, contrary to God's will, to detain and keep from the devil or his minister any of their goods or treasure, as the candles, vestments, crosses, altars! For if they are kept in the church as indifferent things, at length they will be maintained as necessary things. When the minister is thus well prepared with sound and godly doctrine, let him prepare himself to the distribution of the bread and wine; and as he giveth the bread, let him break it, after the example of Christ. He should give the bread, and not thrust it into the receiver's mouth; for the breaking of the bread has a great mystery in it of the passion of Christ, in which his body was broken for us; and that is signified in the breaking of the bread, which in no case should be omitted: therefore, let the minister break the round bread; for when broken, it serves as a sacrament, and not when whole. Christ broke it. (Matt. xxvi., Mark, xiv., Luke, xxii.) And St. Paul saith, 'The bread that we break, is it not the communion of Christ's body?' (1 Cor. x.) Thus should the perfection of Christ's institution be had in honour, and the memory of the dead be left out, and nothing done in this sacrament that had not God's word to bear it."

Between the chancel and the nave in every church, a rood-loft and skreen formed a division. This of course was highly objectionable, since its very purpose was to support an image or group, to which a worship was paid far too closely allied to idolatry to be safe or tolerable. When, however, the images were gone, the remainder was both a symbol of the separation between priests and people, which it was the uniform tendency of the Reformation to do away, but also a memorial of fallen idolatry, and therefore an idolatrous monument. A long account of the destruction of one of these rood-skreens has been already given in a former paper, and must not be repeated here.*

Churchwardens, however, had learned a lesson of prudence; they remembered how the parish paid for destroying the old roods, and was soon after forced to pay for new. Being then called on a second time to deface what they had been mulct so heavily for defacing the first, they were glad, probably, when they were allowed, to remove and conceal a rood, until they saw what turn affairs might take. Hence, "Whereas the Queen's Majesty gave charge in the beginning of her reign that all monuments of idolatry should be defaced. If but a very mean officer had then given a contrary commandment, that both the popish priests and popish people should hide their monuments of idolatry in their houses and secret places, in hope of that day they look and long for, ye might believe them that they had observed this contrary commandment with all diligence as it notably falleth out

* Brit. Mag., Feb. 1, 1848.

at this present, in proof"* the church was thus pretty well dismantled. On the other hand a pulpit, sometimes perhaps a lectern or reading desk, and generally a number of sentences from scripture inscribed on the walls, constituted, I believe, the amount of reformed offerings to the interior. Of the two former I do not recollect any notices in the sermons, and of the last, but one. This, however, is a curiosity in its way. That Boner on his visitation should have been offended by these inscriptions is nothing wonderful. It seems, however, that the protestant bishops in some instances viewed them with as little favour. Bulkley laments that they caused every text on the walls to be effaced, which makes it probable that these must have been selected for polemical purposes.†

Such was the desolation of the buildings. And how did the city sit solitary that was full of people. They forsook the church, the minister, his office, and each recriminated on the other. "They say," says Burton, "we will not read service every day to the walls and windows, to the stools and stones; and is not this cause sufficient to deny us our duty?" Perhaps on this discontinuance of the daily service may be chargeable that abominable separation of rich and poor, which obtains to such an extent in the arrangement of nearly all modern churches; as yet, sittings even do not appear to have been generally appropriated, as the poor had still the option of selecting their places. It is evident, however, that the man with the gold ring had made his appearance and taken up much room, when Topsell lamented the placing of "the poorer sort, who are thrust behind the doors in greater assemblies." "Modesty in choosing places," he adds, "is not to be regarded where danger followeth too much courtesy; there can be no zeal in them that cannot hear the voice of the preacher."‡ If they did not hear him, however, he sometimes heard more than he liked of them. The ancient habit of bowing at the name of Jesus had taken such deep root as not to be abolished easily nor entirely; and the preacher just quoted deplored alike that while some "are scraping with their feet, superstitiously conceited when they hear but the name of Jesus mentioned, many shew the whole congregation their backs by departing out of church."§ Such conduct Burton reckoned as a testimony to his fidelity in this matter, and boldly declared "we will not . . . make a leg at the name of Jesus." ||

As the last-named preacher doubtless was not singular, it may be as well to hear from his own lips what else he would not do. He would "not read all service at all times," nor "read every collect," nor "say gloria patri at the end of every psalm." I am sorry to add that he would "not visit the sick of the plague," except "with consent of the whole, and so as it may not be prejudicial to our public ministry."¶ His life was thought by his friends too precious to be

* Kethe's Sermon.

† They were formally sanctioned, however, by the 82nd canon, in 1603.

‡ Topsell, p. 302.

§ Ibid. p. 23.

|| Burton, Sermon. 1580.

¶ There was reason, it appears, to complain of this kind of ministerial unfaithfulness in Edward's day. "Some pastors go from their cure, they are afraid of the plague, they dare not come nigh any sick body."—Latimer's last Sermon before Edward.

risked, and yet his church was not crowded. "We have a morning exercise," he says, "where we are faithfully taught our duty both to God and her majesty, where prayers be made for the queen, realm, and all other Christian princes . . . Yet as soon shall we get a hare with a tabor as persuade some of them to come to this heavenly and religious exercise. And why so. It is in the morning by candlelight, and that is not convenient, say some, and those wise men too!"

Still, whether the duties of the pastor were regularly or irregularly performed, there seems to have been but one result. The services of the church were lamentably neglected, and the sacramental table only frequented as a test, and to escape the consequences of recusancy. The operation of the law thus made it necessary for "Ministers for the most part" to "admit all hand-over-head to this holy sacrament," and the preacher says, "When I consider how horribly this holy sacrament is abused among us, how this feast is cast before swine, and ministered to all, without making any difference between the clean and the unclean. How ignorantly, unreverently, and profanely it is received, I cannot but stand in terror and horror of God's fearful plagues to come upon us, even to the depriving us of the word of life."* And this, no doubt, was the case at those stated times when it was necessary to communicate; at others, many a priest might say in the words of Herbert Westphaling, "We stand at the altar for nought; there is nobody to communicate, (in comparison of that should,) Every man goes his way—sorry I am to speak it. But I think verily that no one thing more stayeth the papist from embracing the truth, nor such as be not yet of Christ's flock from Christianity, than this open contempt of so holy things, this retchlesse behaviour of ours, in this so notable a point of our profession."†

ANTIQUITIES, ETC.

THE LETTER OF SIR JOHN GATES AND OTHERS TO HENRY VIII., RELATING TO THE CHILDREN OF THE EARL OF SURREY.

(Referred to at p. 483 of the present Number.)

PLEAS it Your most Roiall Majestie to be advertized, that receiveng our depeche from your Honorable Counsaill, upon Sondaie at night last, betwixt three and foure of the clock in thafternone, we arived at Your Highnes towne of Thetforde, seven miles from Kennynghall, the Mondaie at night following, and were at the Duke of Norfolk his howse this Tuesdaie, the fourteeneth of this instant, by the breke of the daie, soo that the furst newes of the Duke of Norfolk and his soon cam thether by us. And for a begynneng, findeng the stuarde absent in service, takeng musters, weecalled the Duke his almoner, a man in whom he reposed a great trust, for thordre of his housholde, and expences of the same; to whom, afre ordre furst taken with the gates

* Bulkley, 1585.

† Westphaling's first Sermon of the Lord's Supper.

and back doores, wee dyd declare our desire to speake with the Duchesse of Richmound, and Elizabeth Holland, bothe whiche wee founde at that tyme newlie risen, and not redie. Neverthelesse, haveng knowleadge that wee wolde speak with them, they cam unto us, without delaie, into the dyneng chamber, and soo wee imparted unto them the case and condicion, wherein the said Duke and his soon, without your great mercy, dyd stonde. Wherwith, us wee founde the Duchesse a woman sore perplexed, trimbleng, and like to fall downe, soo, comyng unto herself agayne, she was not, wee assure Your Majestie, forgetfull of her dewtie, and dyd most humblie and reverentlie, upon her knees, humble herself in all unto Your Highnes; saieng that althoughe nature constrained her soore to loove her father, whom she hathe ever thought to be a trewe and faithfull subject, and alsoo to desire the well doeng of his soon, her naturall brother, whom she noteth to be a rasshe man, yeat, for her part, she wolde, nor will, hide or conceill any thing from Your Majestie's knowledge, speciallie if it be of weight, or otherwise as it shall fall in her remembraunce; which she hathe promised, for the better declaration of her integrity, to exhibite in writeng unto Your Highnes, and your Honorable Counsaill. And perceiveng her humble conformity, we dyd comfort her in your great mercy; wherof, useng a trothe and franknesse in all thinges, wee advised her not to despaire. Herupon we desired the sight of her chambers and coofers, of which presentlie she delivered us the keys, and assigned her woman to shewe us not onlie her chamber, but soo her coofers and closett, where hetherto wee have founde noo writings worthie sending. Her coofers and chambers soo bare, as Your Majestie wolde hardlie think. Her juelles, suche as she hadde, solde, or lende to gage, to paie her debtes, as she, her maydens, and the almoner doo saie. Wee will neverthelesse, for our dutie, make a further and more earnest serche. Thus, Sir, afre a noote taken of her chamber, and all her thinges, wee serched the said Elizabeth Holland, where we have founde gerdelles, beades, buttons of golde, pearle, and ringes sett with stones of diverse sortes, wherof, withall other thinges, we make a booke to be sent unto Your Highnes. And as we have begonne here, at this hedde howse, where, at our present arrivall, wee dyd take certeyn ordre for the suertie and staie of all thinges, soo have wee presentlie, and at one instant, sent of our most discreat and trustie servauntes unto all other his howses, in Norfolk and Suffolk, to staie that nothing shal be embeaseled, untill wee shall have tyme to see them; emonge which wee doo not omytte Elizabeth Holland her howse, newlie made in Suffolk, which is thought to be well furnished with stuff, wherof Your Highnes shall alsoo be advertised, as wee shall finde it. The almoner chardgeth himself with all, or the more part, of the Duke his plate, redye to be delivered into our handes. Money of the said Duke he hath none, but supposeth that the stuarde, upon this last accompt, hathe suche as doth remayne; wherof, by our next letters, Your said Majestie shalbe assertyned, and semblaible of the said Duke his juelles, founde here or elsewhere, and of the clere yerelie valewe of his possessions, and all other his yerelie revcuue, as nere as wee can lerne by his bookes of accompt,

and other his recordes. And forasmuche as the said Duke, and his soon, the Duchesse of Richmond, and Elizabeth Holland, be absent, soo as neither ladies or gentlewomen remayne here, other than the Earle of Surrey his wief and children, with certain women in the nursery attending upon them, wee most humbly beseeche your Majestie to signifie unto us, whether you will have thole housholde continewe, or in parte to be desolved; reserving suche as unto Your Highnes shall seme meat, tattend upon the said Earle his wief, lookeng her tyme to lye inne at this next Candelmasse: beseeching Your Hignes to signify unto us, where, and in what place, your pleasour is to bestowe her for the tyme; and alsoo whom it pleaseth Your Grace to appoint for the defraing of the chardge of thousholde, if the same shall have continuance, and whether, afre receipt of the Duke his plate and juelles, wee shall sende them, or staie them there, and in whose chardge they shall remayne in. All the said Duke his writenges and bookes wee have taken into our chardge, and shall withall diligence peruse them, and further doo as the waight of them shall requere. Wee have herewith, in a brief, sent unto Your Majestie the number of the lordes, ladies, gentlewomen, and other servauntes, which late were, and yet been taken ordinary, in the cheker roll of his housholde, and made a note of the nomber absent at this daie, as in the said brief shall appeare. Most humbly beseeching Your Roiall Majestie gracioulsly to receive theis premisses as a commensment of our doengs. And for the further executng of thinges yeat to be doon, wee shall procede with all possible diligence; signifieng the same, from tyme to tyme, as occasion shall serve. This wee praye Godde most humbly and hartelie to preserve Your Roiall Majestie in longe and hartie helthe, to His will and pleasour. From Kennynghall, betwixt the howres of 6 and 7 in the evening, this Tuesdaie the 14th of December, in the 38th of your most victorious and happie reigne.

Post scripta. The Duchesse of Richmond and M^{rs} Holland take their journey towards London in the morneng, or the next daie, at the furthest.

Your Majesties most humble obedient
Servauntes and Subjectes,

(Signed)

JOHN GATE.

(Signed)

RICH. SOUTHWELL.

(Signed)

WYMOUNDE CAREW.

(Superscribed)

To the Kinges most Excellent Majestie,
in hast, hast, post, hast, for thy lif.

THE YEAR DCCCC.

Lo the nine hundredth year of our Redeemer, being the third of the indiction, begins, in which also commences a new age, which for its rudeness and barrenness of good, has been usually called the iron; for the frightfulness of its overflowing evil, the leaden; and the dark from

scarcity of writers. Standing on its threshold, we have thought it necessary to premise somewhat before advancing further, on account of those flagitious things which we have seen before its doors, lest the weak in mind should be scandalized, should he chance to see the abomination of desolation in the temple. For he should rather wonder and know that a divine power watches to keep it, since the desolation of the temple has not as formerly followed such abomination. And he should understand that the latter rests on more solid foundations than the former, even the promises of Christ more firm than earth and heaven, as he witnesseth, saying, "Heaven and earth shall pass away, but my words shall not pass away." Since indeed it is the work of God, and he decreed that it should be perpetual when arranging the foundation upon himself, the firm rock, he said, "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it; joining stone to stone with an indissoluble bond. That the church so built should be immovable as this first laid stone, a building of God not destructible by the sins of men, like the work of Solomon, for "behold," as he says, "A greater than Solomon is here."

Far be it from us to suppose that the works of God should resemble those of men (as we have hinted above), since, however fair in their origin, flourishing in their progress, and durable they may appear, wherever their fault lies, it happens that by its means they are shaken, dissolved, and prostrated on the earth, as by a mighty battering ram. So that there never was an empire so well established, a kingdom so secure, or a republic instituted with such excellent laws, that they have not fallen when iniquity abounded in them. Of which the typical image shewn to Nebuchadnezzar, the King, in a vision, is an example; shining with a golden head, then descending into baser metals, where at length the extremities ended in clay, it was broken by the stone's throw of an avenging God. But the mystical body of the church, which is the work of God, banded and bound by the union of the faithful, stands forth so consolidated by the word of God, by the virtue of the Holy Spirit, that it cannot be destroyed by the sins of men, even though some members adhering to it, being rendered earthly, should have been turned to mud, and washed away by the torrent of sin, for still there remaineth the ever sound, ever living church, unhurt, like the ark of Noah upon the flood. That indeed, although it has already been shewn by many former examples, is declared in this age by proofs still more conclusive, when the flood increasing into an expanse of crime, the ship of Peter, which is the type of the universal church, might have been entirely overwhelmed, and deprived of her oars, unless she had been kept by the highest power of Christ's promise, by which he said, "And the gates of hell shall not prevail against her."

Assuredly she never appeared to be in greater danger nor more manifest peril of life, than when in that age she was agitated by still increasing storms. For all that she suffered under Gentile emperors, or from heretics or schismatics, or any other persecutors of this

kind, are to be reckoned as the sports of children in comparison to these, or even to be referred to the score of profit, and counted gain, since by them the church itself was made fairer, more ample, and more glorious, while she always brought back from prostrate impiety a noble triumph. But you may say, what are these evils, and whence did so great and cruel a storm arise? The fact is what one might scarce believe, nor indeed ought any one to believe it, unless he could see it with his eyes and handle it with his hands, what unworthy treatment, defilements, and deformations, what things to be execrated and abominated, the holy apostolical seat, on whose hinge the whole catholic church turns, was compelled to endure, when the princes of this generation, albeit Christian, in this respect to be called most furious tyrants, tyrannically arrogated to themselves the election of the Roman pontiffs. Oh shame, oh sorrow! how many monsters of horrid aspect, were intruded by them, into that chair by angels revered, how many evils arose from them—what tragedies were consummated. How, then, was she without spot or wrinkle, aspersed with filth, infected with stench, daubed with impurities, and so blackened with perpetual infamy.

In this year Stephen, the usurper of the apostolic chair, being himself expelled, was thrust into prison, where also he was strangled. Things are recorded on his monument which in the darkness of the time we find related by no writer. Petrus Manlius, who lived under Alexander the Third, has collected into a volume the ancient monuments of the Vatican Palace, which, being much depraved by the ignorance of transcribers, we have corrected as far as possible by diligent collation of copies; in it, amongst other things, we find an epitaph written by Sergius, the successor of Christophorus, and equally with himself an invader of the apostolic see, after an interval of ten years:—

“ In this sarcophagus are locked the limbs
Of Stephen Sixth in order of his name
He first subdued Formosus proud and foul
Invader of the apostolic chair
He called a council where as President
He sat by right, and on his weary servants
Imposed his laws. But when contending much
For holy doctrine, seized expelled his seat
Laid low in chains and strangled with a cord
He died. Ten years had passed when Sergius
Pope in his room, brought hither his remains
Composing them with solemn obsequies.”

So perished this worthless man, who, having entered as a thief and a robber the fold of the sheep, closed his life by a halter, an infamous death at the hand of an avenging God.

To such an extent were all things, as well sacred as secular, confused by faction at Rome, that promotion to the apostolic chair lay in the hands of that party which happened to be most powerful, so that some-

times the Roman nobility, sometimes the Princes of Etruria, intruded any pontiff they could by temporal force, and deposed whom they could, promoted by the opposite faction. Such was the management of affairs throughout almost all this century, until the Othos, the emperors of Germany, opposed to both sides, interfered between them, and equally with them arrogated to themselves the election and deposition of the pope.

But in the midst of these things, while the Roman faction prevailed in the city against Atelbert, Marquis of Tuscany, (Stephen the Sixth having been removed as you heard before,) they created one Romanus, the son of Constantinus, a native of Galesi, who lived, as they say, only four months and twenty days, but neither month nor day can be easily learned from ancient monuments.

But as to the papacy of Stephen we can gather that it extended nearly to the end of this year, from a diploma of privilege granted to the monastery of St. Vincent, at the fountains of Voltorno, dated in the month of September, in the beginning of the fourth indiction, for these words are read in its conclusion—"Written with the hand of Andrew the Scrinarius, in the month of September, the fourth indiction. Given by the hand of Stephen the Primicerius, the fifth year of the pontificate of the Lord Stephen the Sixth."

In this same year Fulco, that celebrated Bishop of Rheims, the pillar of the Frank church, of whom we have often treated before is slain by the order of the impious Baldwin, Count of Flanders, because he had made himself odious to him by admonishing him in synodal and private letters, and had reproved him with the freedom as well as charity of an ecclesiastic for his invasions of church property. This is that Baldwin who seized Judith, the widowed daughter of Charles the Bald, for a wife, of whom see more under the papacy of Nicholas. The proximate cause of the murder however was, that the abbey of St. Vaast, which the count had invaded and taken possession of, was recovered from him by the king. On which account the same Baldwin, concealing a hostile purpose under the garb of peace, provided that the bishop should be cruelly slain by his adherents. Frodoardus states how this happened.

"Baldwin," says he, "was as much irritated as all the other citizens of the county, on account of the abbey withdrawn from his possession. While contriving some plan of revenge, they affected to cement a friendship with the bishop, and watched their opportunity, reconnoitering when he was wont to go beyond bounds to the King's College crowded by retainers. One day when he sought an interview with the king, having few attendants, they met him by the way with a certain Duke Winsmar; and first they hold friendly discourse, then advert to the probability of Baldwin recovering the abbey, at last, suddenly with their lances they rush forward, strike down and destroy him. Some of his attendants in too tender love casting themselves upon him, were with him transfixed, and perished. Others who survived carry this most mournful intelligence to those remaining at the hospital, who, shocked at such a novelty, being well armed, strove to revenge themselves on the mur-

derers of the bishop, but not succeeding in discovering them, they took up the body, and in anguish of mind, with loud shrieks and wailings, and the deep grief of all their friends, brought it to the city of Rheims, where, having washed it, they consigned it with solemn funeral rites to the grave." There is the following epitaph of this prelate:—

" Within this tomb a great man's relics lie,
 Falco of Rheims a Prelate eminent.
 Born in the land of France, of noble seed,
 The admiring palace called him from the schools;
 And God to office as a holy bishop
 One tried and honoured thus; the church's glass.
 For seventeen years three months and twice five days
 He sate. Increased his bishopric in wealth,
 Restored the walls encircling the city.
 Honour to earth, defender of his country,
 Lover of piety, for love of peace
 He died pierced through with javelins when the month
 Of June had reached its seventeenth day. Now
 May the Lord's mother, and the Prelate kind
 Remigius, procure his spirit's rest.
 Amen.

The same Frodoardus above quoted adds an account of the retribution which befel the duke who slew this most holy man. "At last Winsmar and his accomplices, who murdered him, were excommunicated and anathematized by the bishops of the kingdom of France. He, moreover, was stricken of God with an incurable ulcer, so that his flesh rotting away, and matter oozing out, he was devoured alive by worms, and while no one could approach the wretch from the prodigious stench, he died a miserable death." So much Frodoard relates of the punishment of the sacrilegious duke; who, in the same place enumerates epistles written by the bishop to divers persons, and abstracts their contents, from which his eminent actions may be readily learned. He subjoins an account of this kind, of his adorning the church of Rheims in an admirable way; among other things "he brought back thither the body of St. Remigius from the monastery of Orbais to the city of Rheims. At which translation many and great miracles were exhibited, as has been before declared. At this time the Normans infesting the territory of the Franks, and depopulating various regions, this prelate kindly received and paternally cherished many priests and other clergy and monks who came to him from all parts; among others he received and supported the monks of St. Dionysius, who had with them the saint's precious body and relics of various other saints; and when the abbey of St. Calixtus was given to him, or to the church of Rheims, he brought to the latter place the body of that blessed saint, and honourably interred it behind the altar of St. Mary; and next to it he deposited the remains of St. Nicasius, and of Eutropia, his holy sister, brought from the church called St. Agricola's." He adds more of other saint's bodies translated by him to Rheims. Concerning the schools he instituted, he proceeds, "Having invited Remigius, a master from Auxerre, he caused the younger clergy to be exercised in the liberal arts, and he himself,

with them, applied to reading and meditation. Moreover, he brought thither one Hucbald, a monk of St. Amand, eminently skilled in dialectics, who made the church of Rheims eminent in learning." The same author relates that one Herivey, or Hervey, a man whom he much commends, succeeded him the same year.

In this same year was celebrated the consecration of the church of Compostella, erected by Adefonsus the Great; which, though referred by others to a different date, appears by a document discovered by Ambrosius Morales to have taken place this year. It has a note of the time thus expressed at the end:—"This deed of donation was made in the thirty-fourth year of the reign of the religious prince Adefonsus, the bishops and counts being present in the midst of the church of God on the day of dedication, the day before the second nones of May, in the 938th year," that is, the 900th year of our Redeemer. Moreover, an account of this matter is transcribed from Sampyrus, an ancient chronicler, who, among other things, when he speaks of the altars consecrated by the bishops, relates that they ventured not to touch the altar in which were contained the venerated relics of St. James, which proves that they considered it consecrated long since.

In the same year the empire was keenly contended for in Italy. Two emperors, opposed to each other, Arnulph and Wido, having died in the preceding year, again for the same cause Berenger, duke of Friuli, and Louis, son of Boro, rush to arms. Treating of these things, Luitprand states first of the attempts of Berenger. "As soon as Berenger heard of the death of Wido, he came in haste to Pavia, and took possession of the realm by force." And elsewhere, "There were many hostile meetings in Italy between Louis and Berenger. At length Louis put Berenger to flight, and entered Rome, where, being crowned by the pope, he was saluted as emperor." Such is his statement of the empire of Louis, who retained it, as he says, up to the 904th year of our Lord, in which, being seized by the emperor Berenger, he had his eyes put out.

SACRED POETRY.

SACRED LATIN POETS OF THE FIFTEENTH, SIXTEENTH, AND SEVENTEENTH CENTURIES.—No. VI.

THE CARDINAL DE POLIGNAC—*concluded*.

OUR poet, in commencing the fifth book, which treats of the mind, thus refers to his antagonist.

"I deem, Lozenzo, that thy ardent youth
Aims ever at that one bright goal—the truth;

That, though it had some lovely dream decay,
 Still wouldst thou hail the calm approach of day :
 Nor mourn when truth is flashed upon thy view,
 If some loved error fades like morning dew.
 Yet, if its fancied beauties cost a tear,
 If wisdom seem, at such a price, too dear,
 I can but marvel at the magic bowl,
 The enchantress, Pleasure, drugs to charm the soul.
 The toil-reared fortress of the sceptic race,
 Truth's warrior, have I shaken to its base ;
 Dispersed th' atomic scheme, the great first cause,
 And reared my trophy o'er the prostrate laws.
 Broken are Pleasure's arms, and crushed her away.
 No more her vassals through her garden stray,
 Save those who, obstinate against the light,
 Shroud in a willing cloke their useless sight.
 Her Siren bard, dismounted from his throne,
 Must wend him to her couch, and wend alone.
 Here garlands let him round his brow fresh twine,
 Here weave the wreath and pour the sparkling wine ;
 Here let him cull the myrtle, and the flower
 Adonis life-drops ting'd, to deck his bower ;
 There listen to Silenus, Bacchus' strain,
 When the brisk grape juice frolics through each vein,
 How, from thick atoms scattered through the abyss,
 Grew into form a perfect world like this ;
 And end in strains befitting such a creed,
 How the wild Dryads wanton o'er the mead ;
 Then, too forgetful of his earlier lore,
 Call on the gods he ridiculed before ;
 Tell how war's god was manacled above,
 Paint the wild impulses of youthful love ;
 Or sing, in gentler strains, the rural life,
 The soul that knows not fear and dreads not strife ;
 Hence war's blind rage, and human passions, hence,
 How varied forms affect each various sense ;
 Tell how the tempests vex the foaming wave ;
 How, prison'd in their subterranean cave,
 Dark vapours brood awhile, then burst their chain,
 And pour volcanic fury o'er the plain ;
 Sing how, in flow'ry woods, beneath the sky,
 Man's first bright age on golden wings flew by ;
 What cause impelled another to lay bare
 Earth's stony entrails with the iron share ;
 How the fell pest broke through the atomic wall
 And bade her thousands and ten thousands fall.
 Yes : for such strains of beauty, let him claim
 The poet's laurel, not the sage's fame.
 No hand that laurel wreath shall gladlier twine,
 The well earned meed of such a bard, than mine.
 None before me, of all the listening throng,
 Pay their warm tribute to the master's song,
 While yet from Wisdom's chair his feet restrain,
 Nor Wisdom's lore his numbers dare profane ;
 Like those sweet songsters, whose melodious breath
 Lured the charm'd pilgrim, though they call'd to death.
 To err is human. So the venturesous prow,
 That deems all toils, all dangers, conquered now.

The whirlpool fled, the all-rapacious sand
 And rocks escaped, the globe's vast ocean spann'd,
 May, while she ploughs the yet remaining foam,
 Go down at once, within the sight of home ;
 So they who, tracing Nature's primal laws,
 Leave not the effect until they know the cause,
 While the dark labyrinth of doubts they tread,
 Leave the right path, by pleasing wiles misled ;
 And Truth, so oft uncloak'd—ah ! now in vain—
 Lose by one error, never more to gain."

The metaphysical system of Des Cartes is, as it is well known, built on the axiom, I think \therefore I exist ; and that philosopher considered his inference just, because it satisfied his reason. Whence he assumed, that what satisfies the reason is just ; and of course he takes it for granted that his reason is not a fallacious but a true faculty ; so that the thing proved is first assumed. However, Polignac is more occupied in demolishing ancient hypotheses than selecting any of his own. He first proves that the source of motion must be looked for in mind ; that, as the motions of the human body are dependent on the human soul, so the motions of the world, and of all matter, are dependent on the eternal mind.

From hence the cardinal proceeds to the consideration of the famous controversy concerning the materiality of the human soul ; and this, with the minor questions arising from it, occupies the whole of this and the next book. I am here most happy to be able to present the reader with the very able summary given by the translator of Lucretius, in his notes on the first book of that poet, (I., pp. 484—488,) premising, however, that any prejudice which they may possess lies not in favour of, but strongly against our author. Into this abstract I shall take the liberty of inserting any translation from the Cardinal's work which may tend to impress the reader with a favourable idea of his poetical powers.

The objections of the Cardinal Polignac constitute, to a certainty, the most concentrated and the most popular system of opposition of any which has hitherto been urged to the system of Lucretius ; and . . . nothing of material moment has been advanced since their publication.

Locke's sentiments are well known to every one. He was an immaterialist, but appears to have approximated to the doctrines of Berkeley, in denying that we have any clear idea of the substance of matter, and that all our knowledge of it results from our ideas of a certain combination of primary and secondary qualities connected with an idea of an aptitude in such bodies to cause or to receive alterations.

Having thus declared our ignorance on the subject of matter, he advances a step further, and denies that we have any reason to pronounce matter incapable of thinking ; and that it may be, for anything we know to the contrary, as capable of intelligence as of any other property. But why, then, have recourse to an immaterial spirit, if matter alone be competent to all the phenomena of thought and intelligence without it ? The principles upon which he argues are entirely those of the Epicurean school, and Polignac, in his *Anti-Lucretius*, has

attacked him with no small degree of asperity, and certainly with no small degree of success, for his incongruity in this respect:—

“ With mute surprise I mark this dread depraved,
 This self-contempt, this low-born lust of death;
 That goads the cheated mind of man to wish,
 Since born to die, and mortal in the flesh,
 The soul may too be mortal, and expire!
 Of blank annihilation such their love!—
 Their madness such !”

The name of Locke is not mentioned in this passage, though it occurs in several others; but M. Bougamville, the translator of the poem into French, and who was intimately acquainted with the Cardinal at the time of his writing it, tells us openly that Locke was the philosopher against whom this passage was directed. The principal arguments employed by Polignac are, firstly, that the human spirit cannot be material from the very nature of matter itself, since there is nothing in any of the modifications of matter, as the position, magnitude, form, or motion of its particles, whence intelligence can result; modifications which are merely attenuating forms of material things, but which can extend to nothing beyond. He next attempts to prove that spirit has nothing in common with matter, and that it must have existed antecedently to it. In reply to the objection that the soul is and must be acted upon by matter, and this from immediate contact, he admits that there is the closest conjunction between them, but continues to maintain that their essences are not the same, which he endeavours by various analogies to illustrate, particularly by the following:

From the unity and simplicity of the intelligent principle he deduces its immortality, and finally contends that every other system is incompatible with the idea of moral liberty. But the author still perceived that much remained to be accomplished; for his opponent had observed, that sensation was not the property of man alone, but of every class of brute creatures; that these . . . were possessed of souls, or sentient principles; and that as, with respect to these, there could not be a doubt of that materiality, it should seem to follow that the soul of man is also material, and consequently mortal. The whole of the sixth book is devoted to an examination of the Epicurean system of this latter doctrine; and here it is that, though armed with all the panoply of the Cartesian school, the Cardinal appears least redoubtable.

He first observes that the vulgar belief of the existence of a soul in brutes is extremely doubtful. Perhaps, he says, it is true—I will not deny it; for reason forbids me to deny everything that is not obviously false. Yet perhaps it is not so. I see certain actions performed, but I do not see the cause of those actions. To trace this cause is the office of reason, and not of sight; for the sight, in a thousand instances, deceives us, and reason therefore ought to be the judge, and not the slave of the senses.

You conjecture, he continues, that brutes possess the passions of fear and desire because they evince the signs of those passions; but man, when actuated by them, not only exhibits the external signs, which

are often fallacious, but you are conscious that these passions are actually existing within them.

In reply to this it may be briefly observed, that it follows that no man can be conscious of the existence of any intelligent being except himself, and the idealism of Berkeley and Hume is immediately introduced.

Polignac, in the second place, asserts that we have as much reason for admitting the existence of a sentient principle in many minerals and vegetables as in brutes, as giving external signs of internal passions, particularly instancing the mimosa and the magnet. To the question which naturally ensues, why that combination of matter which produces mineral attraction, vegetable irritability, and brutal instinct, may not also produce human intelligence?

The cardinal, therefore, thirdly, advances further, and asserts that there is no such thing as attraction, irritability, or instinct, in any combination of matter whatever; and that brutes, plants, and minerals, are equally automata. And as the arrow flies from the bow without any passion of its own, so, without any passion of his own, the dog pursues the wolf. With respect to the doctrine of physical attraction, Des Cartes, as we have seen, imagined that he had, by his doctrine of an absolute plenum, avoided all necessity for it. And he concluded that sensation could only be the property of an intelligent being; while, with regard to instinct, the cardinal observes, that the ocean, which renews its tides at definite and alternate periods, has just as much of it as any brute. What, inquires he, is meant by this ambiguous term instinct? Is it mind, or is it not? If not, then, is there nothing existing but a mere machine? If it be mind, is it a soul internal, or external, to the body of the brute? If the latter, it is the universal mind, acting by impulse, and the brute is a mere machine; if the former, yet must this instinctive principle widely differ from human intelligence, since it endows its possessor with a fixed degree of instantaneous knowledge, capable of neither increase nor decrease; and to support such a theory, proceeds the cardinal, is to believe, with Pythagoras, that every existent brute is inhabited by a spirit immortal in its nature, and perpetually transmigrating from body to body—a belief which, however unauthorized, is much more tolerable than that creed which maintains the production of perception and intelligence from any modification of pure unconscious matter. I am thus, concludes the cardinal, doubly armed against the difficulty started by the materialist, for, if not altogether satisfied with the notion that brutes are mere machines, which is highly plausible, I may still shelter myself under the theory of transmigration, and maintain that they are not mere matter.

The double armour, however, with which the cardinal encumbers himself, proves very plainly that he placed no very great confidence in either.

The seventh book is the least interesting of the poem: it attacks the Epicurean ideas of the production as well of animals as of seeds, and shews that in no class of beings is self-production possible.

The eighth book treats of the systems of the world. This gives the

poet an opportunity of complimenting the principal astronomers of his own times. He declares his belief in the Copernican system, and shews its consistency with Kepler's celebrated rules, and then at great length defends the Cartesian system of vortices. He finally explains the laws of the planets and of comets, and concludes very justly thus:—

“ Marvel we not, when scanning the abyss,
That human skill could reach so far as this ?
We deem them worthy of eternal name
Who traced the laws that guide this mighty frame :
And dare we to restrain the honour due
To those who formed the laws they only knew ?
Long was the toil, and wonderful the art,
That earliest framed the astronomic chart ;
And yet we deem the frame it paints can stand,
Nor need a forming mind, a guiding hand !”

The ninth book, which was to have treated of the nature of the globe, is imperfect : the general recapitulation of the whole work is all that remains. The poet shews that Nature, unless by that name the God of Nature be designed, could not frame the world—that it was the work of the supreme mind—that the constancy of the celestial motions, the certain changes of seasons, the provisions in themselves for the propagation of all creatures, the design and contrivance everywhere manifested—exclude the possibility that chance could be the maker of this beautiful world.

He then proceeds to shew the eternity and immutability of truth and right, and to shew that reason should never be subject to pleasure, but to nature—that is, to the Will of God. He answers the objections brought from the supposed necessity of the eternity of matter and the imperfections of nature.

Adverting then to the Lucretian position, that fear was the first contriver of gods, he shews that religion did not spring from political convenience—that the idea of God is not fictitious—that from the constitution of the human mind, something infinite must exist, and that that infinity is God.

“ Religion, then, on these twin columns stands,
Raised not by low-born fear, but Nature's hands,
That God exists, Almighty and All wise—
That the soul ends not when the body dies.
But soon, too soon, did wicked errors shed
Pollution 'midst Truth's sacred fountain head :
Then Nature's laws in drowsy stillness slept,
And Nature's voice an awful silence kept,
Till Power Almighty deign'd the veil to draw,
And write on living stones his holy law,
That Nature's torch, but with a steadier light,
Might visit man again, and chase his night.
But this, Lorenzo, (for thy faith is young
And unconfirmed,) were food as yet too strong.
And growing years and strength shall make it thine :
Meanwhile, thy first bright nutriment be mine !”

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

THE STATE OF THE ANGLICAN CONGREGATIONS IN GERMANY.

SIR,—It was only lately that I met with a letter by the Rev. J. H. Gray, published, I believe, some months since, and addressed to the Bishop of London, on the state of the Anglican congregations in Germany. Your readers, whether or not they coincide with the views of the author, that a union between ourselves and German protestantism is not far distant, will, I am sure, agree in the opinion expressed by him, that the state of those congregations is a subject of momentous importance. The church of England is indeed at this moment placed, as it were, upon a pedestal, as an object of prominent observation, and is regarded with interest, curiosity, and respect, by the whole Christian world. And if ever there was a time and a place where it was necessary that her practical working should be advantageously shewn, and her holy services performed well and unto edification, that place is Germany, and that time is the present.

Some of the evils attendant upon the present system are truly set forth, and some valuable suggestions are given for remedying them in the letter of which I speak; suggestions which, it seems, have as yet failed to attract the notice of our rulers in church and state. They are principally two: 1st, that no clergyman shall take upon him to minister publicly to an English congregation without a licence from the Bishop of London; 2ndly, the appointment of an archdeacon to watch over the spiritual interests of Anglicans in Germany, and act as the Bishop of London's commissary. I cannot, however, agree in the conclusion to which the author has come upon this latter point, after considering the reasons for and against the appointment of a bishop for this purpose. There is in particular one portion of the episcopal functions which cannot be delegated to a priest, which would not come under the observation of a traveller, but which we, who fill the office of British chaplains, most painfully feel the want of. In baptizing annually thirty or forty children, I say to the parents and sponsors, "Ye are to bring this child to the bishop, to be confirmed by him," &c. It is, moreover, the law in this, and I believe in every other state of Germany, that no young person can contract marriage, can become a domestic servant, or an apprentice, or enter into any kind of business until he or she have been confirmed. Several cases have every year occurred to me of parents coming and asking, "What course shall we pursue?" and I am compelled to answer, "I cannot give you any advice." The consequences are inevitable: the children are withdrawn from our Sunday school; they resort to the preparatory instruction of the Lutheran church, are confirmed by her pastors, receive the Holy Eucharist at her altars, and for ever afterwards forsake the communion of the church of their fathers. I do not see that any of the reasons alleged against the appointment of a bishop over the Anglican congre-

gations in Germany would not have applied with equal force against the bishoprics of Malta and Gibraltar. If it be objected that in those cases the nominal seat of the episcopate forms part of the territorial possessions of Great Britain, we have in the island of Helgoland a ready opportunity for adhering to the same rule. Hanover, Bremen, Hamburg, Lübeck, Kiel, Dresden, Leipzig, Berlin, Dantzic, will all, when even those railroads are completed which are now commenced, be within a very easy distance; will all, with doubtless many other towns, be much resorted to by English families; and even if they do not now possess a church establishment, would speedily, were the advantage of episcopal superintendence held out to them, take measures to gain such a blessing. One a year, the bishop might visit the congregations on the Rhine, and in Southern Germany, with as much facility as our bishops visit their dioceses; and at all times he might be in correspondence with his clergy, giving them advice, encouragement, and support, and in a measure relieving them from that feeling of isolation and want of communion which weighs so heavily upon many of those who minister sacred things to their brethren abroad. Or the same advantages might be gained by appointing a suffragan, consecrated to the office of a bishop, but acting under the authority of the Bishop of London.

There is another point not mentioned by the Rev. Mr. Gray, with respect to which an alteration might be made, adding materially to the comfort of British chaplains abroad, and adding very much to the efficacy of their ministrations. It is notorious that but few British chaplains are at all times upon the best footing with their congregations, and any such difference must not only render their position in the highest degree painful, but in a great measure deprive his ministry of its value, and render it a stumbling-block to the foreigners among whom he resides. For this evil it may in some places be difficult to find a remedy; but in those towns in which the English residents are so numerous and important that the British government contributes to the support of their church establishment, much might be done by altering the rule according to which the chaplain is paid for his services,—a rule which is most obviously calculated to increase and to perpetuate any little difference which accident or a fault on either side may have produced. The evil is this: the act of parliament places the chaplain entirely at the mercy of his congregation. Nay, it has established an ingenious kind of double voluntary system, which enables a small number—an otherwise insignificant cabal—to deprive him of the just payment for his labours. The congregation, namely, subscribe what they please for the support of their church establishment, and to the sum thus subscribed an equal sum is added by government. The working of this system will be most readily seen from an example, which is indeed no imaginary one. In a certain important town, the chaplain's salary is fixed at 300*l.*, supposing the fund, after payment of all expenses, to furnish that sum; the other expenses amount to 180*l.* It is therefore necessary that the congregation should subscribe 240*l.* annually. Now, we know that it is everywhere most difficult for a clergyman to be much liked by all parties

and all individuals; indeed that he is liked by some is but too often a sufficient reason for his being disliked by others. Suppose, then, that, whether with or without a cause, two or three of the subscribers take a dislike to him—suppose, for instance, that they had before his appointment interested themselves for another candidate, and consider themselves ill-used because their wishes were disregarded; even that small number can very easily so influence the subscriptions as to make them fall from 240*l.* to 170*l.*, and the chaplain's salary will be reduced from 300*l.* to 160*l.* The account would stand thus:—

In 1843.

Subscriptions	£.240	Expenses	£.180
From British government	240	Chaplain's salary . . .	300
	<hr/>		<hr/>
	£.480		£.480

In 1844.

Subscriptions	£.170	Expenses	£.180
From government	170	Chaplain	160
	<hr/>		<hr/>
	£.340		£.340

The hardship of this is manifest when it is considered that many of the British chaplains are men of small means, who have quitted home and friends, and the every way more pleasing charge of an English parish, with the expectation of providing a better maintenance for their families.

It may be expedient that a clergyman should have a pecuniary interest in giving satisfaction to his congregation, but it cannot be right that he should be so wholly at the mercy of any three or four members of it, that he finds it difficult, in the discharge of his duties, to be and to feel uninfluenced by worldly motives. The remedy is easy enough: let our government pay the salary of these chaplains, of whom there are not many, and require the congregation to defray the other expenses of the establishment. A few hundreds annually would defray the increased expense: in the case I have mentioned, the difference would be 60*l.* a year. But I am sure that many would gladly accept a somewhat smaller sum, paid regularly by our government, in lieu of the nominally larger one for which they are dependent upon the favour of their congregation.

I much fear that the whole subject does not possess sufficient interest to engage the attention of those who have the power of improving the state of Anglican congregations on the Continent. Such an interest can only be awakened by giving publicity to the wants which they are labouring under; and on this ground I hope that, notwithstanding the length of this letter, you will be able to give it insertion.

I have the honour to be, Sir, your obedient servant,

A BRITISH CHAPLAIN IN GERMANY.

QUESTION ON THE PARKER SOCIETY'S LIFE OF HUTCHINSON.

SIR,—I find in the pages of the Great Martyrologist, Anno 1547, the account of one Thomas Dobbe, who, “being a student and a Master of Art in Cambridge, was brought up in the college called S. John's College, and Fellow of the same. At length this godly man, intending with himself, and addicting his mind to the Christian state of matrimony, resorted to a certain maiden not far off where he dwelt, for the which cause he was greatly molested and wickedly abused by three of that college, whose names were Hutchinson, Pindare, and Tailer, who with their malicious handling, scornful dealing, opprobrious rebukes, and contumelies, so much vexed the virtuous simplicity of the man that they never left him till at length they wearied him out of the college.”

Recollecting that Roger Hutchinson was Fellow of St. John's, and most probably a contemporary of this Dobbe, I turned to Mr. Bruce's life prefixed to the Parker Society's edition of his works, hoping to hear whether there were two Hutchinsons, fellows or influential members of this college about that time, or to gather the date of Roger's protestantism, since this man was displaced by these three persecutors quite at the close of Henry's reign, and in October, 1547, Roger Hutchinson was allied with Lever in a disputation on the sacrament. As I do not find any notice of the passage in the biography, I should like to know the reason why it was passed over, that is, whether from oversight, or a knowledge from other sources that there were two Hutchinsons in the college, and that Roger was not the persecutor.

M. B.

PAPAL EXACTIONS IN BRITAIN.—No. XXI.

“Image-worship and Relics.”

Continued from p. 388.

SIR,—I will now direct the reader's especial attention to three several authorities—viz., *the Decree of the Council of Trent, the Creed of Pope Pius the Fourth, and the Catechism of the Council of Trent*, respecting “*Relics and Images.*” The decree of the council was passed on the first day of the last session, and is as follows:—*“The holy council

* As the particular force of the decree may best be ascertained from the precise language adopted by the council, I subjoin the principal passages in the original:—“*De Invocatione, et veneratione, et Reliquiis Sanctorum, et sacris Imaginibus.* Mandat sancta synodus omnibus episcopis, et cæteris docendi munus, curamque sustinentibus, ut juxta catholicæ et apostolicæ ecclesiæ usum, a primævis Christianæ religionis temporibus receptum, sanctorumque patrum consensionem, et sacrorum conciliorum decreta, imprimis de sanctorum intercessionem, invocationem, reliquiarum honore, et legitimo imaginum usu, fideles diligenter instruant; docentes..... *Sanctorum Martyrum, et aliorum cum Christo viventium sancta corpora, quæ viva membra fuerunt Christi, et templum spiritus sancti, ab ipso ad æternam vitam suscitanda, et glorificanda, a fidelibus veneranda esse; per quæ multa beneficia a deo hominibus præstantur.* Ita ut affirmantes, sanctorum reliquiis venerationem, atque honorem, non debere, vel eas, aliaque sacra monumta, a fidelibus inutiliter honorari, atque eorum opis impetrandæ causæ sanctorum memorias frustra frequentari, omnino damnandos esse,

commands all bishops, and others who have the care and charge of teaching, that according to the practice of the catholic and apostolic church, received from the first beginning of the Christian religion, the consent of venerable fathers, and the decrees of holy councils, they labour with diligent assiduity to instruct the faithful concerning *the honour due to relics, and the lawful use of images*. Let them teach—that the *holy bodies of the holy martyrs and others* living with Christ, whose bodies were living members of Christ and temples of the Holy Spirit, and will be by him raised to eternal life and glorified, *are to be venerated by the faithful, since by them God bestows many benefits upon men, (sancta corpora, per quæ multa beneficia a Deo hominibus præstantur.)* So that they are to be wholly condemned, as the church has long before condemned them, and now repeats the sentence, who affirm that *veneration and honour are not due to the relics of the saints*; or that it is a useless thing that the faithful should honour these and other sacred monuments, and that the memorials of the saints are in vain frequented, *to obtain their *help and assistance, (atque eorum opis impetrandæ causa sanctorum memorias frustra frequentari.)* Moreover, let them teach that the *images of Christ, of the Virgin, Mother of God, and of the other saints, are to be had and retained, especially in churches, and due honour and veneration paid to them, (eisque debitum honorem et venerationem impertiendam.)* Not that it is believed that any †divinity or power resides in them, on account of which they are to be worshipped, or that any benefit is to be sought from them, or any confidence placed in images, as was formerly by the Gentiles, who fixed their hope in idols. But the honour with which they are regarded is referred to those who are represented by them; so that through the medium of *the images which we kiss, and in whose presence we uncover our heads, and prostrate ourselves, (ita ut per imagines, quas osculamur, et coram quibus caput aperimus, et procumbimus,)* we adore Christ, and venerate the saints, whose likenesses these images bear; all which has been sanctioned by the decrees of councils against the impugnors of images, especially the second Council of Nice,‡ A.D. 787.

prout jampridem eos damnavit, et nunc etiam damnat, ecclesia. *Imagines porro Christi, Deiparæ Virginis, et aliorum sanctorum, in templis præsertim habendas, et retinendas, eisque debitum honorem, et venerationem impertiendam, ita ut per imagines, quas osculamur, et coram quibus caput aperimus, et procumbimus, Christum adoremus, et sanctos, quorum illæ similitudinem gerunt, veneremur.* Id quod conciliorum, præsertim vero Secundæ Nicenæ Synodi decretis contra imaginum oppugnatores est sancitum.”—Sess. 25, Die 4 Dec. 1563.

* See also the “*Catechism of the Council of Trent*,” (Pars. 3.) “Et si ob eam causam etiam magis colendi et invocandi sunt, quod pro salute hominum preces assidue faciunt, multaque eorum merito, et gratia in nos deus confert beneficia; si enim gaudium est in cælo, &c., nonne etiam cælestes cives poenitentes adjuvabunt? Nonne rogati peccatorum veniam et impetrabunt, et conciliabunt, nobis Dei gratiam? Quod si dicatur, ut a nonnullis dicitur, supervacaneum esse sanctorum patrocinium, quod Deus, sine interprete, precibus nostris occurrat; hæc impiorum voces illa sancti Augustini facile convincunt, multa Deum non concedere, nisi mediatoris ac deprecatoris opera ac officium accesserit.”

† How the Roman-catholic writers of acknowledged authority interpret this clause we shall learn when we examine the writings of Cardinal Capisucchi, and the replies of Archbishop Wake to Bossuet and others.

‡ Some popish polemics (Drs. Milner, Lingard, Delahogue, and Mr. Butler)

Let the bishops teach further, that by the records of the mysteries of our redemption, expressed in pictures or other similitudes, men are instructed and confirmed in those articles of faith which are to be especially remembered and cherished; and that great advantages are derived from all sacred images, not only because the people are thus reminded of the benefits and gifts which are bestowed upon them by Christ, but also because the Divine miracles performed by the saints,* and their salutary examples, are thus placed before the eyes of the faithful, that they may give thanks to God for them, order their lives and manners in imitation of the saints, and be excited to adore and love God and cultivate piety. Whoever shall teach or think in opposition to these decrees, let him be accursed. But if any abuses have crept into these sacred and salutary observances, the holy council earnestly desires that they may be altogether abolished, so that no images may be set up calculated to lead the ignorant into false doctrine or dangerous error. And since the histories and narratives of sacred Scripture are sometime represented by painting or sculpture, for the benefit of the unlearned multitude, let men be taught that when the Deity is thus represented, it is not to be supposed that the same

allege, that the acts of the Second Nicene Council are of no authority in their church; and that they only assent to the doctrinal decrees passed in the last session, as it alone had the pope's approbation. In the first place, it should be recollected that this is but the allegation of individuals, and therefore goes for nothing. But granting it to be otherwise; the opinion of *Bellarmino* would far outweigh theirs. He calls the 2nd of Nice the 7th of "the 18, of which there is not one which is not approved by the Pope and received by catholics." (De Concil. C. 5.) In his Treatise on Images he further observes, (Lib. ii. p. 806,) "*Si ergo ullum est concilium generale legitimum, certe hoc est.*" And again, in the same page, "*Quod synodus nicæna decreverit, imagines adorandas cultu latræ, (which is the highest worship,) certissimum est.*" But the matter does not depend upon this great man's testimony, as in *Adrian's* address to *Charlemagne*, (Labbe, tom. vii. p. 549,) he defends those very acts, and shews his highest approbation of them; and, what is even more, the Council of *Trent* ratifies each and every part of this council, and also expressly quotes it." (Grier's Epitome of Coun. p. 126.)

As the reader will perceive, the authority of the above council is frequently adduced in favour of Images and Relics, both by the Council of *Trent* and in the *Trent Catechism*. I would therefore recall to his recollection what has been advanced respecting this famous council, (vid. sup., p. 179.) I am tempted, however, again to subjoin a portion of the confession of faith, published with the authority of that council:—"We receive, besides the figure of the cross, the relics of saints and their images; we embrace them according to the tradition of our fathers, who have placed them in all the churches of God, and all the places where he is served. We honour and adore them—viz., that of Jesus Christ, of his Holy Mother, of the angels; for though they are incorporeal, they have revealed themselves in a human form, those of the apostles, the prophets, the martyrs, and other saints; because those paintings recall to us the memory of the originals, and make us participate in their sanctity." See also *Dr. Grier's Epitome of the General Councils*, pp. 313-4.

* *Quid multa?* says the *Trent Catechism*. "*Si vestes, si sudaria, si umbra sanctorum, priusquam e vita migrarent, depulit morbos, viresque restituit; quis tandem negare audeat, Deum per sacros cineres, ossa, cæterasque sanctorum reliquias, eadem mirabiliter efficere?*" And again—"Sed cui fidem non faciant et honoris, qui sanctis debetur; et patrocinii, quod nostri suscipiant, mirabiles effectus res ad eorum sepulchra, et oculis, et manibus membrisque omnibus captis, in primum statum restitutis, mortuis ad vitam revocatis, ex corporibus hominum ejectis demonibus?" (Catech. Pars. 3.)

can be seen by our bodily eyes, or that a likeness* of God can be given in colour or figure. Moreover, let all superstition in the invocation of saints, the veneration of relics, and the sacred use of images, be taken away; let all base gain be abolished; and lastly, let all indecency be avoided, so that images be neither painted nor adorned in a lascivious manner, nor the commemoration of the saints or visits to relics be abused by men to gluttony and drunkenness, as though the festal days appointed in honour of the saints were to be spent in licentiousness and luxury. Finally let all diligent caution be observed in these respects by the bishop, that nothing be done tending to disorder, impropriety, or tumult, and no profane or unseemly exhibitions be allowed. And that these things may be faithfully observed, the holy council decrees that it shall not be lawful for any one to fix or cause to be fixed a new image in any place or church, however exempt from ordinary jurisdiction, unless the same be approved by the bishop; nor are any new miracles to be admitted, or any new relics to be received, but with the recognition and approbation of the bishop, who, having received information respecting the same, and taken the advice of divines and other pious men, will do whatever shall be judged consonant to truth and piety. But if any doubt or difficulty occurs in abolishing abuses, or any unusually important question arises, let the bishop wait for the opinion of his metropolitan and the neighbouring bishops, assembled in provincial council; yet so as that nothing new or hitherto unused in the church be decreed, without the cognizance of the Most Holy Roman Pontiff."

Such is the language of the Council of Trent in the decree on image-worship and relics; and we may add, with the author of "*The Errors of the Church of Rome Detected*," "That the church of Rome has, in the Council of Trent decreed that the relics of saints *are to be venerated*, without determining the mode or degree of that veneration; in the same manner as it is decreed that *due worship* should be given to images, without any determination in what it should consist. Hence, as there is no restriction in these matters, a great latitude is taken in both these articles." The great difference† of opinion exist-

* The following clause occurs in the *Catechism of the Council of Trent*:—"To represent the persons of the Holy Trinity by certain forms, under which, as we read in the Old and New Testaments, they deigned to appear, is not to be deemed contrary to religion or the law of God;" "Nemo tamen propterea contra religionem Dei que legem quidquam committi putet cum sanctissimæ Trinitatis aliqua persona quibusdam signis exprimitur; quæ tam in veteri, quam in novo testamento apparuerunt." (Catech. Pars 3.) Dr. Grier remarks that "The Trent Catechism declares that the second commandment forbids representations of the Deity to be made, as is explained at large in the *second Nicene council*. Now, to superficial thinkers, this prohibition would seem to extend to images in general, whereas it extends only to what could not be represented—viz., *God's Holy Spirit*. For this council says that the commandment against *graven images* referred only to the Jews, and not to the Christians. Then followed, that such as did not embrace venerable images, *should be cut off from God*. That such as did not honour them, and regard them as holy and sacred, should be *anathema*! And these curses they pronounced, professing themselves to be under the unerring direction of the Holy Spirit.—Labbe, tom. 7, p. 317, 584. Dr. Grier's Epit. of Council, p. 129.

† "Those," says Mosheim, "who expect to derive from the decrees of the Council of Trent, or the creed of Pope Pius IV., a clear, complete, and perfect knowledge

ing in the minds of those who composed the council, and of the eminent writers on Romish doctrines, on the subject under debate, doubtless suggested the cautious and ambiguous wording of the decree. "In the matter of the saints, they easily agreed," writes Father Paul, "but about *images* there was some difference. The archbishop said that no honour was due unto them, *but by relation to the thing signified*. But Lainez, the general, who also was one of the composers, added, that when they were dedicated, and put in the place of adoration, *a worship did belong unto them, besides the adoration due unto the saint worshipped in them*, calling this adoration *relative*, and the other *objective*. He proved his opinion, because the vessels and vestments consecrated deserve a reverence belonging unto them, by virtue of the consecration, though they do not represent any saint; and so *an adoration is due unto the image dedicated, by virtue of the dedication*,* besides

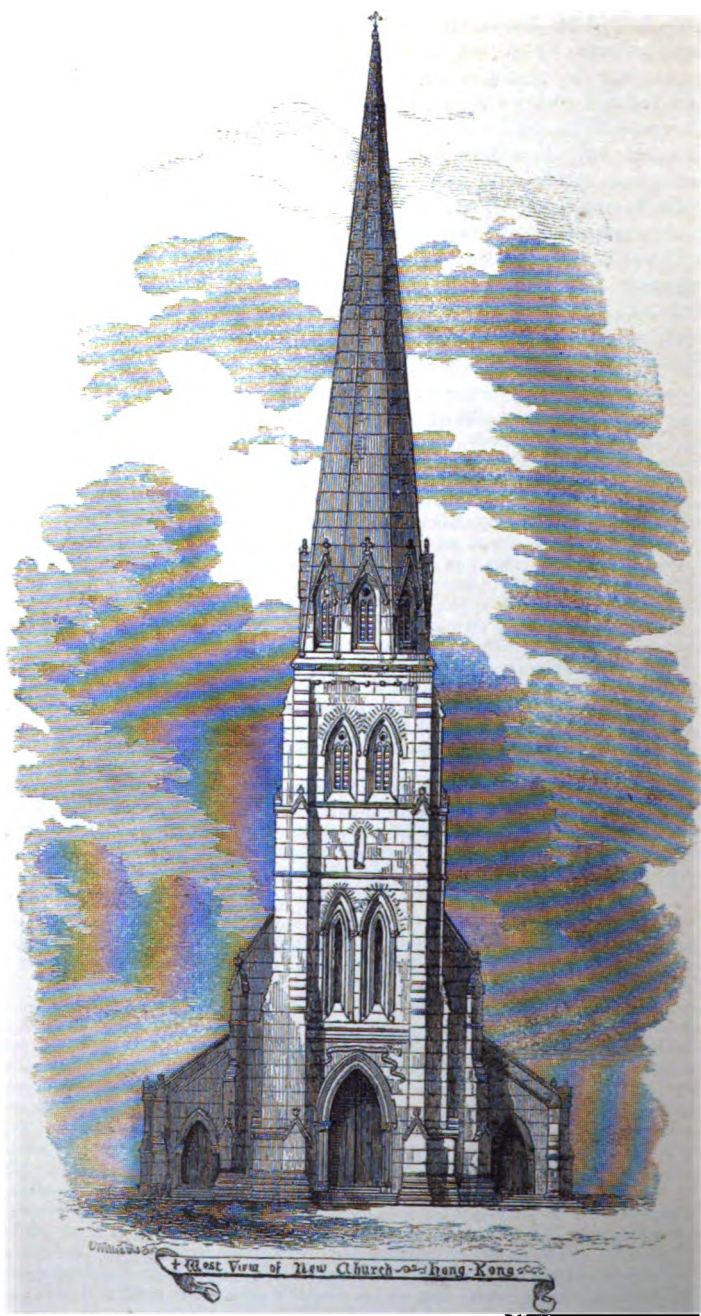
of the Romish faith, will be greatly disappointed. To evince the truth of this assertion, it might be observed that, both in the decrees of Trent and in this papal confession, many things are expressed, *designedly*, in a vague and ambiguous manner, on account of the intestine divisions and warm debates that then reigned in the church. Another singular circumstance might be added, that several tenets are omitted in both, which no Roman-catholic is allowed to deny, or even to call in question. But, waving both these considerations, let it only be observed that in these decrees and in this confession several doctrines and rules of faith and worship are inculcated in a much more rational and decent manner, than that in which they appear in the daily service of the church of Rome, and in the public practice of its members. This is true, in a more especial manner, with respect to the canons of the council of Trent, *relating to the worship of images and relics*. The terms employed in these canons are artfully chosen, so as to avoid the imputation of idolatry, in the philosophical sense of that word; for in the scriptural sense, they cannot avoid the imputation, as all use of images in religious worship is expressly forbidden in the Bible. But this circumspection does not appear in the *worship of the Roman-catholics*, which is notoriously idolatrous in both senses of that word.—Mosheim, Eccl. His. vol. iv. p. 177.

* If I could acknowledge the propriety of the service, "*De Benedictione Imaginis Beatæ Mariæ Virginis*," contained in the Roman pontifical, I should be inclined to agree with Lainez, the general. I extract the following ceremony from the *Pontificale*. (Rubric) *Pontifex benedicturus Imaginem Beatæ Mariæ Virginis paratus supra Rochetum, amictu stolæ, pluviali albi coloris, et mitra simplici, stans sine mitra dicit. Adjutorium nostrum,*" &c.

OREMUS.

"Deus qui de Beatæ Mariæ Virginis utero, verbum tuum angelo nuntiante carnem suscipere voluisti," &c. (Rubric.) *Quo facto, aspergit figuram aqua benedicta. Deinde inchoat, schola, prosequente,* "Sub tuum præsidium." (Rubric.) *Qua incepta, et dum ea cantatur, thurificat Imaginem ipsam, ter ducens thuribulum. Deinde sedet, reassumpta mitra, donec compleantur Antiphona, et Psalmi sequentes. Antiph. 2.* "Sub tuum præsidium confugimus, sanota Dei genetrix, nostras deprecationes ne despicias in necessitatibus; sed a periculis cunctis libera nos semper, Virgo gloriosa, et benedicta." Oremus. "O gloriosa Dei genetrix, Virgo semper Maria, quæ Dominum omnium meruisti portare, et Regem Angelorum sola Virgo lactare, nostri, quesumus, pia memorare, et pro nobis Jesum Christum deprecare; ut, tuis fulti patrocinii, ad cælestia regna mereamur pervenire." After the *Magnificat*, and a short prayer—*Surgit Pontifex, sine mitra stans usque ad finem cantici; quo finito dicit.* Oremus.

"Omnipotens sempiterne Deus clementissima cujus dispensatione cuncta creantur ex nihilo, *hanc imaginem*, in honorem piissimæ genetricis Filii tui, Domini Nostri, Jesu Christi, venerabiliter adaptatam, *bene+dicere et sancti+ficare* digneris; et præsta, misericordissime Pater, per invocationem nominis tui, atque ejusdem unigeniti Filii tui, Dom. Nos. Jesu Christi; quem pro salute generis humani inte-



the reason of the representation. The Cardinal of *Varmia*, for satisfaction of both, concluded that the opinion of the archbishop ought to be expressed as more facile and plain, *but without words which might prejudice the other.*"—*History of the Council of Trent*, p. 744.

E. C. HARRINGTON.

St. David's, Exeter, October 1, 1848.

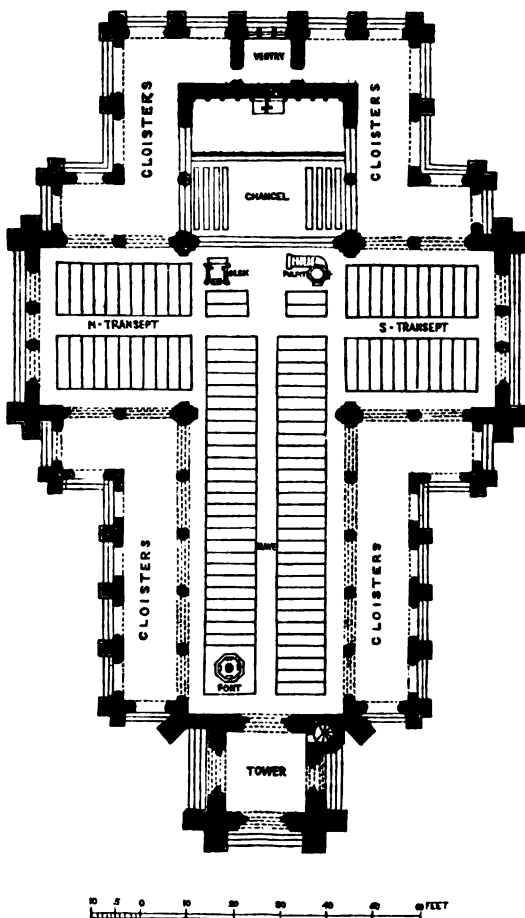
INTENDED NEW CHURCH FOR HER MAJESTY'S CHAPLAIN AT HONG KONG.

REV. SIR,—Whatever difference of opinion there may be as to the justice or morality of the policy pursued towards China, which has resulted in the cession of Hong Kong to the British crown, it will be a matter of rejoicing to English churchmen that it has led to the establishment of what we trust will prove a flourishing branch of our own church. Her Majesty's government have appointed the Rev. Vincent Stanton chaplain at Hong Kong; and it is under his immediate care that the edifice, the plan and west elevation of which are presented to your readers, will be erected.

The style selected for the church is early English, the simplicity of which it is susceptible, and the absence of any mullions or tracery in its windows, or any other elaborate enrichment, pointing it out as the fittest to be adopted in a situation where the resources for building are at present limited. Every endeavour has been made in the design to keep to the spirit of our own ancient examples, making only such deviations from established principles as the heat of a tropical climate have rendered necessary. The church will be erected gradually, as funds will permit, and the resources of the mission expand; but whatever is now done will be in accordance with the whole plan, and with a view to ultimate completion. The nave, transepts, and chancel will be the first parts carried out; the cloisters will follow; and then the tower and spire—the latter, it is hoped, as a memorial of the entrance into China of the first bishop of the English church. Accommodation is provided for about one thousand worshippers on the ground floor, the seats are arranged in the nave, north and south transepts, with seats in the chancel for children, so soon as schools shall be organized. Instead of the aisles of our English churches, a series

gritate Virginis Mariæ servata incarnari voluisti, quatenus precibus ejusdem sacratissimæ Virginis, quicumque eandem misericordie Reginam et gratiosissimam Dominam nostram coram hac effigie suppliciter honorare studuerint, et de instantibus periculis eruantur, et in conspectu Divine Majestatis tuæ de commissis et omissis veniam impetrent; ac mereantur in præsentî gratiam quam desiderant adipisci; et in futuro perpetua salvatione cum electis tuis valeant gratulari, per eundem Dominum Nostram," &c. (Rubric.) *Ultimo aspergat Imaginem aqua benedicta.* Well might Lainez assert that "an adoration is due unto the image dedicated by virtue of the dedication." It would repay your readers to refer to the pontificale, and peruse the services, "*De Benedictione Noæv Crucis*," and "*De Benedictione Imaginum aliorum sanctorum.*" They are far too long for insertion; but I will quote one passage from a prayer in the latter service—"Omnipotens Sempiternæ Deus, qui sanctorum imagines seu effigies sculpi aut pingi non reprobas, hanc, quasumus, Imaginem (seu sculpturam) in honorem, ac memoriam, &c., adaptatam, ben+edicere ac sancti+ficare digneris," &c. (Rubric.) *Ultimo aspergit eas aqua benedicta.*"

of cloisters are intended to run round the greater part of the building; the arches of the nave will be provided with Venetian doors, opening into these cloisters, to be used as circumstances may require. The cloisters will thus at once serve as cool and shady walks during the intervals of divine service, as well as prevent the sun's rays from shining full upon the nave when the Venetian doors are thrown open. This peculiar feature, rendered necessary by the extreme heat of an eastern climate, does not involve any material deviation from correct ecclesiastical arrangement; the cloisters, although they do not serve precisely the same purpose, have the appearance externally of aisles, as usually introduced, and which being carried east and west of the transepts, as well as round the chancel, will not only add to the comfort of the worshippers, but will promote considerably the effect of the building, architecturally considered—a circumstance the more worthy of attention, since it may eventually become a cathedral church.



It is unnecessary in this brief account to describe in much detail the several parts of the building; the plan is so explicit as to require little explanation; and in the west elevation your readers are presented with the front containing the most prominent feature of the proposed new edifice.

The endeavour throughout has been, in the series of drawings with which I have furnished her Majesty's chaplain, to preserve in their simplicity the characteristic features of the early English style; carrying out this synchronic uniformity not only in the larger masses, but the equally important though less observed details. The tower and spire is lofty, but severely simple in character; the buttresses massive; the parts few, the mouldings bold. In the belfry of this tower there will be room for eight or ten bells, should the munificence of English churchmen permit the introduction of these heralds of the church's ordinances.

Agreeably to unvarying practice, and as symbolical of a deep and mysterious truth, the baptismal font is placed within the church, just beyond the arches of the western tower. It will be of octangular form, of sufficient size for immersion, and will stand upon a base three steps in height, arranged after the celebrated base to the Walsingham font.*

The seats will be all free, formed of low open skeleton framing, and without doors—an arrangement not more ecclesiastically correct than indispensable for coolness and comfort in a tropical climate.

The entrance to the chancel is marked by an ascent of three steps, beyond which, ranging north and south, are to be benches for children, who are thus placed in a favourable position for assisting in chanting various portions of the service. Should the cathedral service be established at some future time, it will be easy to substitute for these temporary benches, seats of a more fitting character for a permanent choir. The roof will be formed with the timbers exposed; but for the purpose of keeping off from it the effect of a vertical sun, a double roof will be introduced, the inner one arched, and having the rafters laid longitudinally with the building. This space between the roofs opens both at the east and west, in the latter case into the tower; and by this arrangement not only is the roof kept constantly cool, but the ventilation of the edifice is also promoted.

The other elevations to the north, east, and south, are in a similar character to that in the engraving. On the flanks and in elevations the cloisters present the appearance of a series of open arches along the nave, the sides of the transepts, and the chancel. Above these, in the nave, are a range of double-lighted, lancet headed, clerestory windows, by which, when the Venetian doors are closed, the body of

* Two fonts have been introduced into churches in London, with bases designed after this model, one by Mr. Cundy in the decorated English style, in St. Paul's Church, Knightsbridge; and another in St. Peter's, Mile End, in the Norman style, from designs by myself; in this latter example, the inside diameter of the basin measures more than two feet each way, and the four detached columns that support the basin have Purbeck marble shafts, with differently carved capitals and bases.

the church will be mainly lighted ; these clerestory windows will be provided with shutters, which, when not used, will open back into deep splays formed to receive them, and consequently will not interfere with the effect of the exterior.

Above the three lofty arches by which the transepts are entered are long triple lancet windows, the centre one raised ; and above these, in the gables, a deeply sunk early English ornament. The eastern wall, above the reredos, will be also pierced with three lancet windows, which, it is hoped, may at some future time be filled with stained glass. The reredos just referred to will consist of a series of early English arches of equal height.

In describing the internal arrangements, I forgot to say, what indeed will be at once seen from an inspection of the plan—that no galleries are contemplated. Did not principles of ecclesiastical propriety and true architectural taste peremptorily forbid their introduction, the extreme heat of the climate would : a large unencumbered area, free circulation of air, ample ventilation, and effectual shade from the scorching rays of the sun, being indispensable in a place of public worship erected in China.

The church will be built of stone, the foundations granite, of which large quantities may be obtained near the spot. The situation on which it will stand is commanding ; it will be a conspicuous object from the noble bay that spreads out in front of the town ; and, designed as it is, in strict conformity with the principles, and after the ancient examples of our own ecclesiastical architecture, will, I trust, stand as an enduring memorial of the fact that in the largest empire of the east ; the English church has struck deep its roots, and will, by God's blessing, rise in luxuriance and beauty.

I am, Rev. Sir, yours most faithfully,

FREDERICK J. FRANCIS.

August 18th, 1843.

THE ECCLESIOLOGIST—PUES.

SIR,—I lately met with a number of the "Ecclesiologist"—a periodical work which does not usually fall in my way, and therefore a circumstance appeared strange to me which has probably been explained to the readers of previous numbers. I mean the spelling the names of our seats at church *pues*, instead of *pews*. I confess it seems to me that the only reason which I can think of for making any such change in the spelling, appears to be very much lost sight of, to say the least, by this way of doing it ; not to mention that it is done in defiance of what appears to me to be, unquestionably, the true orthography. I do not mean to deny that some old English writers called them *pues*, but the thing, Sir, however we may spell the name, was, I apprehend, so called because it was something raised for people to lean upon. If we look in Du Cange's Glossary we shall find "APPUDIARE, inniti in rem aliquam, incumbere. Gall. *Appuyer, s'appuyer*." This comes under the word *Podium*, which having been previously explained more generally

to mean, “*Res quævis cui innititur*,” is afterwards shewn to be used for “*pars formæ monachicæ, cui monachi, cum procumbunt, innituntur*.” But it is notorious that the common meaning of *podium* is a *hill*; and in the same page of Du Cange we find, “*PODIUM, collis, mons: Gallis, Puy;*” and therefore we find several places in France (beside the principal one, which is called simply *Puy*, and in Latin *Podium*) bearing this name in composition. I have just opened an Abridgment of Baudrand’s *Dictionnaire Geographique*, and find, beside the *Puy* already mentioned, “*PUY EN ANJOU, Podium Andegavense. Bourg de France;*” &c. “*PUY DE DOMME, Dumum, Duma, c’est une montagne de l’Auvergne;*” &c. *PUY-LAURENS, Podium Laurentii*, *Petite ville de France*, &c. *PUYSAYE, Puseensis Tractus*, *Petite contrée de Gatinois;*” &c. These extracts (I do not know how much the last of them may have to do with our subject, or whether the tract referred to is high or low, as I believe some of both may be found in that part) are sufficient to shew that *Puy* is *Podium*; or rather, as I am wishing to shew, that *Podium* is *Puy*. And I beg you to observe that the word, whether Latinised into *Polus*, or Italicised into *Pogium*, or Gallicised into *Puy*, from which, as I have already said, we get the word *pew*, or *pue*, doth not in any case part with its *i*, or equivalent *y*, which is indeed a constituent, and very important portion of the word. It seems to me not improbable that our ancestors, before what has been termed the Reformation, would have written the word *Pewis*, and I hope that no false (or perhaps it is more just to say, over) delicacy will prevent the rising generation of writers on church principles and discipline from inserting the *y*, and writing it *Puyes*. The orthography will be better preserved, the anagram more perfect, and the compliment more obvious.

I am, Sir, your obedient servant,

PUDENS.

ON THE ÆGYPTO-TUSCAN LUCUMO.

SIR,—*Lucumo*, Etruscan *lauchme*, whence also the Latin *Lucmo*, occurs often in Roman history as the name of individuals. Niebuhr rightly says: *Lucumo*, as a name for an Etruscan, would have been just like that of *Patricius* for a Roman. The application of it in the legends of the Romans to individuals, to the ally of *Romulus*, to the nobleman of *Clusium*, and to *Tarquinius*, is a proof how utterly uninformed they were on everything that concerned a nation in their immediate neighbourhood, from their not understanding a word of its language, (vol. i. p. 372.) Again, he says: It was not by popular assemblies, nor even by deliberations of a numerous senate, but by meetings of the chiefs of the land, the *Magnates* (*principes Etruriæ*), that the general affairs of the nation were decided upon. These were the *Lucumones*: they were patricians, not kings, (Id. p. 120.) This is not quite correct: they held a rank between the two. There was evidently some exclusiveness about the term, and the *Lucumones* had precedence over the other patricians. Müller implies this in his definition: The eldest

sons of noble families, whose birth more particularly entitled them to place and power, may, in virtue of it, have been named Lucumones. (Etrusk. vol. i. p. 365.) It would still maintain the distinction, and would be just as probable a supposition, were we to say, that whilst the patricians were the ruling race, the Lucumones were the actual rulers, those in office, or the government of the day. I proceed now to give the derivation of the term.

In Eastern phrase, "the corners of the people," קַרְנֵי הָעָם, mean the chiefs, the stay, the support of the people. Thus Saul said, Draw ye near hither all the chief (Heb., corners) of the people, (1 Sam. xiv. 38.) The stay (corners) of the tribes, (Isai. xix. 13.)

The Coptic *lachme*, *lachim*, *lcm*, has the following meanings: Frangere, triturare; buccella, frustum panis, mactra; angulus, cardo; fastigium, vertex. In the extant Coptic, we most frequently meet with *lakh*, sometimes *lakh*, *lakhm*, with those meanings; but there can be no doubt that all the words mentioned are, as Peyron describes them, "radices affines," or rather that the latter are degraded forms of the former. In Coptic, the prefix *ne* or *ni* is the sign of the plural, as the suffix *ne* is in Tuscan; and the Coptic plural *ne-lachm* corresponds with the Tuscan plural *lauchm-ne*, which was rounded by the Romans into Lucumones. When we compare the Tuscan *lauchme* with the Coptic *lachme*, and when we see that the Lucumones were "the corners of the people," we cannot hesitate to identify the two words, and to consider *lauchme* or Lucumo as an Ægypto-Tuscan word. Thus I think I have shewn that the Lucumones were "the corners" of the patricians, the "principes populi" in Livy; but what the particular points were which constituted "a corner," the derivation of the word does not determine.

I have suggested that Lucumo may have signified a man in office, a member of the government; but whatever particular meaning we give the term, they all equally disprove the tale of Lucumo Tarquinius leaving Tarquinii because he was shut out from office. Philology is something more than a mere matter of words and letters. An official document preserved by Plin. xxxiv. 39, refutes the flattering tale, that Porœnna could not take the city; and the philological explanation of a Tuscan word invalidates the story that benevolent Rome made the fortune of the adventurer Lucumo; whereas it was the Lucumo that made the fortune of Rome. See above, xix. 523, xxii. 304. Well might Schlegel say, that having lost all direct Etruscan history, we are reduced to the necessity of threshing the empty straw provided for us by the Romans, (Review of Niebuhr, p. 896.)

Since Lucumo was an adventurer, we need not be surprised at finding his nephew a beggar: *puero ab inopiâ Egerio inditum nomen*, (Liv. i. 34;) yet it sins alike against philology and common sense, that a Lucumo's nephew should be a pauper, (*egenus* seems to be meant.) Egerius was evidently named after his tutelar goddess Egeria, of whom Numa could tell us something.

Parkhurst, quoting the Univers. Hist. vol. xvi. p. 38, connects לַחֵם, *lachim*, with Lucumo. I have no doubt of the affinity of the two words, but the Hebrew has not retained the particular meaning which

supplies the key to Lucumo. Yet one could almost suppose there was some reference to the Coptic meanings of *laahom* in Beth-lehem and its connected prophecies. "Out of thee, Bethlehem, shall come a governor," Matt. ii. 6. "Whosoever shall fall upon that corner stone shall be broken (frangetur); but on whosoever it shall fall, it will grind him to powder" (triturabit), Luc. xx. 18.

The term pillar was used in a way similar to corner-stone. See Galat. ii. 9. Under "Rome," xxiv. 176. I shewed that Jupiter Ruminus was Rimmon, and I connected Jupiter Tigillus with Syriac *dikla*. Rimmon signifies a pomegranate both in Syriac and Hebrew, and we consequently find Rimmon, Hadad Rimmon, in Scripture; but for the Syriac *dikla*, a palm-tree, the Hebrew has a distinct term, *tamar*. In the Hebrew Scriptures, therefore, we meet with the idol Baal Tamar, (Judg. xx. 33,) but not with the term *dikla*. Hence, Baal Rimmon and Baal Tamar were eastern titles of Jupiter Ruminus and Jupiter Tigillus, which were worshipped by the Tuscans. The particular attribute intended by Tigillus may be inferred from the Hebrew *tamar*, which signifies both a pillar and a palm-tree; and Herodotus mentions an Egyptian temple of which the pillars were formed like palm-trees, (ii. 169.) St. Augustine seems to describe a pillar when he says, that Jupiter was called Tigillus because, like a *tigillus*, he held together and sustained the world: quod, tanquam tigillus, mundum contineret ac sustineret, (De Civ. Dei, vii. 11.) Sanchoniatho, in Eusebius, mentions the Phenician god Ζεύς Ἀμπαρός, the son of Uranus, (Præp. Evang. i. 10.) Dagon, surnamed Ζεύς Ἀπόρριος, is the Tuscan "Tages," xxiii. 298, and Ζεύς Ἀμπαρός is Baal Tamar, or Jupiter Tigillus.

Bedford.

W. B. WINNING.

THE USE OF ROMISH BOOKS OF DEVOTION BY MEMBERS OF THE CHURCH OF ENGLAND.

SIR,—If "A Man of Thirty" had not destroyed the effect of his admission, that the use of Romish books of devotion, by members of our own Church, is in some cases blameworthy, by the reasons which he gives for their use, I should not have resumed the subject.

He argues that, by using the same devotional books, we may hold communion with those from whom we are externally cut off, and so realize the doctrine of our creed—"the Communion of Saints." If this argument were good for anything, we ought to have a far greater proportion of adaptations from the Liturgies of the Eastern churches, than from the Offices of the Romish. But such is not the case; and, if the craving for union were the *true* motive for using the devotional books of other communions, it is not likely that recourse would be had exclusively to those of a church which holds us to be heretical, to the entire neglect of those of other churches, our separation from which "seems to depend rather upon accidental circumstances than essential

principles," we, "being not committed on either side by any acts of hostility which would offer a positive bar to union between us."*

Your correspondent says, that "since we are withheld from public acts of intercommunion we must resort to private ones." When we admit this plea in secular affairs, we may in ecclesiastical, but not till then.

Again, it is said:—"I do not believe that the cultivation of a charitable feeling towards foreign churches" (i. e., as previously explained, by using their prayers," will lead even a young and inexperienced person into any danger of joining the Romish sect in this country, provided he walks carefully according to the light within him, and strives against self-sufficiency, our generally besetting sin." Sir, I maintain that the use of these books is itself an act of self-sufficiency. What is it but to say, in fact, that the compilers of our Liturgy were needlessly fearful of dangers which cannot arise—that they excluded much as erroneous which we do not deem erroneous; much as pernicious which we do not think pernicious; much as dangerous from which we apprehend no danger; much as tending to undermine the faith of weak brethren which we are too strong to be injured by? What is it but to censure their caution as timorous, and to say that we can fearlessly encounter dangers from which they thought it necessary to guard us? And if this is not "self-sufficiency" what is?

But the most remarkable passage in the whole letter is the following:—"I would not be understood as recommending adaptations of Roman-catholic books by members of our own churches (query church?)—for, never having used any of them, I do not know that they may not tend to produce too favourable an opinion of the sources whence they come. By taking up the originals, we may become more thoroughly acquainted with foreign churches; and it is easy to find prayers and hymns in them that are quite unobjectionable." And so, on this principle, there is less danger in the originals, with all their corruptions, than in compilations from which those corruptions and heresies have been in some measure removed: there is greater likelihood of contracting pollution by handling that which has been partially cleansed, than that which retains all its impurity: he may plunge into the deeps, but not ford the shallows. "A Man of Thirty" cannot be ignorant that such arguing as this is liable to the gravest suspicion. All that can be said against adaptations must hold with incalculably greater force against the originals. Doubtless, it is easy to find things unobjectionable in the Romish Offices; but is it not equally easy to find much which, as English churchmen, we have been taught to regard as gross error, and the perversion of holy truth? and which our reformers repudiated, when, "being ashamed of the errors, superstitions, heresies, and impieties, which had deturpated the face of the church; they looked into the glass of Scripture and pure antiquity, and washed away those stains with which time, and inadvertency, and tyranny,

* Bishop of Salisbury's Sermon before the Society for the Propagation of the Gospel, p. 25.

had besmear'd her."* And is it well to expose ourselves to the infection of dangerous errors, in order to get at such scattered truth as is already collected for us in our own formularies? Whatever of good the Catholic has in the Romish offices, we possess also, frequently in the same form; and if not so, then in substance. Whatever of evil—the *Romish*—they contain, is "forbidden fruit" to us, and we shew little dutifulness to our mother if we hanker after that of which she has said, "thou shalt not eat." And when I represent these originals as dangerous, I speak from what I have myself experienced. Their being in a classical language, and containing much that is fanciful and poetical, gives them a seductive influence, which it is not always easy to resist. Bishop Jeremy Taylor, in the work I have just now quoted, gives strong and sufficient reasons why English churchmen should abstain from the use of them. Those reasons will be found in chap. ii., sect. 9, from which I extract the following passage:—

"In the Public Offices of the church of Rome, there are prayers to saints made with confidence in them, with derogation to God's glory and prerogative, with diminution to the honour of Christ, with words in sound, and in all appearance the same with the highest that are usually expressed in our prayers to God and his Christ: And this is it we insist upon, and reprove, as being a direct destruction of our sole confidence in God, and too near to blasphemy to be endured in the devotions of Christians."

Of the adaptations which have given rise to this correspondence, the Bishop of Oxford, in his last Charge, said—

"I must take leave to tell those persons, whoever they are, that they are doing no good service to the church of England by their recent publication of manuals of private devotion, extracted from the Breviary, and similar sources, by inserting therein no small portion of objectionable matter, and tacitly, if not openly, encouraging young persons to be dissatisfied with what God has given them, and to look on the contents of our admirable Liturgy as insufficient to meet the wants of a Catholic mind. Be it ours, reverend brethren," his Lordship continues, "to remind the young and ardent of these days, that it is a most dangerous delusion to wander from anything so definite and tangible as the Prayer-book, in search of what is so indefinite and delusive as that shadowy catholicism which, under the aspect represented by them, has never existed except in our own imaginations."

This passage appeared in your last number, in the shape of a note to the correspondence between Mr. Churton and the editor of the "Irish Ecclesiastical Journal;" but it is so much to the purpose, that I conceive any apology for its quotation to be unnecessary. And the Bishop of Salisbury, in the sermon I have already quoted, holds similar language:—

"To dwell continually on the blessings of such an union (with Rome); to paint in the fairest colours whatever there may be of good in the Church of Rome, and to varnish over its deformities,—to copy its language, and to seek out and adopt the devotional services in use among its members does but serve to excite a vain longing for that which is impossible, and to unsettle for no good purpose, young, and inexperienced, and eager minds."

* Bishop Jeremy Taylor's "Dissuasive from Popery," chap. i., sect. xi., p. 99. Ed. London: 1686.

I think, then, that our wisest and most dutiful course is to abstain from the use of books which have only a questionable utility to oppose to positively evil tendencies.

We may, indeed, and we ought, to

“Speak gently of our sister’s fall,”

and, as the only condition of our reconciliation with her, to pray for her restoration to the truth. We do this when we join in the Church’s prayer, “that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, and in the bond of peace;” but we do not act in accordance with this our daily petition, which represents unity and peace as the consequents of truth, when we surrender our own position as protesters against error, and countenance those who walk therein. Bishop Hall has said—“Then onely is the church most happy, when Truth and Peace kisse each other; and then miserable, when either of them balke the way, or when they meet and kisse not. For truth, without peace, is turbulent; and peace, without truth, is secure iniustice.”* I am, Sir, &c.

A YOUNG MAN.

ON THE MORALITY OF SOME SCRIPTURE CHARACTERS.

SIR,—In a review of a volume of poetry, you lately alluded to the danger of applying to the character of ancient saints the tests of Christianity. Still I own I was not surprised at seeing a well-intending writer fall into the error which you censured, of regarding Deborah as responsible for the homicide related of her in the book of Judges. No portion of holy Scripture is read by imperfectly instructed Christians with such a sense of difficulty and embarrassment as this book. Here men are recorded as the subjects of God’s special favour, miraculously supported by him in their undertakings, and honoured by the best and holiest of their day, who seem to have been acting sometimes a licentious, sometimes a ferocious and treacherous part. Nevertheless, in the New Testament, their names are mentioned with especial honour as having obtained a good report through faith; and after enumerating them among the most eminent saints of God, St. Paul educes this lesson from their characters—“Whetore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth easily beset us, and run the race that is set before us, looking unto Jesus the author and finisher of our faith.”

Now to understand how such an exhortation as this could be grounded on such materials, it is necessary to see how conformable it is to the analogy of faith—that is, of a piece with the rest of Scripture, for God to employ such agents as the Judges on special services: and if they accepted his employment in strong faith, and wrought in it with the utmost zeal, to give them liberally of the faithful man’s re-

* Meditations and Vowes. The First Centvrie, 30. P. 5. Folio edition. London: 1621.

ward. The morality of the Judges was not such as the God of Israel could approve; he never sees lust and cruelty and treachery without abhorrence. Yet there is a point of view in which the Judges may be regarded as heroes of faith, a view which God has pleased to take of them himself, and in which he hath caused their acts to exhibit them for our learning.

It is scarcely possible to conceive a state of more total anarchy than that in which the Israelites lived for nearly four hundred and fifty years after their entrance upon Canaan. Life and property were so insecure that it was necessary to avoid the beaten ways, and even in cities no one seems to have been safe in his own house. Now it is easy to understand how three generations of such a life would be enough to destroy almost all education. If the father was too much engaged in struggling for necessities to instruct the child, the child must be unable to instruct his children, and the result of such ignorance as they would grow up in, is always wickedness. The shade of that wickedness, however, is far less deep in the servant who knows not his lord's will than in him that knows it; and if sin is the transgression of a known law, and the resisting of an enlightened conscience, it is evidently impossible for Christians fairly to appreciate the moral position of persons brought up as idolaters and robbers. God only can tell what amount of scruples has been overcome, and how much guilt attaches to any man who has never been taught to distinguish between good and evil; and hence it is evident that the same act would be very differently estimated in us and in the Judges. The very existence of heathenism proves it consistent with the holiness of God to permit, in some cases, a very great ignorance of his will and laws. Now the business providentially assigned to Israel in Canaan, was one which holy men, whose spirits were calmed into the love and joy and peace of believing, could scarcely be supposed capable of executing. "Thine eye shall not spare them" was a sentence, doubtless, most just in itself, but requiring rude and stern executioners; there are, therefore, some glimpses of a reason why the standard of morality should have been permitted to sink, during the 450 years of the Judges, lower than at any time before or afterwards among the chosen race; and if so, this alone will do away a great many preconceived opinions, such as that all the Israelites must have known the law of Moses, and been, in some respects, religious people, how ever grossly their actions might imply the contrary.

It must never be forgotten that Israel was set apart for a special purpose, to preserve and transmit, however barely, God's written word, and the symbols of his presence, to those who thereafter should make better use of them—a purpose not occasioned by their worthiness, not capable of being thwarted by their crimes. Now is it improbable, considering the circumstances of the case, that God should have occasionally a special work to be done by a selected individual of his favoured yet degenerate family? And is it improbable that he should convey to his mind, in a manner which admitted of no doubt as to the reality of the commission, a call to devote himself to that appointed task? If so, I think it is very evident that, apart from all

other considerations whatsoever, he would be judged at last by the zeal, the steadiness and confidence with which he discharged his appointed office. His whole character would turn on that centre, and though his bad education would still cause many of his actions to be morally wrong, they would only become deadly sins when they impeded him in or made him swerve from the path pointed out by a celestial finger. This seems a fair inference from the apostle's words, that "where no law is, there is no transgression."

And having thus supposed the case of persons who might signally obey the commands of God, yet remain with a guilt inconceivably less than the most ignorant Christian, degraded in morals and revengeful, let us see whether the heroes of the book of Judges do not illustrate it.

Gideon's, for instance, is a strange and eventful story. At a time when Israel was suffering dreadfully from the Midianites, an angel appeared to Gideon and hailed him, saying, "The Lord is with thee, thou mighty man of valour. Go in this thy might, and thou shalt save Israel." Although of the tribe of Manasseh, the young chief had been brought up to worship Baal; but convinced by miracle, he cast down the idolatrous altar of his father, and assayed to collect an army in obedience to the heavenly vision.

His faith was then tried by a singular test. Although the hosts of Midian lay before him like grasshoppers for multitude, he was told that his troops were too numerous to attack them; and in a manner apparently most arbitrary they were drafted off until only 300 remained; and these, instead of the outfit of warriors, were provided merely with a pitcher and a lamp. Thus aided, he achieved a signal victory over the Midianites, and the country was in quiet forty years in the days of Gideon.

He had his faults—there was too much self-indulgence in his character—and even his piety seems to have been ill-directed, for the commemorative ephod that he placed in Ophrah became a snare unto Gideon. But the leading feature of his character demonstrated that with a better education he would have been a different man, and that as far as he saw the path of duty clear, he walked in it steadily. This, I apprehend, will be the one point common to all the four characters grouped by the apostle, when he joins to Gideon's name that of Barak, Samson, and Jephtha.

If the life of Barak was less embarrassed with positive crime than that of some other judges, he is one, nevertheless, whom on other accounts it is surprising to find enrolled among the strong in faith. Reluctant to undertake the military expedition confided to him, he appears to have made his terms with the divine messenger, and only consented to go on condition that Deborah should accompany him. However, like Gideon, he may have been right in requiring some clear evidence of God's presence with him in his campaign, and desired the company of the heroic prophetess as a pledge. That granted, he is ready at once to encounter all the danger, resigning all claim to any credit from the promised victory.

Had certain words of Barak, indeed, been spoken in our state of in-

formation, or without commandment from on high, they would have left a dark stain upon his character. He called the wife of Heber blessed, for an act of which, if we suppose we know all the circumstances, we must pronounce it one of the worst treacheries on record. Jael invited Sisera to her tent, concealed and refreshed, then murdered him in his sleep. Now, viewed in this meagre narrative, the history is so very revolting that it is evident some reconciling circumstance must, for the trial of our faith, have been omitted. This, it is reasonable to assume, was a divine commandment, communicated to Jael after Sisera had actually slept.

Why else should the record state that there was peace between Hazor and the house of Heber? Why should Deborah and Barak give such very unnecessary prominence to the fact that hospitality, held so sacred in eastern countries, had been so speciously tendered and so palpably violated, unless to make it evident that no fear of man's opinion, no natural tenderness, had more influence in making her disobey a clear and express command than ages before they had with faithful Abraham, when he lifted the knife to slay his son? The word she dare not gainsay came to her, and changed the guardian angel of Sisera to an angel of death. Endearred as he was by every law of hospitality, she no longer loves him. Armed as he was, and reeking from the battle, she, with a poor nail and a workman's hammer, no more fears him than David with a sling and stone Goliath; and, strong in assurance that he who commanded would vindicate her in the deed, she goes forth, and calls in Barak to witness it. And God had guarded her who dared to obey him in a crisis so agonizing. His prophetess had said, the Lord shall sell Sisera into the hand of a woman, and he sold him.

The next character in the group is Samson, and a stranger it would scarcely be possible to find. He was born of pious parents, as far at least as piety can have co-existed with such a state of anarchy and ignorance as they must have lived in. An angel foretold his birth, and demanded him for a Nazarite from his mother's womb. The obligations consequent on this vow of his parents the young man eagerly adopted. His person and habits declared that he considered himself as sent on special service from on high; the child grew, and the Lord blessed him, and the spirit of the Lord began at times to move him in the camp of Dan; and it is very remarkable how every gratification of his wayward fancy, every danger, every difficulty, every folly, was in some way overruled for the advancement of the cause in which he was engaged. And while the morality of his age was at a standard which wonderfully blinded him as to the character of his habits, on the one subject of his spiritual illumination he was for a long time consistent and zealous. No lock of that sacred hair was ever shorn which declared his inviolate consecration; no exhaustion ever induced him to taste of wine, until at last he fell into the snare of the wicked one, and a woman wrung from him the fatal secret. With his hair he lost that which to him was the visible sign of supernatural might, and which he only regained by penitence and prayer; yet Samson died possessed of those amazing powers which were to him the pledge of God's pre-

sence and approbation. He shook down the central pillars of the hall where they were assembled, and beneath its ruins he died with the Philistines.

Jephtha, the Gileadite, was a mighty man of valour, and he was the son of an harlot. Expelled on that account from his father's house by the family of Gilead, he dwelt in the land of Tob, and there were gathered vain men to Jephtha. The fame of his exploits with this lawless company induced his half brothers, when sore distressed by the children of Ammon, to solicit his return; and when Jephtha made his agreement with them, a circumstance is added singular enough in such a man. He uttered all his words before the Lord in Mizpeh. God heard them, and sanctioned his enterprise. The Spirit of the Lord came upon Jephtha, and he too turned to flight the armies of the aliens.

He acted throughout a very blind and unwarrantable part, even if he did not like the heathens around him to sacrifice his child. But the only difficulty with us is the additional evidence that God has employed men in his service, (and for the faith they manifested by such services, imputed to them righteousness,) when they were so imperfectly instructed both in his revealed will and his moral law, that it is difficult to find any point in which a Christian would be justified in imitating them, except that one implicit obedience to all they knew that God had commanded them. We are thus relieved from defending the morality of any action recorded of a saint in Scripture, even when the action itself is so glaring that nothing short of a command from Heaven would authorize any to repeat it.

I conceive that this difficulty is thus reduced to the dimensions of others, which disturb no one's peace, and affect no one's actions; and I fancy that the conduct of the judges is placed in a light which makes it very conceivable that they all died in faith, and will obtain the reward of the faithful.

I am, Sir, yours, &c.,

B. M.

USE OF THE AUTHORIZED VERSION OF THE SCRIPTURES BY PAPISTS.

SIR,—The accompanying fragment is from the "Achill Herald," I think, of November or December, 1841:—

"SCRAPS FROM THE JOURNAL OF A COUNTRY CURATE.

"Had this day to take a circuit of thirty-five English miles, twenty-seven of which I had to walk, with four on the water and four riding. Part of my course same as this day fortnight, with same preliminaries and same visits. Some favourable opportunities also, on the way, of setting the truth, with a strong mixture of Anti-Romanism, before several of the Romanists along this line of road. The master of one of the houses at which I generally call, being a respectable, intelligent kind of Romanist, and a Mathewite to boot, seemed, with his wife, not a little astonished when I shewed them how, in a quotation from Acts, xxiv. 25, on the card of that society, though avowedly a 'Roman-catholic society,' the preference was given to the Protestant version, which, on that card is quoted literally, the Rhemish version being, 'he treated of justice, chastity, and judgment to come.' The woman of the house pressed

both my reader and myself to allow her to make some tea for us ; on our declining to give her this trouble, both she and the husband were equally pressing on us to take a glass of grog, which also we begged to decline. He did not feel, he said, that the total abstinence pledge bound him not to keep spirits in his house to offer as an occasional exhibition of hospitality and good-fellowship to those who had *not* taken the pledge ; neither could he be persuaded that when upon former occasions he had—by his own confession, broken his oath against whiskey, the guilt was as great as if he were now to break the pledge ; for the former offence he said he could get absolution, but not for the latter. It is not long ago since I was told by a decent Roman-catholic shopkeeper with whom I was remonstrating on the sinfulness of asking me to sign a document which he knew to be false, that, as it was an act of charity for the benefit of a poor widow I need have no scruple of conscience about it, and that, as for his part, he could get absolution for it."

There are two remarkable points in this extract—the first (and it is a fact) that the papists can stoop so low when it answers their purpose as to quote a version of the holy Scriptures which they denounce as heretical, in preference to that which they regard as orthodox, where the senses given by the two were decidedly different. The other, that whatever may be the scope of the pledge, however Father Matthew may represent it when it suits his purpose, as a promise made to men rather than a vow to God, whatever may be the obligation of an oath, this pledge has a higher. It is well known that the lower orders of Irish will frequently bind themselves by a vow to avoid intoxication for a certain time, and that this vow is seldom broken ; still, if it should be, there abideth place for repentance. What, then, can it be which refuses this to the violator of the temperance pledge ?

B. M.

NOTICES AND REVIEWS.

An Essay on the Profession of Personal Religious Convictions, and the Separation of Church and State. Translated from the French of Professor A. Vinet, of Geneva, by Charles J. Jones. 8vo. Jackson and Walford.

THE progress of the human mind in different ages is certainly one of the most remarkable phenomena that it can contemplate ; and when it looks where it has been going, it sees that up to its own time, when light is supposed to have irradiated its darkness, all former men have been walking round the circumference of a circle. It is evident, indeed, that they have not always been equidistant from it ; some have pressed within the verge, others have walked without it ; but as the mountain ridges in the natural world would disappear to an eye receding from its surface, so time gives the equalizing effect of distance to many evolutions of the human mind which appeared great when they were near.

Such thoughts are natural on perusing a book translated from the French of Professor Vinet, of Geneva, which being the production of a foreigner, is in a great measure free from the asperity and grossness prevalent in English works on its subject ; two subjects we ought to say, for, in spite of his disavowal, the latter is that on which all the

mental effort of the volume is expended, and that which probably procured for it the honour of translation. In the first, indeed, there is little to object to; the duty of religious profession is strongly but not offensively stated; and in one case that special duty so often forgotten of giving no more than their proportionate importance to matters of religious difference, while frankly discussing them with such as oppose themselves. All true religion, he tells us truly, is proselyting; and he calls attention to the fact, that very worthy men, whose hands are always open to the physical necessities of others, will often know nothing, and make no effort, at improving the spiritual state of those immediately dependent on them. The duty of professing religious convictions being made out, the writer proceeds to state that every duty implies a right which "seeks for guarantees in the bosom of society in which its exercise is required," and proceeds—

"No one assuredly will pretend to say, that the duty of the individual being to declare his faith, the duty of society can possibly be to prohibit such declaration. To maintain such a position we must infer, that society and the individual were not conceived by the same mind, nor with the same design; that society and the individual are two distinct creations, totally destitute of mutual relations, whom a ridiculous chance has forced to dwell together; and that God, not being the author of one of the two, must of necessity be the author of neither, since his wisdom would certainly have suited society to the individual, and the individual to society; but such a thought would be impious. Let us then set out with the contrary supposition, and let us say, that right cannot be opposed to right, duty to duty, necessity to necessity; and that, if it be the duty of the individual to profess his faith, it must be the duty of society to respect that profession."—pp. 170, 171.

Now this absurdity is precisely our belief. Antagonist duties are among the trials of faith which God has encompassed us about with on every side; and he has so constituted the human mind, that it can deeply and actively believe the greatest absurdities, and practise the greatest enormities, not under the pretext, but with the feeling of religion. A man can have no higher guide than his conscience, and what conscience directs it is obviously his duty to do, however responsible he may be for the want of information which causes its misdirection; and the duty of the state is to prevent him from acting on his convictions, or avowing them, where the avowal might lead to mischief. A chemist may be defended in his right to keep poison in his laboratory, and prevented from vending them about for cordials. Hence the collision of the state with conscience, and yet both the persecuted and the persecutor may be, as far as they or we can see *their* duty, doing it faithfully. The line is attempted to be drawn which the state should keep in such matters; but a moment's thought shews the fallacy of it:—

"In fact, the conscience of each individual, abstracted from every imaginable condition, from every artificial situation, may and ought to seek after absolute truth, and hope to attain it. To assert anything short of this, would be to assert that there is no such thing as communication, from God, no presence of God in man, and consequently no possibility of religion; but the state, as a state, can have neither this design nor this hope. It ought, then, to remain within its own province, and leave the individual to his own; in a word, it

ought to take no cognizance of religion, except so far as religion may manifest itself in actions which concern it as a society; such actions, and not religion itself, rightfully fall under its notice and jurisdiction."—p. 195, 196.

Well-informed members of the Church of England are no very great admirers of the union of church and state, as it has too often worked; still the event of the factory and other education bills have made it palpable enough that the church is not as M. Vinet would represent it, a servant paid by the state for secular work. Perhaps the very feeling which would make them cling to the union as it is, would make them jealous of forming it if it did not exist. But it will be evident from the following passage that the author has never looked upon the Anglican church in the only light we should ever think of placing it, and claims exclusively for Rome those privileges which we possess in an equal degree. Unfortunately, neither the first nor the last paragraph has more than just truth enough to mislead—both are one tissue of falsehoods:—

"In good, as in evil, the Catholic church has always been her own mistress; what she has done, she has done herself; she has her own laws, her own rules, her own spirit; she controls, she listens to, and respects herself. Protected by her doctrine, which teaches, that all truth emanates from the apostolic see, she remains in her own domain, and restricts the state to its own; she disdains not to rule, this is her misfortune and disgrace; but still more she disdains to obey; and this is her glory; a glory pure and worthy of our envy, if she refused obedience to man, only that she might render it to God.

"The state church, properly so called, is an invention of the Reformation, when, mistrusting its own principle, it denied it in action after having proclaimed it in words. The Reformation, a separation from the Romish church, was neither the people nor the civil power, but was compelled, in order to find a head, to address itself either to the people or to the civil power. Its principle should have made it appeal to the nation; for the most part it dared not to do so; and that it might have a present and visible authority, it addressed itself to the civil power, which it constituted its Bishop. This is the definition of state churches; they are reducible to these few words—the *Episcopate of the Civil Government*. As for this government itself, no one can tell who made it a bishop; the Roman Catholics give themselves a little more trouble to establish the authority of the apostolic see; the Protestants, in justification of the fact, confine themselves merely to the fact itself."—pp. 325.

Aids to Catechetical Teaching, being the Church Catechism Illustrated by Parables and Anecdotes. By a Clergyman. 12mo. Seeley.

A Historical and Practical Exposition of the Catechism of the Church of England. By the Rev. J. Halton, M.A. Burns.

It is not with a view of classing these books together that they are united at the head of this notice of them, still less in the belief that children who had been grounded in the former could profitably be prepared for confirmation by the latter, without unlearning much in that direction, the most impracticable to any one who has been wound up artificially above the standard at which the Bible seems to assume mankind to be, as regards external objects. The former is chiefly composed of anecdotes such as might serve to keep alive the attention of children to the truths they are called on to contemplate, in which the names of Matthew Henry, Dr. Doddridge, Messrs. Howells,

Newton, and Cecil, seem to bear a conspicuous part. The latter contains an account of the history and an exposition of the meaning of the church catechism, with a good series of questions at the end of each section on the subjects treated of in it, on such authorities as Secker, Bethell, Nicholson, Pearson, Van Mildert, and Waterland. Neither of the above authors appear to be men of extreme opinions; yet of course they diverge in that vital point, the doctrine of the sacraments; less certainly than in most books of the kind, yet sufficiently to shew that the "clergyman" "knoweth not these things."

The Village Church; by the author of the Phylactery. Hatchard.
Education and Parental Example. An Imitation of the Fourteenth Satire of Juvenal. By the author of the Phylactery. Hatchard.
Elegiac Poems. Moxon.
The Hope that is in Us. Hatchard.
Hymns for the Young. By J. M. Neale. Burns.
Hymns from the Church Services. By T. Ragg. Longman.
The Patriarch. By the Rev. R. Gascoyne. Hatchard.

A LONG arrear of poetry lies unnoticed, and in truth it is with little satisfaction that we generally review poetry. Little of it is bad. Much of it is so far beyond the class of writing that secured the name and fame of a poet to its author a few generations since that it is unfair to find much fault with it; at the same time, so little is vividly graphic or truly sublime that it is impossible to enter keenly into the poet's soul, and feel as he would wish his readers to feel. Where there is nothing to stimulate a reader into praise, nor excite him to contempt, it is seldom worth while to say anything; for poets and their friends have no appetite for faint approbation.

Sometimes, however, sentiments are conveyed by metrical writings, on which it is worth while to comment, and sympathies called forth when they might be better expended elsewhere, as in the "Village Church," for the hapless curate.

" Meantime the curate's portion stands decreed !
 Steeples, engross'd by rank and wealth, peer round !
 Merit may pine, and worth drudge on, in need !
 State, college, club, and guild, by other claims are bound.

.

But man, most perfect, still is mortal man !
 Who calmly toils through years of hope deferr'd ?
 To want transfers the leasehold of his span ?
 Or loves the cheerless fate, his own free choice incurr'd ?

Who clogs the swift to signalize his speed ?
 Who proves the man of patience on the wheel ?
 Has then Content no lustre, but in need ?
 Or Virtue from neglect nor rescue nor appeal ?

.

The muse upon that wall has left her lay
 O'er the near relics of a curate's wife :
 By piteous Death maturely snatched away
 From all the church entails upon her widow's life.

That infant mourner, bending o'er the scroll,
 Her sad bequest to Misery portrays;
 A beauteous orphan, reared by public dole,
 In workhouse doom'd to waste the spring-tide of her days.

But who may paint the gaze, the speechless throes,
 That rends the heartstrings of her dying sire,
 When on his friendless fondling left below,
 With boding anguish fixed, his lingering orbs expire."

Now the poem from which these stanzas are taken is a smoothly-written, pleasant-reading production, full of good feeling and pious sentiment; but is there any reason to draw such a picture as this of the curates of England? Every man who enters the church, unless he is next door to an idiot, knows perfectly well that without interest the utmost he can expect from the church is from sixty to one hundred and fifty pounds, or thereabouts, per annum, as long as his health lasts, and then nothing. If with this moral certainty before him, he does so without private means, and marries, of course every one pities his sorrows when reduced by sickness to destitution, but nothing can avert from the unhappy the consequences of their own imprudence. If a strong desire to minister at the altar overcomes all prudential feelings in a candidate for orders, a sense of justice ought to prevent him from involving another in a lot all but hopeless when disease enfeebles the animal powers. And really one of two things are imperatively requisite in every man taking orders—a zeal satisfied with the service for its reward, and a resignation of all thoughts of marriage, or something to fall back upon when the service can no longer be performed. The fact is, that in almost all cases curates occupy the latter position; and being too wise to hope, have nothing to fear when the church deserts them. Would God there were more less prudent and more self-denying! but such as they are, no class of men ask or need less sympathy than curates on the score of poverty.

The second poem, a since published work by the same author, is very creditable; and although it provokes a comparison with Dr. Johnson's two translations, it certainly sustains a likeness both to the Roman satirist and him. Another thing is that it does not fall off in merit as it proceeds, and when at last the writer strikes off in a line of thought of his own, he rises into a force and dignity very like his models. After a slashing passage against dissent, and some intervening instruction, he concludes:—

" Oft, at the couch, where man despairs to heal,
 By thee encouraged, shall thy daughter kneel:
 When days arrive, in which no pleasures spring;
 When 'weary nights' appointed trials bring;
 Or, when the accusing spirit works within,
 And the 'whole head and heart are sick' with sin;
 When Conscience re-assumes her lost control,
 And the 'Great Day' now bursts upon the soul;
 Ere the last sacred offices have ceased,
 Faith plumes her wing, and fain would be released.
 E'en as the spirit, summoned from above,
 Leaves its lorn clay for realms of joy and love,

The widow's whisper, from her stiffening frame,
 Shall, with her blest Redeemer's join thy name!
 "Such the example, such the nurturing hand,
 Should guide each house, and hallow all the land!
 The parent, then, with patriarchal away
 To faith and loyalty might lead the way:
 By the sweet force of reverence and love,
 Might raise the weak, and win the worst, above.
 In each and all might pour the eternal leaven,
 And make his home the vestibule of heaven;
 Then sink in peace, the course of duty run,
 And rise again in every faithful son."

The little volume of Poems contains some of merit. They are in various metres, but nearly all of a mournful character. Grief when it seeks the solace of song is half-dispelled, and there is something incongruous in a volume of personal sorrows, hot-pressed and gilt edged, competing for the bays. It deserves, however, favourable notice.

"The Hope that is in us," has considerably more power than the preceding; in fact, it has passages of very considerable vigour. There is something of Dryden's manner of versification in the opening passage, although it tastes somewhat of Butler's Analogy done into English metre.

"Touch'd by the hand of death, by flood, or flame,
 When matter yields to space its loosened frame,
 Atom repelled from atom, flies apart,
 And their reunion mocks the power of art,
 Still live the particles, though not as when
 In their old modes they met the sense of men;
 But each, released from ancient ties, escapes
 To new alliances and other shapes.
 But that fine organ, call it what you will,
 Or soul or spirit, is an unit still;
 For there enshrined does conscious feeling dwell,
 Itself unseen in incorporeal cell,
 And, one in its own essence, therefore wills
 A kindred being for the soul it fills.
 Can then, if matter of sensation void,
 Reft into parts yet lingers undestroyed,
 Can then this indivisible dwelling-place,
 When the gross body is dissolved in space,
 Forget its nature, and submit to die,
 Fenced with essential immortality?"

There is beauty of a different kind in the commencement of the second part, but it must be acknowledged, neither keeps quite up to the key note on which it begins:

"On a low couch, within a noiseless room,
 Where the broad light was half subdued to gloom,
 There lay a youthful sufferer, fair e'en now,
 When the hard hand of death was on her brow.
 Friends stood around: they knew her long and well;
 They gazed, and bitterly their quick tears fell.

Sad, sad the scene ! while all without was gay :
 The small bird caroll'd to the sunny day,
 Flowers breathed in perfume, and in cloudless glow ;
 The blue heaven laughed to the green earth below.
 But there, within the atmosphere of death,
 The aching look, pale cheek, and lab'ring breath,
 For she, who would have lived if love could save,
 Would soon be lost to fondness in the grave !
 But she, while sunk the iron hearts of men,
 She only wept not, sighed not, shook not, then.
 Strange ? that in life unto her timid ear
 The slightest sound came laden with a fear ;
 Warm fancies fed her eager mind, which still
 Saw in each scene some boding shade of ill ;
 While strong excitement in her vivid brain
 Worked on each thought until it grew to pain :—
 But now how great that change which meets their eyes !
 Weak in herself, yet strong in Heaven, she lies :
 No fear disturbs, no doubts, at life's still close,
 With hints of evil break her mind's repose ;
 Faith quiets nature's strife within the breast,
 And warring passions settle into rest.
 'Twas thus of old, when rising dark and strong,
 The tempest hurled the whitening waves along,
 The Prince of Peace above the billows trod,
 And the calm sea bowed down before its God."

There are some affected rather than slovenly lines here and there, one of which has been quoted ; they have no redeeming quality, and are blemishes.

Mr. Neale has published, in a very unpretending form and price, (3d.) twenty-eight hymns for the young ; and as they will thus probably have a large circulation, it is the more to be regretted that they should contain any exceptionable passages. Yet on what authority is it said that the dead in Christ have still part in all our joy and *ill*. The next verse seems to neutralize the assertion ; but still, why should it be made, and how do we know that they keep all our slips in view, or have anything to do with guiding us ? Surely we are at liberty to believe or disbelieve all this. The following verses may be taken as a specimen of the versification, but on the whole they scarcely come up to the estimate we form of Mr. Neale's poetical talents, for he has produced compositions of very great beauty :

" O Thou, Who, on the solemn day
 Before Thy work was done,
 Didst for Thy faithful people pray
 That they might all be one :

" The heaven, and earth, and sea declare
 Thy sovereign power and will ;
 And shall Thy last most earnest prayer
 Be unaccomplish'd still ?

" Look on Thy holy Church, and see
 How she is left forlorn ;
 By men that hate both her and Thee
 Revil'd, and rent, and torn.

"Fightings within, and foes without,
Have made her faint and bleed ;
Until the faithless almost doubt
If she be one indeed.

"She is united by Thy Blood,
And who can then divide ?
Thou art her Maker and her God,
And she the spotless Bride.

.
"Make us, O HOLY SPIRIT, one !
That all Thy Saints may be
As is the FATHER with the SON,
And as are both with Thee !"

"Hymns for the Church Services" are pleasing compositions, and of a tone sufficiently subdued for public and social worship. The versification is easy, and the topics well selected ; but this will seem cold praise for a work from Mr. Ragg's talented pen. The fact is, hymn-writing seems to baffle every one, and although there exist some compositions of this class of the very highest character in our language, they are almost always chance productions, as it were, two or three only being attributable to any one author, or standing quite alone, the offspring of a happy devotional feeling in some breast that knew only the poetry of devotion. How many such Mr. R. may have here contributed to the existing store it would be impossible to say without reading all through his book. The following is probably not the best, but it is not the worst.

"Tossed on temptation's stormy deep,
Thy household, Lord, in safety keep,
And let her weal thy care engage
When gathering billows wildly rage.

Beneath thy kind protecting power
We rest when threatening tempests lour,
For not an adverse wind can blow
Unless thy will ordains it so.

Then safe from dangers, doubts, and fears,
Preserve us through our earthly years ;
To works of good may we be given,
And seek a foretaste here of heaven.

Make it our highest end and aim
To glorify thy holy name,
And thus with saints and angels vie
In praising thee, the Lord Most High."

The "Patriarch, or Oral Tradition ; and other Poems," by the Rev. R. Gascoigne, are by no means happy compositions. Had the latter been omitted, the blank verse of the former would have left the fact unknown that their author was totally unable to rhyme. But seriously, is it credible that a Master of Arts can have published such lines as these which follow ? Fancy a hundred and eight pages of poetry, and this the hundred and ninth ! This is the more astonishing,

since in most printing offices the corrector of the press is an intelligent and well-educated man, and when he comes upon anything very strange he makes a mark, and places *q^r* in the margin. Surely Mr. Palmer's reader must have sent the slip something in this form to Mr. Gascoyne :

" Resolved to wake the morning
 With prayer to God and a hymn, *q^r*
 And then peruse the Scriptures
 To guard yourself from sin ; *q^r*
 By wisdom breath'd from heaven
 In Israelites of worth, *q^r*
 Beyond the fabled heroes *q^r*
q^r From Homer* boasting birth. *q^r*

 Your sermon composition
 Close follow with a walk,
 Or make a friendly call *q^r*
 For profitable talk.
 Before or after dinner
 May briefly rest or doze, *q^r*
q^r But console your sick
 Before your tea and toast. *q^r*

 Wind up the day with reading,
 Examination, prayer,
 And happily be exempt *q^r*
 From 'fore and 'hind-looking care. *q^r*
 For posture of repose
 The crooked turning west, *q^r*
 And make not fickle sleep,
 Your idol or your jest,
 If you would dreamless lie,
 Nor move till light of morn, *q^r*
 Unwak'd by pinching ghost,
 House-breaking thief, and storm. *q^r*

Perhaps the corrector had ceased to insert queries before he got thus far. A bard of some celebrity used to return them, it is said, with three notes of admiration appended. A few such hints, how-

* Ulysses, Nestor.

ever, often befriend an author whose confidence in himself is better founded than Mr. G.'s, and, as he happily expresses it, (p. 111.)

" Save him from the legal spirit
Of adding to his faith the merit
Of his own works."

Of the Moral Principle of the Atonement, also, of Faith; and of its two sorts, Conviction and Confidence, and of the Connexion between them. By the Rev. J. Penrose. 8vo. Fellowes.

THESE are great subjects, and handled in the present volume with various success. One thing is certain, that to no considerable body of men in the church of England, from one extreme to the other, of those who take shelter under her name, will it give satisfaction. On the other hand, there are portions of it well thought out and powerfully expressed, which, connected as they are with others of most exceptionable character, only render it more likely to do mischief.

The history of the protestant mind, from the period when it rejected the idea that masses were works satisfactory and valuable as *opera operata*, has divided into two streams; the one assuming Christ to have relieved his faithful followers, by two separate actions, from the penalty and the habit of sin, the former by the amount of payment, as it were, to God the Father, the latter by some imputation of his righteousness; the other denying any sacrificial character to his death, or any imputation beyond the moral impress left by his history. Thus the duty of a practically religious life was theoretically cast into shade, or the means of attaining to it misstated. Mr. Penrose is clear from the former error, and the following dialogue, being Fragment LXI. at the end of the book, seems to place it in a very happy light:—

" A. Then you set practice before faith!

" B. No, indeed, I do not, for I think that faith comes first.

" A. But you think practice of the more importance!

" B. Which is of the most importance in an apple-tree, the root or the apples?

" A. The root, to be sure: I could not myself have asked you any question more decisive or pertinent.

" B. Yes, the root is of more value than any small number of apples, or than the apples of any one, or of but a few, years. But I ask the question concerning the root on the one part, and, on the other part, *all* the apples which the tree produces as long as it lives.

" A. The answer is plain. The root would be of no use without the apples; and the apples could not grow without the root.

" B. Agreed; but whether is the root made for the sake of the apples, or the apples for the sake of the root?

" A. [very unwillingly.] The root for the sake of the apples. And so ended the conversation."

No doubt this gives the true view of the case, and all the ingenious trifling of an Owen or an Edwards cannot set it aside; but perhaps even these men were as near the truth as Mr. Penrose, in their way of accounting for the presence of this working faith. Mr. Penrose seems to consider it merely as the moral effect of the Saviour's history on a well instructed mind, and he denies "all right to affirm that Christ's

death or mediation (or God's grace) operates any otherwise than through its moral effect (p. 89), a doctrine which appears little short of heresy. It is evident enough with what contempt Mr. P. will receive this avowal as the produce of some mind "bewildered with controversy." This bewilderment, as regards the highest mysteries of religion, is a state of mind the reviewer deliberately believes to be healthy and right; hence when he reads the following text, he has no disposition to take the comment upon it:—

"Matt. xx. 28. 'And to give his life a ransom for many.'"

"Our blessed Lord here uses the word ransom in a sense often misunderstood, if not by the disciples whom he was addressing, yet in after times. A similar misunderstanding prevailed among the Jews in regard to the expiatory sacrifices appointed in the Mosaic law. All these had a moral import. They were not always understood as having it. The cases are parallel."

If no objection lay to the scheme proposed in this book beyond the total absence of mystery in it, that alone would form a most suspicious feature. It is true, no doubt, that the moral influence of the life and passion of Christ is a medicine eminently calculated to purify the heart. It is equally true that in the popular creed of many protestants there is something awfully like vindictiveness attributed to God, and a style of definition as to the nature and method of the work of Christ, which seems to clash with the perceptions of Deity his own finger has engraven on the human heart. Yet among the things which angels desire to look into, the mystery of godliness, the spoiling of principalities and powers, the putting all things under the Redeemer's feet, there must be something mysterious and inexplicable, which we are not merely to grant as possibly existing, but to believe as actually operating. This Mr. Penrose seems to think a result of controversial bewilderment.

"It has been rightly observed by Butler, that all the 'positive institutions' of Christianity (of course he includes, or rather must specially mean, our sacraments) are to be regarded 'as means to a moral end, and [that] the end must be acknowledged more excellent than the means. Nor,' he adds, 'is observance of these institutions any religious obedience at all, or of any value, otherwise than as it proceeds on a moral principle.' It is, moreover, notorious that a very considerable body of divines, a body comprising men inferior to none in mere vigour of mind, hold undoubtingly that we cannot affirm of either baptism or the Lord's Supper, that it is anything else than is here designated. On a point which has been so often and so well argued, and I might say demonstrated, as this point, and in works which come under daily observation, it is not my object to dwell. But inasmuch as on the principles which have been laid down in the preceding section, I apprehend that something more may be conceded to the *possibility* of the truth of the opposite tenets, than, as far as I know, is always conceded, I here subjoin a few brief considerations respecting that view of them which seems to me the only reasonable and clear view to take.

"I presume that it will be allowed that the efficacy of the prayers of our blessed Lord for his church, and that of the sacraments instituted by him, must stand, as far as they can be supposed to be independent of our own application of them, on the same footing. If God is moved by Christ's *prayers*, either to put the members of his church, for his sake, into more favourable external circumstances, or to infuse into them an internal power of contending

successfully against temptation and evil, which but for him they would not enjoy, the other case follows. He may then also well be moved by him, and for his sake, to infuse into all those who are baptized into his name, or spiritually made partakers of his body and blood, a similarly increased, or peculiar, power or grace. That there is any reason for distrusting, *if it be taught*, this doctrine that God grants what is commonly called a *mystical* virtue, in addition to that moral help which he certainly does grant in the sacraments, I do not dare to aver. But then it does not the less appear to me to be a doctrine wholly foundationless, equally foundationless with any notion which may be entertained, that Christ's *prayers* can have any effect to strengthen or save us, otherwise than through our own moral improvement of those moral circumstances in which we are placed by our knowledge and reception of his doctrine and history. For example, I see not the least reason to imagine that, supposing the truths included in the religion of Mahomet to be brought *better* before the Mahometan than the perfect truth of Christianity is brought before *some* Christians, we can hold that the Divine Spirit works in the Christian with the more energy. Or, what I apprehend to be only the same case in other words : let us suppose the best possible *moral* circumstances of the Mahometan to be morally equivalent to those in which *some* Christians are placed. This, allowing the greatest imaginable efficacy to all that Christ has done for us, may yet be supposed ; and I see not that in this case we can pronounce that any greater strength, or purer will, is given by the Holy Spirit for the improving of these circumstances, to the one, than to the other.

"In thus saying, I am quite aware that, as far at least as the doctrine of the sacraments, especially that of baptism, is concerned, I go against the general opinion of the early church. The common doctrine, and I suppose almost from the beginning, was, that this sacrament at least had the mystical, (or as I may say, and as it has often been said, the magical,) not moral, effect of blotting out the stain of original sin, or of placing the baptized person, even the infant, in a state of spiritual union with God, which the unbaptized did not, and could not enjoy. Ancient and general, however, as this doctrine was, it appears to me, as I have said, to be altogether an error. That the Reformers were divided concerning it is well known.

"One reason, probably, why so many of the fathers fell into error on this point, is, that both baptism and the Eucharist appeared to them in the aspect of those initiations, or *ἡγιασμοί*, from the heathen notions of which they were not enough disentangled. Another reason, of course, was the *analogy* which subsisted between baptism and the rite of circumcision practised among the Jews. But this is a topic which would carry me into much too wide a field, if I were to attempt here to pursue it."

The field, no doubt, is wide yet ; when explored by the most superficial eye, there is a mystery in it, and every investigation leads towards the conclusion, that man's relations with God are more complicated than this treatise makes them, and his sacraments more precious than equally well devised mementos would always be, if no grace were annexed to them by promise. Every one who has read Mr. Arnold's recent pamphlet will be edified by learning that in a note on this last passage two quotations from the Fathers are given on Mr. Faber's authority. And every one who has read Butler's Analogy will be surprised to hear that he has overstated the doctrine of the atonement (p. 276), by stating that "there was left in this matter somewhat unrevealed."

"LITURGICAL Adjustment." (Seeley.) A request to the bishops for a revision of the liturgy, by which to exclude from the church the prin-

ciples of the *British Critic* and (strange ignorance to quote both as allies) the *British Magazine*. Stranger that the writer does not know the bishops have no power to grant his requests. "Armageddon, or the War of Opinion, a Political Tract for the Times, No. II." (Seeley.) A somewhat rambling affair about Tractarianism. "The Church Itself the True Church-Union Society." A Sermon by the Rev. W. Dodsworth. (Burns.) A very valuable and important sermon, especially that portion of it which treats of missionary exertion. Mr. Goode's "Case as it Is," (Hatchard,) has reached a third edition. "The System of Late Hours in Business, its Causes and its Cure. By A. King." (Aylott.) The hardship and the uselessness of keeping shops open late is strongly argued in this pamphlet, and the means by which the evil has been remedied in some towns adverted to. We do not understand the subject, nor how far the opposite view might be supported, but the shutting a youth out from all domestic society, and all intellectual improvement, can never be a justifiable course. "Puseyism no Popery," a pamphlet published by Dutton and Wentworth, Boston, and a small tract, "A Word or two about Puseyism," relate to a controversy on these matters at Philadelphia in 1841: it is a reprint, and contains much that is valuable, though some Americans more recently have shewn a disposition to qualify the doctrine of the English church more than they will easily persuade any holding the protestant name to do. "The Pue System," by the Rev. W. Gillmor. (Rivingtons.) An excellent letter, embodying a great deal of information, and contending for a principle which would do more to revive the church of England than can reasonably be expected from any one similar measure of the same kind. Mr. G. has embodied in his pamphlet almost everything to the purpose that has recently been said upon these matters, with many valuable observations of his own. We like everything in the pamphlet better than his spelling of the word. "Elements of Knowledge," by C. M. A. Burns, contains some sound religious instruction, and a good many lessons on objects as well as interesting elementary knowledge on the sciences. "The Castle of Falkenbourg, and other Tales, from the German." (Burns.) An amusing collection. "The Spiritual Condition of the Young, by the Rev. W. Gresley." (Burns.) Thoughts well worthy the consideration of those who have recently been confirmed. "Christmas Eve" contains that kind of familiarization with Romish practices which is objectionable. What is the object of leading children to admire children singing with clasped hands before a picture of the Virgin and child? Mr. Burns has produced some of the best children's books we have; but there is every now and then one with some Romanizing feature which makes well-meaning people suspect all. A second edition of "The Perils of the Nation" has been published. (Seeley.) A book of which we have already recorded a generally favourable opinion. "Instructive Biography." 32mo. (Burns.) The three biographical volumes which bear this name are composed of a number of lives of various merit, but all beautifully illustrated, and all interesting. The most important appears to be that of William of Wykeham, by the Rev. J. Chandler. This, together with *Histories of Bishops of the Ancient*

Church, the Life of and Stories from Bede, and the Life of Herbert, form one volume. Ignatius, Polycarp, Hooker, Ridley, Sanderson, and some names of obscurer men, form another; Lords Exmouth and Collingwood, Sir S. Raffles, Sir H. Wotton, Sir R. and Lady Fanshawe, Isaac Walton, and Dr. Donne, are commemorated in a third. The lives are carefully abridged, or interestingly compiled, and should find a place in every parochial library.

DOCUMENTS.

CONVERSION OF A POPISH PRIEST TO THE CATHOLIC CHURCH, AT CHICHESTER.

The Cathedral, Sunday, Oct. 15.

IN-RESIDENCE, the Lord Bishop, the very Rev. the Dean, the Ven. Arch-deacon Webber, and the Rev. Charles Webber, can. res. We have to record this week one of the most interesting ceremonies ever performed within the walls of this sacred edifice—namely, the public admission of a clerical convert from the church of Rome into the bosom of the holy catholic church in this country. The morning prayers were chanted by the Rev. J. P. Roberts, sub-dean. The *Te Deum* and *Jubilate* was Boyce in A. At the ending of the Litany the bishop and the dean proceeded to the altar, while the choir performed *Weldon's Sanctus*; after which (the penitent, Mr. Vignati, an Italian gentleman, who has been for two years a priest in the Romish communion, standing without the rails) the bishop addressed the congregation in the following words:—

“Dearly Beloved,—We are here met together for the reconciling of a penitent (lately of the church of Rome) to the established church of England, as to a true and sound part of Christ's Holy Catholic Church. Now, that this weighty affair may have its due effect, let us in the first place humbly and devoutly pray to Almighty God for his blessing upon us in that pious and charitable office we are going about.

“Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continued help, that in this and all other our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.”

“Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness, grant unto all them that are or shall be admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.”

Then was read a part of the 119th Psalm, from verses 161 to 168, with the *Gloria Patri*.

After which the dean read the following lesson from Luke xv:—“Then drew near unto him the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing: and when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto

you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance."

After this, the first nine verses of the 115th Psalm were sung by the choir. Then the bishop sitting in his chair, spake to the penitent (who was kneeling) as follows:—

"Dear Brother,—I have good hope that you have well weighed and considered with yourself the great work you are come about before this time; but inasmuch as with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; that you may give the more honour to God, and that this present congregation of Christ here assembled may also understand your mind and will in these things, and that this your declaration may the more confirm you in your good resolutions, you shall answer plainly to those questions which we, in the name of God, and of his church, shall propose to you touching the same.

"Art thou thoroughly persuaded that those books of the Old and New Testament, which are received canonical Scriptures by this church, contain sufficiently all doctrine requisite and necessary to eternal salvation through faith in Jesus Christ?"—"I am so persuaded."

"Dost thou believe in God the Father Almighty, maker of heaven and earth," &c.—"All this I steadfastly believe."

"Art thou truly sorrowful that thou hast not followed the way prescribed in these Scriptures for the direction of the faith and practice of a true disciple of Christ Jesus?"—"I am heartily sorry, and I hope for mercy through Christ Jesus."

"Dost thou embrace the truth of the gospel in the love of it, and steadfastly resolve to live godly, righteously, and soberly in this present world, all the days of thy life?"—"I do embrace it, and do so resolve, God being my helper."

"Dost thou earnestly desire to be received into the communion of this church, as into a sound part of Christ's holy Catholic church?"—"This I earnestly desire."

"Dost thou renounce all the errors and superstitions of the present Romish church, so far as they are come to thy knowledge?"—"I do, from my heart, renounce them all."

"Dost thou, in particular, renounce the twelve last Articles added in the Confession, commonly called 'The Creed of Pope Pius IV.' after having read them, and duly considered them?"—"I do, upon mature deliberation, reject them all, as grounded upon no warrant of Scripture, but rather repugnant to the Word of God."

"Wilt thou conform thyself to the liturgy of the church of England, as by law established, and be diligent in attending the prayers and other offices of the church?"—"I will do so by the help of God."

Then the bishop, standing, said:—"Almighty God, who hath given you a sense of your errors, and a will to do these things, grant also unto you the strength and power to perform the same, that he may accomplish his work, which he hath begun in you, through Jesus Christ. Amen."

THE ABSOLUTION.—"Almighty God, our heavenly Father, who, of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen."

Then the bishop, taking him by the hand, said:—"I, Ashurst Turner, Bishop of Chichester, do, upon this thy solemn profession and earnest request, receive thee into the holy communion of the church of England, in the name of the Father, of the Son, and of the Holy Ghost. Amen."

Then was said the Lord's Prayer, all kneeling, after which as follows:—"O God of truth and love, we bless and magnify thy holy name for thy great mercy and goodness in bringing this thy servant into the communion of this

church ; give him, we beseech thee, stability and perseverance in that faith, of which he hath, in the presence of God and of this congregation, witnessed a good confession. Suffer him not to be moved from it by any temptations of Satan, enticements of the world, scoffs of irreligious men, or the revilings of those still in error ; but guard him by thy grace against all these snares, and make him instrumental in turning others from the errors of their ways, to the saving of their souls from death, and the covering a multitude of sins. And in thy good time, O Lord, bring, we pray thee, into the way of truth all such as have erred and are deceived : and so fetch them home, blessed Lord, to thy flock, that there may be one flock under one Shepherd, the Lord Jesus Christ, to whom, with the Father and the Holy Spirit be all honour and glory, world without end. Amen."

Then the bishop, addressing the person admitted, saying :—" Dear brother, seeing that you have, by the goodness of God, proceeded thus far, I must put you in mind that you take care to go on in that good way into which you are entered ; and for your establishment and furtherance therein, that if you have not been confirmed you endeavour to be so the next opportunity, and receive the holy Sacrament of the Lord's Supper. And may God's Holy Spirit ever be with you.—Amen. The peace of God, which passeth all understanding, keep your heart and mind by Christ Jesus. Amen."

Thus ended this most interesting ceremony ; after which the communion service went on, at which the bishop and dean officiated. *Weldon's Sanctus, B. Brown's Kyrie, and Child's Creed, in G.* The sermon was preached by the dean, from Luke, xv. 4th, 5th, and 6th verses, of which we need not say much here, as we hope it will shortly be published by Mr. W. H. Mason, by permission of the dean, he having been requested so to do. Anthem, " O Lord our Governor." (Kent.)

SIR ROBERT PEEL'S MUNIFICENCE TO THE CHURCH.

SIR ROBERT PEEL has given a donation of *four thousand pounds* to the ecclesiastical commissioners towards building churches in populous districts. The following is the right honourable baronet's letter accompanying his donation. This, in addition to Sir Robert's donation of 1000*l.* to the National School Society, is a very gratifying evidence of the right feeling on the part of the donor, and we hope is an example that will be generally followed by the nobility and gentry of the country, who have never yet given anything at all comparable with their incomes and property :—

" Whitehall, 26th Aug. 1843.

" MY LORDS AND GENTLEMEN,—The bill for making better provision for the spiritual care of populous parishes has passed into a law.

" I am desirous, in my capacity of a private member of society, of making a communication to you on the subject of that act.

" It provides means for the endowment of additional ministers from the property of the church ; but not for the erection of places of worship, or for other objects connected with pastoral superintendence.

" When I introduced the bill into the House of Commons on the part of her Majesty's government, I stated the reasons which induced her Majesty's government, in the present state of the public revenue, and in the present state of public feeling in different parts of the empire in respect to religious subjects, to abstain from proposing any parliamentary grant for the purpose of church extension."

" I expressed at the same time a confident hope and belief that, if the means of endowment for additional ministers were provided, and especially if

these means were provided at the instance and from the property of the church, many persons would be disposed to promote, by voluntary exertions and voluntary contributions, the great object contemplated by this measure.

"I alluded particularly to those persons who are now connected by the ties of property with the manufacturing and thickly-peopled districts in which the evils of religious destitution chiefly exist; and to those also who (though any immediate personal connexion with such districts may have ceased) owe no small portion of their worldly prosperity to the successful industry of their forefathers, and to the employment of manufacturing labour.

"Standing in each of these relations towards certain of the manufacturing districts, and being desirous of acknowledging the obligations which they impose, I wish to place at the disposal of the ecclesiastical commissioners the sum of four thousand pounds, to be applied in furtherance of the purposes of the act to which I have above referred, upon the following conditions—viz. :

That the sum in question shall be advanced in aid of other subscriptions of at least equal amount, for the purpose of providing places of Divine worship, either churches or chapels; or, should the commissioners think it desirable in any particular case, temporary buildings, to be licensed by the bishop of the diocese.

That it shall be applied to cases of religious destitution in the metropolitan district, and in the manufacturing and mining districts of the counties of Lancaster, of Stafford, and of Warwick, in the following proportions :—1500*l.* to be allotted to the county of Lancaster, 1500*l.* to the counties of Stafford and Warwick jointly, and 1000*l.* to the metropolis.

That preference shall be given to cases in which religious destitution prevails to the greatest extent, and in which also there are the smallest available means for remedying the evil, either on account of the poverty of the district, or on account of the circumstance that the possessors of property within it are not members of the church of England, and are unwilling to contribute to the maintenance and extension of its doctrines.

That it be not applied to the discharge of any existing debts on account of church building, or to the completion of any building now in progress, but to the provision of new places of worship, in separate districts and new parishes, to be constituted under the act, for the ministers of which endowments shall be provided by the commissioners.

"I have the honour to be, my lords and gentlemen,

"Your most obedient servant,

(Signed)

"ROBERT PEEL.

"To the Ecclesiastical Commissioners for England."

ECCLESIASTICAL COMMISSIONERS FOR ENGLAND.

RESOLUTIONS RESPECTING GRANTS IN AUGMENTATION OF LIVINGS.

15th August 4, 1843.

THE Ecclesiastical Commissioners for England having farther considered how provision may best be made for the cure of souls, out of the limited amount of moneys at present at their disposal, in conformity with the intent and meaning of the Acts 3 and 4 Vict. c. 113, and 4 and 5 Vict. c. 39, have resolved to recommend to Her Majesty in council—

That grants be made, either in augmentation of the incomes of, or towards providing fit houses of residence for, the incumbents of certain benefices and churches, with cure of souls—that is to say, being either parish churches, or churches or chapels, with districts legally belonging or assigned thereto in cer-

tain classes, subject to such limitations as are hereinafter mentioned, or as may from time to time be determined on; the commissioners reserving to themselves a right to decline recommending a grant in any case in which, from special circumstances, they shall be of opinion that it is not expedient:

That the *first class* consist of grants in augmentation of income, made unconditionally, to benefices or churches with cure of souls as aforesaid, being in public patronage, namely, in the patronage of Her Majesty, either in right of the Crown, or of the Duchy of Lancaster, of the Duke of Cornwall, of any archbishop or bishop, of any dean and chapter, dean, archdeacon, prebendary, or other dignitary or officer in any cathedral or collegiate church, or of any rector, vicar, or perpetual curate, as such; and that this class of grants for the present be limited to raising the average annual net incomes to the following amounts respectively, according to the scale of population prefixed thereto; namely,—

Population amounting to 2000, Income £150			
..	..	1000,	.. 120
..	..	500,	.. 100
..	..	below 500,	.. 80

That the *second class* consist of grants, as well in augmentation of income, as towards providing fit houses of residence, or sites for such houses, made to benefices or churches with cure of souls as aforesaid; whether in public patronage as aforesaid, or in private patronage, namely, any patronage whatsoever other than as aforesaid; upon condition of such grants being met by benefactions from other sources: and that this class of grants for the present be limited, so far as applies to houses of residence or sites for such houses, to cases where the income is below 200*l.*, and so far as applies to the augmentation of income to cases within the following scale of population and income; viz.,—

Population amounting to 2000, Income below £200			
..	..	1000,	.. 150
..	..	500,	.. 120
..	..	below 500,	.. 100

That the *third class* consist of grants, either in augmentation of income, or to provide fit houses of residence, made to benefices or churches with cure of souls as aforesaid, in consideration of their being situate within the places in which any tithes vested in the commissioners, or any tithes in lieu of which lands or other hereditaments vested in them were allotted or assigned, arise or have heretofore arisen; such grants not, in any case, exceeding the actual value of the tithes, lands, or other hereditaments, in respect of which the same shall be made.

By order of the Board,

C. K. MURRAY, Treasurer and Secretary.

Attention is particularly requested to the following Rules and Instructions.

1. A grant in augmentation of income will not prevent a contemporaneous or subsequent grant towards providing a house of residence, nor *vice versé*, nor will the one grant be affected by the other, in amount or otherwise.

2. In meeting benefactions, whether in augmentation of income or towards providing a house of residence, the commissioners will, as a general rule, make a grant equal to the benefaction in the case of a church in public patronage, and in the proportion of two to three to the benefaction in the case of a church in private patronage.

3. A benefaction from trustees, or from any society or body of contributors, as well as from any individual, whether such benefaction consist of money, land, house, site for a house, tithe, or rent-charge, any or all, may be met by a grant from the commissioners, either in augmentation of income, or towards providing a residence, or both; but neither a grant from Queen Anne's Bounty, nor a benefaction already met by such a grant, nor money borrowed

of Queen Anne's Bounty, nor a charge upon the revenues of any ecclesiastical corporation, aggregate or sole, nor any endowment, gift, or benefaction already secured to a benefice or church, can be met by a grant from the commissioners.

4. Every house proposed to be purchased must be surveyed by the architect of the commissioners, and every new house must be built according to his designs and under his exclusive superintendence, the commissioners entering into the necessary contracts.

5. Plans of houses, approved by the commissioners, have been transmitted to the several archdeacons, diocesan registrars, bishops' secretaries, and chapter clerks, with a request that they will permit them to be inspected by the clergy; and these plans may also be seen at the office of the commissioners.

6. Before a contract for building is entered into, reasonable variations in the plans may be allowed, to meet local or other peculiarities; but no extensive deviation will be permitted, nor any alteration which is calculated to entail additional expense upon succeeding incumbents.

7. All money benefactions towards a house must be paid to the commissioners before any contract is entered into, either for purchase or for building.

8. The estimated cost of building and completing a house according to the plans, (painted, papered, and fitted with grates, bells, &c.) being about 1000*l.*, the benefaction required for this purpose will, according to the above rule of proportion, be about 500*l.* in cases of public patronage, and about 600*l.* in cases of private patronage; besides any benefaction which may be required towards the site.

9. Should there be any surplus of the benefaction and grant after the completion of the house, it will be applied to the permanent augmentation of the income.

10. Neither the incumbent, nor any other person on behalf of the benefice, will be subjected to any law expenses, unless under special circumstances, nor to any other costs or charges.

11. Application to the commissioners for a grant may be made at any time of the year, and must be in writing; but no particular form is required. It is, however, earnestly requested that every application may contain precise information respecting patronage, population, and income, and, in the case of a new church, respecting the assignment of a district.

MAYNOOTH COLLEGE.

Correspondence of the Morning Herald.

Dublin, Sept. 29.

I YESTERDAY paid a visit to an institution about which more is written than is known in England, and to which much of the evil of Ireland is traced by eminent men of both political parties—the seminary of Maynooth. In noting down a few particulars of what I saw and heard, I forbear from entering into the vexed questions connected with the establishment; and rather state the opinions of others than my own. The main objects of this letter are, in fact, descriptive and statistical.

The village of Maynooth is distant about eleven miles from Dublin; it is situated about a stone's throw from the Royal canal, which connects the Irish metropolis with the Shannon. The village itself is a long, quiet, unpretending, cleanly, and grey-looking street; at the upper end are the gates—and very shabby gates they are—leading to the main entrance to the princely demesne of Ireland's only duke; at the lower end is the college, on one side of the court-yard of which is a charitable store-shop, on the others are the still strong ruins of an old castle of the Fitzgeralds, which, like every

ruined castle in Ireland, is said to have stood a siege in the abhorred times of Cromwell, a name hateful to Roman-catholic ears. The front of the college is a long stone building, presenting neither architectural beauty nor scholastic suggestion; it is of considerable depth, and from either extremity run out to a much greater length two wings; these, with the base, form a quadrangle of considerable extent; beyond it is a long narrow slip of ground, laid out as walks, tastefully planted, and wearing very much the aspect of an academic grove. At the sides of this are fields devoted to the severer recreations of the students; in one of which are Fives Courts. There are other buildings standing within the grounds of the college, one of which is the Infirmary, the others are the offices necessary to so large an establishment. The students are usually confined within the grounds, and within them are only permitted to take recreation at stated times, generally, I believe, after dinner, or about four o'clock. When in the grounds their moral deportment is confided to and superintended by four officers, called deans; under the guidance of the deans they are, however, taken once a week into the adjoining country for exercise; but, save on these occasions, they are not allowed to go without the walls, and on making inquiry in the village, this regulation is preserved. The rules of the house are, indeed, of the most stringent description; to them the professors are as amenable as the students, and, so far as I could observe, the greatest order and regularity are maintained.

The centre is the original building, erected in 1795, and is called the Old House; the wings have been added from time to time as the collegiate funds permitted; one large part only has been erected within the last twelve years. In the centre are the rooms of the authorities, the chapel, which is large and handsome, though it sadly needs redecoration, many of the class-rooms, and the refectories. The wings contain the remaining class-rooms, and the students' dormitories, which are separate and distinct; in the left-hand wing, on the third story—the whole building is three stories high—is the library.

The library is divided into as many compartments as there are classes, and in each division are placed those works calculated to promote and aid the student in his progress through the class in which he is studying. Until the student has entered into his theological studies, his reading in the library must be confined to the subject-matter of his studies; when in the theological classes he is entitled to the whole range of the library. The works in the library are all intended to bear upon the exclusively professional object of the college. The institution was established for the education of priests of the Roman-catholic church, and every thought, every lecture, every book, is directed to that purpose. The books are generally the older authors; with modern works the library is very indifferently supplied; indeed the funds of the institution do not permit any expenditure on it. It is rich in the early Fathers, in biblical writers, in canon law, and in controversial theology; but of elegant literature, of modern science, of travels, of civil history, and of the fine arts, there is scarcely a volume on its shelves. It is not, however, probable that were the house in possession of pecuniary means the library would be much improved in these respects; such works would be assumed to be likely to interfere with the ecclesiastical design of the library, to encourage desultory reading, and consequently to run the risk of promoting alienation from the priestly profession. Students are not, I understood, permitted to have works of their own on general or lay subjects; and if they were, they are generally too poor to be able to indulge themselves in the permission.

The college of Maynooth was established by the Irish parliament in 1795, principally on the suggestion of Edmund Burke. The annual grant voted for it by the National has not been substantially augmented by the Imperial Parliament; it is between 8000*l.* and 9000*l.* a-year. For a few years it exceeded, for building purposes, its present amount; but the sum devoted to educational purposes has remained stationary for nearly fifty years. The pro-

perty of the college was originally vested by act of parliament in certain trustees, and they had power to elect their successors. The trustees have, in point of fact, generally been and now are the most eminent of the Roman-catholic prelates and peers of Ireland. The original trustees framed a series of statutes for the government of the establishment and the education of the youthful inmates, and these were sanctioned by the crown. There are two classes of visitors over the college, one entitled only to inspect its general management, the other having power to examine into the doctrines taught; the former is composed of the Lord Chancellor and certain of the judges and other civil officers of Ireland, the latter of Lord Fingal and some of the Romish bishops. A general or lay visitation court is held triennially; at it all the house authorities and teachers, as well as the students, are assembled, and general visitors inquire of the students whether they have any complaints to make, and visit and inspect the house. The last visitation was held by Sir Edward Sugden, Chief Baron Brady, and other functionaries. How or when the ecclesiastical visitation is holden I do not know.

The management of the college and its supreme internal authority are confided to a president and vice-president. The former office is now held by the Rev. Dr. Montague, a cheerful and venerable gentleman of the old school, who is said to be a great favourite and frequent guest of the Duke of Leinster. It is supposed that he looks with regret on the present condition of Ireland, and on the unhappy part the priesthood of his faith take in political agitation. The scholastic duties of the house are in the hands of eight professors, whose salaries vary from 100*l.* a-year to 200*l.*, pecuniary emoluments certainly ill calculated to secure to the institution the services of men of eminence and ability. Of the attainments or the fitness of the professors of Maynooth I am, of course, entirely ignorant; but this I must say, that, though there is little elegance of manner or refinement about them generally, they seem to be gentlemen of liberal education, of extensive and varied information; and there are few of them, I feel certain, who could not considerably better their pecuniary position by following the active or missionary duties of the priesthood. The only complaint, if complaint so gentle a murmur could be called, that the professor to whom I had the honour of an introduction made on the subject of salary was, that he had not the means of purchasing those works which he thought necessary to the conscientious fulfilment of his duties, or the financial ability to make that use of the vacation which he desired. The pecuniary concerns of the institution are managed by an officer called a procurator, and on his management the welfare of the house very greatly depends.

There are now between 400 and 500 students in the College of Maynooth. Of that number about 250 are on the foundation, that is, educated without any charge to themselves or their friends. The remainder pay about 21*l.* a year, a sum somewhat below the cost of their maintenance. Every student pays down on entrance 10*l.*, for the wear and tear of linen and other household articles. Each Roman-catholic diocese is entitled to send a certain number of students: the bishops, on the recommendation of the parish priests, nominate, and according to the means of the nominee's parents, decide whether he shall be admitted on the foundation or not. The course of study, if commenced in the house, occupies seven years; it is thus arranged:—

- 1st year The Humanities.
- 2nd Logic.
- 3rd. Mathematics, natural philosophy, and ethics.
- 4th Sacred history.
- 5th, 6th, 7th. Theology.

There are, however, in Ireland, seven Roman-catholic diocesan seminaries, and from them many of the students of Maynooth come. On their arrival they are asked what class they propose to enter, are then examined, and placed

according to their qualifications; so that in this way a great proportion of students who pass through its *curriculum* do not remain in Maynooth seven years; some, however—how I shall immediately explain—stay ten years. Until within the last few years the *curriculum* of study at the diocesan seminaries was of itself a sufficient qualification for holy orders; but as this practice has been found to give a supply of priests greater than the demand, and as the education received in these seminaries was found to be exceedingly defective, the bishops have of late begun to discourage ordination from them; and thus they are gradually becoming subordinate to or preparatory for Maynooth. The fact of having completed the course of study directed by the Maynooth authorities is, however, invariably held to entitle the student to ordination, without any examination by the ordaining bishop or his officers. There are two or three examinations annually in the college; but no degrees are conferred on the conclusion of studies. The priests in Ireland having academical degrees must have obtained them either from foreign universities or directly from the Pope. His holiness could, however, according to the practice of the Romish church, authorize the College of Maynooth to grant degrees; but this he has not done, though whether application for such authority was ever made by its governors to Rome I do not know. Many of the students are subdeacons. The academical year is about ten months in duration.

There is in Maynooth a special foundation for students who have distinguished themselves; it is called the Dunboyne Fund, and arises from the interest of a sum of money left to the college shortly after its foundation by an Earl of Dunboyne, to which is added a small amount of the parliamentary grant. On this fund, students who have exhibited either great ability or industry are, on the expiration of the ordinary course of study, placed for three years, for the purpose of enabling them to have an opportunity of further improvement before going on what is termed the mission. From the Dunboyne students the chairs have been principally filled; but, it is proper to add, election to a vacant professorship is always open to competition from any quarter of the world; the only stated qualifications being, superiority of attainments, good life, and priestly orders.

The total income, from all sources, of the College of Maynooth is about 13,000*l.* a-year; the difference between the parliamentary grant and that sum is principally made up by the pensions of those students who are not on the foundation, and by the Dunboyne bequest. Some twenty years ago the procurator of the house was a remarkably economical person, and so well did he manage its finances, that he was enabled for a short period to save nearly 1000*l.* a-year. With these accumulations the last additions to the college were made. About five years ago, however, and from that period for two or three years, the high prices of provisions so increased the cost of living as not only to prevent any surplus in the revenue, but to cause a considerable annual deficit. In the space of three years the house became involved to the extent of 3000*l.* Some indirect application was made by its functionaries to her majesty's government to enable them to discharge this debt; the application seems to have been unsuccessful principally because of its informality. The house has, however, by the strictest attention to economy, now paid off the encumbrance, and brought its expenditure within its income. But to effect this its managers have been compelled not only to reduce the number of students by nearly 100, but to place the number now instructed on coarser diet.

There is, however, throughout the college, a general expectation that her Majesty's ministers will, in the next session of parliament, move a small permanent increase of the annual vote. I do not believe that this expectation is the result of any official correspondence, but arises from the wants of the institution, and the increased attention now paid to Irish affairs. The authorities would, however, object to any parliamentary examination into their system of education preliminary to such increase—firstly, because there are by the statutes visitors

appointed; secondly, because an elaborate report into their system was published by the Education Commission in 1826, since which time no alteration, it is alleged, has been made therein; and thirdly, because, in their opinion, the very fact of a parliamentary inquiry denotes hostility to the establishment, and inquiry can, they think, have no object, save further interference in the concerns of the house by the state, which they will not, under any pretence, admit.

I quite agree with Mr. Smythe, M.P., that there is generally throughout Maynooth an air of decent poverty; but certainly in some departments the poverty of the college becomes indecent. The whole establishment wants cleansing and redecoration, and, in a very great measure, refurnishing. The condition of the class rooms is deplorable; positively there is scarcely a decent stool, desk, or table, in any one of them. But enough for the present, at least of Maynooth.

CLERGY RESERVES (CANADA.)

A PARLIAMENTARY paper, just published, states that the following are the investments in Three per Cent. Consols, and Five per Cent. Canadian Debentures, on account of the sales of Clergy Reserves in Canada, which produce an interest of 5619*l.* 9*s.* 11*d.* per annum:—

	CONSOLS.	DEBENTURES.
Upper Canada . .	£.121,983 16 2 . . .	.....
Lower Canada . .	13,999 9 8 . . .	£.30,800
Total . .	£.135,983 5 10 . . .	£.30,800

THE OFFERTORY.

(Copy of a Letter from the Bishop of Exeter to the Churchwarden of West Teignmouth.)

"Bishopstowe, 11th Sept., 1843.

"SIR,—I have received your letter of the 9th instant, in which you, as churchwarden of West Teignmouth, inform me, 'that a large number of the parishioners of that parish are decidedly opposed to the Offertory—that such is the hostility shewn to it, that a great part of the congregation have actually left the church, and that there is great cause to fear that if the observance be continued, your church will be entirely forsaken.'

"Though I know nothing specially of the parish of West Teignmouth, I do not hesitate in saying that I have no apprehension whatever that your fears will be realized. I do not think so ill of the inhabitants of that place, as to believe that they are either so sinful or so silly as you may apprehend them to be.

"The law by which your minister is bound to regulate his ministrations, requires him to read some portion of the Offertory whenever any part of the Communion Service is read, whether the Holy Sacrament be administered or not, and he is no more at liberty to omit this portion of that service than any other—for the same reason, I have no more right 'to command the discontinuance of the Offertory' (as you suggest) than I have to forbid the sermon.

"It may be very true that the use of this part of divine service had, contrary to law, long been omitted, and it is therefore much to the praise of your new minister that he has determined to do his duty in this particular, whatever may have been the conduct of his predecessors.

"If a large portion, or any portion of the parishioners, be decidedly opposed

to the use of the Offertory, they must have very strange notions of their duty as churchmen or Christians.

"That Offertory was enjoined in order that they might have an opportunity of contributing weekly, as is prescribed by the apostle to the Corinthians, (1 Cor. xvi. 2,) to the relief of their poor brethren, or to 'such other pious and charitable uses as their minister and churchwardens shall think fit.' If they are ashamed to hear the sentences of holy scripture, calling on them to perform a duty, which they wilfully and resolutely decline, then indeed their leaving the church is sufficiently accounted for. But, on any other supposition, it is absolutely unintelligible. For they cannot be so weak as to imagine, that they have a right to require their minister to fly in the face of the church's direction, and to make him refuse to give the well-disposed part of the congregation (be it large or small) the prescribed opportunity of doing their duty to God and man, because they forsooth are determined not to do it.

"After all, I repeat, I do not participate in your apprehensions. That some individuals in a large population may be at once so sordid and so cunning as to attempt to hide their own want of charity under an affected zeal against innovation, ought not perhaps to surprise any one; that their clamour may, for a time, have had an effect on others, who are more weak than wilful, is also likely enough; but I will not and cannot believe, that a cry at once so foolish and so wicked, will long prevail in any place in which the word of God is not a mere empty sound.

"Be this as it may, I must not 'be partaker of other men's sins,' as I undoubtedly should be, if I were to comply with your suggestion, which I am quite willing to suppose was intended only to make peace. May it please God to bring us all to see, and by his grace to discharge, our duty on this and every other occasion. I am, sir, your obedient servant,

"H. EXETER.

"Mr. J. Floyd, churchwarden of West Teignmouth."

THE CELEBRATION OF MARRIAGES.

By a recent Parliamentary return we find that the number of places of worship in England registered for the celebration of marriages up to the 30th June, 1842, was 1922; of which 187 were in Lancashire, 171 in Yorkshire, and 115 in Middlesex. In Cheshire there were 38 places registered. The 187 in Lancashire are thus classified according to their religious denomination:—Presbyterians: 8 Church of Scotland, 3 United Secession Church, 13 English Presbyterians and Unitarians, 11 Presbyterians not otherwise defined. Independents: 52 Independents or Congregationalists. Baptists: 7 Particular or Calvinistic, 1 General or Arminian, 11 Baptists, not otherwise defined. Methodists (Arminian): Wesleyan, 0; New Connexion, 3; Primitive, 0; Association, 4; Independent Methodists, 1. Calvinistic Methodists, English and Welch, 0; Lady Huntingdon's Connexion, 3. Roman Catholics, 63. Foreign Churches, 0. Miscellaneous: New Jerusalem, or Swedenborgian, 5; Christian Israelites, 1; Evangelical Friends, 1. Undescribed, or belonging to no specific denomination, 5. In England and Wales, the places classed as Presbyterian are 178; Independent, 798; Baptist, 461; Methodist (Arminian), 135; Methodist (Calvinistic), 42; Roman Catholics, 263; Foreign Churches, 4; and Miscellaneous, 41.

NATIONAL SCHOOLS.—NOTTINGHAM.

(From *The Nottingham Journal*.)

THE Archdeacon of Nottingham has received the following notification, with a circular enclosed from the bishop of the diocese, which he considers so im-

portant, and the place suggested by his lordship so judicious, that he has requested us to give room for their insertion, that the public may see that that great desideratum of a multiplication of schools in this town is now about to undergo mature consideration, and to be submitted for adoption in a practical and efficient form. It too often occurs, as it has in this place, that a general school for the children of the poor, under the management of a committee of governors, does not insure for it their combined interest and favour, and that it is left for some individual to work it in the name of the rest.

The Boys' National School in this town has for many years laboured under this disadvantage, and has been thrown for support almost entirely upon the individual exertions and responsibility of the vicar of St. Mary's. These disadvantages are counteracted in the scheme proposed by the judicious prelate who presides over this diocese, and the public are now first made acquainted with it previously to a meeting of the clergy of the town, to consider the best method of accomplishing this desirable object.

"MY DEAR MR. ARCHDEACON,—Though your connexion with the town of Nottingham, in the character of a parochial incumbent, will so shortly cease, I think it right to send you the accompanying circular. I do not know the name of the donor of the 500*l*.

"Yours, very faithfully,

"Riseholme, Oct. 2."

"J. LINCOLN.

"*Riseholme, Lincoln, Sept. 23.*

"REV. SIR,—A lay member of the church of England, connected with the town of Nottingham, and desirous to secure to the children of the poor the means of religious education according to the principles of the church of England, has offered to deposit in my hands the sum of 500*l*., to be employed in the accomplishment of that object. The offer was made in the early part of last month, but the business of my visitation has hitherto prevented me from communicating with you upon it. You will, I am assured, share the anxiety which I feel to give effect to the benevolent donor's intentions; and in this assurance I request your co-operation in the following plan, which appears to me, after due consideration, to be the best calculated for the attainment of the desired end:—

"1. That the incumbents of all the churches in the town of Nottingham, district as well as parochial, together with the clerical secretary of the committee for erecting the new church by the Leen Side, shall form themselves into a committee, having power to add to their number, for promoting the building, and, if possible, the endowing of a sufficient number of national schools for the children of the poor of every parish and parochial district in the town of Nottingham: to be placed under the superintendence and control of the several incumbents.

"2. That schools capable of containing 404 boys and girls shall be erected for the several parishes of St. Peter, St. Nicholas, and St. James, and for the district hereafter to be assigned to the Leen Side church; that a school for 400 boys shall be erected in St. Mary's parish, there being already in that parish a school for 600 girls; that the present national schools, which are situate in St. Paul's district, shall be transferred to that district. Trinity district is not mentioned, because it is understood that sufficient funds have already been raised for the erection of schools in that district.

"3. That applications shall be made to the Committee of Privy Council and to the National Society for assistance towards the erection of the schools, and that a subscription shall be immediately set on foot in the town of Nottingham and its vicinity. It is calculated that the sum of 4500*l*. will be required for the erection of the schools, and that assistance to the extent of 3000*l*. may be obtained from the committee of Privy Council and from the National Society. In addition, therefore, to the benevolent donor's gift of 500*l*., a sum of 1000*l*. must be raised by subscription.

"4. That the religious instruction given in these schools shall be in strict conformity with that given in the central school in London.

"5. That, in case the plan here proposed shall not be carried into effect, the sum of 500*l.*, which is to be deposited in the Bishop's hands, shall be returned to the donor.

"I am, Rev. Sir, your very faithful servant,

"J. LINCOLN.

"The Rev. Archdeacon Wilkins."

WORCESTER DIOCESAN ASSOCIATION IN AID OF THE SOCIETY
FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

(Copy of a Letter from the Lord Bishop of Worcester.)

"*Hartlebury Castle, Sept. 28, 1843.*

"REVEREND SIR,—The inclosed resolution of the Committee of the Worcester Auxiliary Society for the Propagation of the Gospel in Foreign Parts has been transmitted to me, and, fully concurring in the object of it, I should be much obliged to you if you would forward a copy of it to every parochial minister within the city of Worcester.

"It is my wish that sermons should be preached in every church within the city, on Sunday, the 22nd of October, in support of the Society for the Propagation of the Gospel; and I shall be much gratified if I should find that the example thus set by the clergy of Worcester has been followed by other clergy in the diocese, particularly by such as reside in the principal towns:

"The most ready mode of signifying my sanction to the resolution of the committee, will be to forward a copy of this my note to you, to each of the ministers of Worcester.

"I am, reverend sir, your faithful friend and brother,

"H. WORCESTER.

"The Rev. Robert Sarjeant."

(Copy of the resolution referred to in the Bishop's Letter.)

"That a most urgent application having been received from the society, and a letter commendatory of that application from the Lord Bishop, it was resolved, should his lordship's sanction be obtained to such a step, that a most respectful request be made to the clergy of Worcester, that they would be pleased to preach in behalf of the society in their respective churches, and that the committee would venture further to suggest that it would be desirable that the sermons should be, if possible, on the same Sunday, and that, therefore, they propose Sunday, October 22nd, for that purpose."

"REVEREND SIR,—We beg very respectfully to call your attention to the letter of the Lord Bishop of Worcester, a copy of which, by the desire of his lordship, is now inclosed.

"The committee will feel obliged by your transmitting the proceeds of the sermon to the account of the treasurer of the Worcester Association, the Rev. W. Godfrey, at the Worcester Old Bank, or to one of the honorary secretaries.

"We remain, reverend sir, your obedient servants,

R. SARJEANT, }
W. HOLDEN, } Honorary Secretaries.

"Worcester, October 2, 1843."

POPULATION RETURNS.

THE English and Scotch census for 1841 has been published in three folio volumes. The following details are interesting, as regards the extent of emigration from Ireland to Great Britain, and from Scotland to England :—

ENGLAND.—The population of England (exclusive of Wales) by the census, was 14,995,138. Among 1000 individuals of this, on an average there were :—

Born in the county where they live	807
Born in other counties	159
Born in Scotland (59,907 males and 42,158 females) ..	6
Born in Ireland (148,151 males and 135,977 females) ..	19
Foreigners, and British subjects born in foreign parts, (24,323 males and 14,305 females) ..	2
Not specified where born, 107,251 of both sexes ..	7
	<hr/> 1000

It thus appears, that the population of England, in 1841, comprised 102,000 persons born in Scotland, and 284,000 persons born in Ireland. The returns for Wales shew 1173 persons born in Scotland, and 5275 born in England. Even if we add to these classes one-third of those who did not specify their native county, the number of emigrants from Scotland and Ireland is only 25 in 1000, or $2\frac{1}{2}$ per cent. ; a smaller number than many supposed.

SCOTLAND.—Population, 2,620,184. Among 1000 individuals of this population, there were

Born in the same county in which they live	759
Born in other counties	172
Born in England (18,562 males and 19,234 females) ..	14
Born in Ireland (66,502 males and 59,819 females) ..	48
Foreigners and British subjects born in foreign parts ..	1
Not specified	6
	<hr/> 1000

It hence appears, that there were in Scotland, in 1841, 37,000 natives of England, and no less than 126,300 natives of Ireland. The Irish immigrants form nearly five per cent. of the population of Scotland, while they form rather less than two per cent. of the population of England.

INCUMBENTS AND BENEFICES IN THE DIOCESE OF CHESTER.

THERE were in 1841, as we learn by a recent parliamentary return, 624 benefices, 319 of which have glebe houses. The total number are 489 resident incumbents, 266 of whom live in the parsonage house, 11 in the house appointed in the bishop's licence, and 212 within the limits of the benefice, there being no parsonage house. There are 122 non-resident incumbents, of whom 35 are exempt ; 32 of them by residence in another benefice, 2 as official chaplains, and 1 as a cathedral officer ; of these 35 only one performs the duty of his parish. There are 26 who have licences for non-residence ; 20 for infirmity or illness ; 4 for want or unfitness of the parsonage house ; 1 because holding a small living and licensed also to a curacy ; and 1 unenumerated case, which does not appear to be confirmed by the archbishop. Of these 26, 2 perform the duties of their respective parishes. There are 61 non-resident, without licence or exemption, of whom 42 perform the duties of their respective parishes. There are 13 miscellaneous cases, viz., 6 vacancies and recent institutions, 2 sequestrations, and 5 as to which there are no returns. Of the benefices on

which the incumbents were non-resident, the following are the net annual values :—

1 £ 30	1 £230
2 40	1 240
3 50	1 250
1 60	1 260
3 70	1 270
4 90	1 290
3 100	2 300
1 120	1 450
2 130	1 490
2 140	1 540
3 150	1 550
1 190	1 950
1 200	1 1020
1 210	1 2200
1 220	

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

THIS Society resumed their sittings for the season on Monday last, when the Lord Bishop of Norwich took the chair, at a meeting held at the society's chambers, 4, St. Martin's-place.

Grants were then voted towards building a church at Cowhill, in the parish of Oldham, Lancashire; building a church in the parish of St. Andrew, Plymouth; building a church at Broad Town, in the parishes of Broad Hinton and Cliffe Pypard, Wilts; building a chapel at Ingleton, in the parish of Staindrop, Durham; building a church at Milton, next Gravesend, Kent; rebuilding a chapel at Penrhos, Montgomeryshire; enlarging by rebuilding the church at Dawley, Salop; enlarging by rebuilding the nave of the church at Holcombe Burnell, Devon; repewing the church at Holwell, Bedfordshire; enlarging the church at Codford St. Mary, Wilts; enlarging by rebuilding the nave of the church at Winterborne Whitchurch, Dorset; increasing the accommodation in the church at Llandyfriog, Cardiganshire; increasing the accommodation in the church at Hinxton, Cambridgeshire; enlarging the church at Woodham Mortimer, Essex; building a church at Eccleshill, in the parish of Bradford, Yorkshire; and rebuilding the chapel at Ellerker, Yorkshire.

The population of these parishes and districts is 108,508 persons, for whose accommodation twenty churches and chapels are now provided, containing 13,873 seats, and including free sittings for 4666 persons; with the society's aid seven new churches will be erected in populous districts, by which means, together with the alterations contemplated in the existing places of worship, 4527 additional sittings will be provided, 3113 of which will be free.

The population of one of the parishes assisted is upwards of 60,000, with church accommodation for less than *one tenth*; another has a population of nearly 24,000 persons, with accommodation for less than *one fifth*; one with 9300 souls can only accommodate one person in 23; and another, with a population of 8700 persons, has church room for about *one eighth* of that number.

Certificates of the completion of the works in twenty-two parishes were examined and approved, and the board issued orders to the treasurer for the payment of the grant awarded in each case. Previously to the execution of these works, which included the erection of eleven new churches and chapels, and the

rebuilding of four existing churches, the provision of church room for a population of 119,934 persons was 25,210 sittings, 8497 of which were free.

One of these parishes, with a population of 56,000 persons, had church accommodation for about *one fourth*; another, with 17,500 persons, had accommodation for less than *one fourth*; another, with upwards of 10,000 persons, possessed church room for *one tenth*; one, with nearly 8000 persons, has accommodation for *one eighth*; three parishes, each with a population of upwards of 3000 persons, could accommodate 462, 450, and 288 persons respectively; and one township, with a population of 4000 souls in a parish containing 13,500 persons, had neither church nor chapel.

To the very insufficient accommodation provided in the places which have now claimed the payment of the grants voted by the Society, 6939 sittings are added, 5304 of which are free and unappropriated.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, Oct. 1843.

The DEAN OF CHICHESTER in the chair.

At the general meeting, held on Tuesday, the 3rd of October, the following letter was read from the Lord Bishop of Calcutta :—

“ Bishop's Palace, Calcutta, May 26, 1843.

“ On my return from my metropolitical visitation, I find your acceptable letter, containing a bill on the Bengal Treasury for 1000*l.* sterling, being the third out of five contributions of 1000*l.* each, voted for the Building and Endowing Funds of St. Paul's Cathedral, Calcutta.

“ In the extreme pressure of my present duties, after nearly nine months' absence, I have only time to acknowledge with the warmest gratitude this further instalment of your munificent gift. Indeed, after the details I entered into last August, I have little now to add, except that the works have proceeded steadily and soundly, the government assisting me in every way in their power.”

A letter from the Lord Bishop of Madras was laid before the board. The following is an extract :—

“ Bishopstoke, India, June 6, 1843.

“ I beg to acknowledge the receipt of your letter of February 20th, and to offer my warmest thanks to our venerable society for the liberal grant of 200*l.*, to be applied for the promotion of the society's objects in my diocese, including the purposes specified in my letter of the 21st of November, 1842. I shall probably draw for the amount by the next mail, and shall duly send an account of its outlay.”

The following portions of a letter from the Lord Bishop of Australia, dated Sydney, May 5th, 1843, were read to the meeting :—

“ I have great pleasure in bringing under the society's notice the very satisfactory state of the grammar-school in St. James's parish, Sydney, in the erection of which the funds of the society have been expended. The building itself is excellent and commodious, and universally admired. The number of scholars is now sixty, and steadily increasing; and the boys are also advancing in their studies. They were examined by me at Christmas last with great satisfaction; as their acquirements (considering the short period since the opening of the school) did credit to themselves and their instructor.

“ The number of prisoners in government employ who are left without provision for religious superintendence and instruction is rapidly diminishing. It has, therefore, been in my power to make arrangements for their being

regularly visited by the Rev. John Vincent on the Bathurst road, and the Rev. W. W. Simpson at Paramatta. Before the end of the present year I believe the latter's services in this capacity may be dispensed with. In the mean time, I have continued paying a moderate remuneration to those gentlemen, as stated in former letters, under the expectation that it might be provided for out of such grants as the society might place at my disposal during the present year; not doubting that the same charitable feeling which has provided funds so largely for the religious benefit of the people of this country, would persevere in making this allowance for those few remaining prisoners and captives, who, without it, would be left destitute of those consolatory and improving services which they now partake of. I have also taken upon myself the responsibility of making some few grants to the amount of about 15*l.* every three months, towards the support of schools on the river Hawkesbury, and at Brisbane Water; where, owing to the poverty of the inhabitants, it would be impossible to carry them on without such assistance. On the application of Mr. Justice Burton, who is bestowing great personal pains in erecting a school-house and collecting scholars at Burwood, a populous neighbourhood between Sydney and Paramatta, I have promised that 40*l.* should be granted in aid of so useful an undertaking, as I had previously given some slight donations towards the maintenance of the very respectable schoolmaster and mistress who are employed there. With respect to our schools in general, (the parochial ones I mean,) nothing has occurred requiring particular notice. Excepting as regards the want of properly qualified masters and mistresses at many stations, their general state is satisfactory.

"I avail myself of this opportunity to forward the duplicate of my account with the society for the half-year ending 31st December, 1842—original by the Columbian. From this it will appear that the balance remaining due to me was 85*l.* 14*s.* 8*d.*, on the supposition (not ill-founded, I trust) that the society will have sanctioned the expenditure which, in the exercise of my best judgment, I had found it necessary to incur during the past year. Having been since making payments, as notified in the present letter, I trust the society will approve of my having drawn this day on the society's treasurer a bill of thirty days' sight for 150*l.*, and direct the same to be honoured on my account. At the same time the society may receive my assurance that I shall never presume upon, so as to abuse, their charitable disposition; nor ever draw upon them without their authority, except in cases when, as at present, it appears to me that important interests must suffer if that course be not taken."

It was agreed that the bills be duly honoured.

The secretary stated that a letter had been received from the Lord Bishop of Toronto, containing the following passage relative to the Rev. F. L. Osler, of Tecumseth, Upper Canada:—

"Mr. Osler is one of my most deserving clergymen, and has laboured with so much zeal as greatly to injure his health; indeed, I was under the necessity of laying upon him the strongest injunctions against working so much beyond his strength; though I am not sure that in this respect he was particularly obedient."

The secretary stated that the grant of three sets of books for the performance of divine service in Mr. Osler's mission, and of books to the value of 84*l.* for his schools, would now be carried into effect; this grant having been made at the last general meeting, subject to the approval of the bishop.

The bishop, in a letter dated Toronto, July 7th, 1843, wrote as follows:—
"I thank you for your very kind letter of the 3rd of May, and beg leave, through you, to offer my grateful acknowledgments to the society for the seasonable assistance they have given me for the three rural churches of Bertie, Scarborough, and Caledonia, the amount of which (60*l.*) I shall immediately draw for on your treasurers.

"The Mohawk division of Indians living in the bay of Quinte, who have

been under the protection of your society and the Society for the Propagation of the Gospel in Foreign Parts for more than a century, are building a new stone church, and have appropriated for that purpose a large sum from the proceeds of land sold to government; and their worthy pastor, the Rev. S. Givens, anxious that the new church, which is proceeding rapidly, should be complete in all its appointments, requests from your society a set of service-books. But I shall transcribe a portion of this excellent clergyman's letter, as the surest method of obtaining a favourable answer to his modest prayer:

"Permit me to request your lordship to recommend us to the Venerable the Society for Promoting Christian Knowledge, for a set of desk and altar books; and if the society does not consider it unreasonable, to add a few Bibles, New Testaments, Prayer-books, catechisms, and tracts, for the use of the Indian children who are educating in English; they would be highly useful and much valued. The liberality of these poor people in appropriating so large a sum from the first-fruits of the sales of their land is very praiseworthy. The estimate was 1097*l.*, but I fear the cost will exceed that sum. They cheerfully sanction the additional expense, and are much pleased with the work. When it is completed it will be a very substantial, commodious, and handsome building.

"With regard to this application to the society for church books, perhaps it would favour our claim to state, that the books given to the Indian church on the Mohawk River, nearly one hundred years ago, are still in existence, (with the other division of the Mohawks on the Grand River in this diocese), having been most carefully preserved by the Indians in all their migrations and perils during the revolutionary struggle with the United States."

"I have to apologize to the society for having said, in my answer to Mr. Givens' letter, that I anticipate a favourable answer to his application."

Books to the value of 15*l.* were granted.

Letters from the Bishop of Montreal were laid before the board. Portions of these were read. He said—

"I beg to forward herewith a letter, addressed to you by the Rev. W. Abbott, of St. Andrew's, brother of the Rev. Joseph Abbott, whose church and people not long ago benefited, in different ways, by the bounty of the society; together with a similar application, addressed to myself, but designed as an appeal to the society, by the Rev. W. Brethour, in behalf of the labourers on the Beauharnois canal.

"Both these applications I take the liberty of recommending to the favourable consideration of the committee, being well satisfied of the reality of those wants which they represent, and of the happy effects likely to result, under the Divine blessing, from their becoming indebted to the society for the desired supply.

"I am prompted also to bring under the notice of the committee the cases of two or three out of the many churches in this diocese, which, at the present moment, are in want of health to carry them on from different stages of advancement to their completion. The church of Philipsburgh, or St. Armand West, in Mississippi Bay, was lately reduced almost to a ruin by the falling in of the steeple through the roof into the body of the building. This, and the neighbouring church of St. Armand East, were among the earliest fruits of those indefatigable labours which the late Bishop Stewart entered upon in the wilderness, (for such, both in a literal and spiritual sense, it then was,) when he became engaged as a missionary, nearly forty years ago, in the service of the Society for the Propagation of the Gospel. As the settlement now exists, the church is exceedingly ill-placed, and it will be replaced by a new one in the village of Philipsburgh. The congregation, however, have many adverse circumstances to contend with; and the inhabitants of the eastern part of the parish, from whom the new site will be further than the old one,

have put matters in a train for establishing a separate church for themselves. In this I shall endeavour to assist them; but although it is quite desirable that two churches should be provided, the division of resources will make the undertaking in each case more difficult; and the people will hardly accomplish their object without more help, added to their own exertions and contributions, and those of friends in Montreal, than I can be likely to procure for them, unless I should be successful in the appeal which I am now making.

"The Rev. A. Balfour, a most laborious missionary of the Society for the Propagation of the Gospel, is engaged with the neighbours in the erection of a church at Waterloo Village, in the township of Shefford. They have procured a remarkably good site, and are proceeding in earnest, but there is so little money among them, that although one gentleman, who is the principal man of the village, has subscribed 100*l.*, they do not calculate upon more than 200*l.* in all to be raised upon the spot. They can hardly complete their church in any manner at all suitable to their wants, and to the prospects of their village, for less than double that sum. May I hope the portion of the difference may be made up by the bounty of the society?

"There are two other places also in the eastern townships, in which the frames of wooden churches are up, with very little promise, whatever may be the efforts of the people, of their being soon brought to their completion—Granby Village and Lower Durham. In both places there is a very considerable body of church people, with very small means. I have applied to the Society for the Propagation of the Gospel for a renewal of their bounty in this behalf; but although they should be enabled to make me a fresh grant for the diocese, the share which I could allot to the churches here mentioned would leave them still (as well as but too many others) with a very distant prospect of being properly finished. The lot for the church site, churchyard, and parsonage, at Granby Village, was given by one of our own clergy, who cannot be said to have given 'out of his abundance,' and it is worth 100*l.*"

His lordship also recommended the applications of the Rev. C. P. Reid and Mr. R. G. Ward, catechists, in behalf of churches at Inverness and Compton respectively, both being in the diocese of Montreal, in districts in which it is extremely difficult to obtain adequate means for the attainment of church objects. The following is an extract from the bishop's letter.

"It may not be improper to mention that the church society of this diocese has made a beginning, in granting some aid towards the erection of churches and parsonage-houses. That institution is, however, in its infancy; and from the cause stated in the commencement of this letter, cannot do much, particularly as its funds have been made chargeable with the maintenance of two itinerant missionaries, to be engaged as soon as I can myself find men for the work, with whose qualifications I shall be satisfied.

"The sum of 20*l.* sterling, given to each of the two churches which I have mentioned, would be received as a great boon; and there are many similar undertakings now proceeding in the diocese, sadly obstructed for want of means, towards the completion of which a grant to that amount, or even less, would be thankfully appreciated. I have eked out, as far as I can, the grant for the diocese generally received from the Society for the Propagation of the Gospel in Foreign Parts, but the claims upon it have been so many that the bounty thence afforded cannot be large. I refrain from bringing any of these other cases before the committee till I see what encouragement they can give me in answer to my present applications."

The board agreed to grant the sum of 140*l.* toward the churches of St.-Armand West, St. Armand East, Waterloo, Granby, Lower Durham, Inverness, and Compton; it being an average of 20*l.* towards each of the seven churches specified by the bishop.

Books to the amount of 5*l.* were placed at the disposal of the Rev. W.

Abbott, for a leading library at St. Andrew's, Ottawa River; and books and tracts to an equal amount were voted for the use of the labourers on the Beauharnois canal.

The bishop, in a letter dated August 12, 1843, expressed his thanks to the society for its grant of 1000*l.* towards the projected college at Lennoxville.

In another communication, he enclosed a resolution of thanks from the president and members of the Church Lending Library, Montreal, for a grant of books made by the society to that institution in 1842.

A letter was received from the Lord Bishop of Newfoundland, dated St. John's, August 8th, 1843, informing the society that he had received a dispatch from Lord Stanley, signifying her Majesty's pleasure to confide to his care the see of Jamaica and the Bahama Islands. The following are extracts:—

"During a period of twenty years, it has been my privilege to be both a member and an almoner of the society; and I feel that my obligations to them are now about to be increased by the wider field through which I hope to be the bearer of their bounty.

"For the munificent donation of the church books lately forwarded by the society, I have already returned my warm thanks. Of these, however, I shall not have assigned more than eight sets, but must leave the remainder to be dispensed by my successor, as the several churches for which they were intended shall be completed and consecrated.

"In my recent visit to the Bay of Placentia I had the satisfaction of consecrating three churches, of reviewing the progress of two more, and of laying the foundation of a sixth at the Isle of Oderin. I also gave some aid to two chapel school-rooms, consecrated four burial-grounds, held confirmations in nine places, at which 250 persons were confirmed, and in the course of one month preached to or addressed twenty congregations. The next Bishop of Newfoundland will probably find more than a dozen churches ready for consecration; and I must leave to him much work which I would willingly have finished, if practicable, before my departure.

"As I purpose to embark within a fortnight for Halifax, and to remain there until I receive a communication from the Secretary of State, it would be well to address any letter that you may be so good as to write to me to that town. From Halifax I hope to get to Jamaica, either directly in one of her majesty's vessels, or by a more circuitous route by New York."

The following letter to the secretary, dated "Packet Sandwich, at sea, August 28th, 1843," was read to the meeting:—

"I am writing from the vessel which conveys me to Halifax, under all the inconveniences of a crowded cabin, an imperfect light, and other disagreeable incidents, to which I should not advert but to apologize for the imperfections of my letter. At Halifax I expect to receive my final instructions from Lord Stanley respecting the diocese of Jamaica, and shall then proceed thither, either by way of America, or in one of her majesty's ships direct to Port Royal, if the admiral can afford me that accommodation.

"In my last communication I requested your kind intervention to convey to the Society for Promoting Christian Knowledge my grateful acknowledgment of the support and assistance which it has constantly afforded me in extending and consolidating the establishment of our beloved church at Newfoundland. It is not too much to say, that in that poor but populous country, preoccupied by the missionaries of a corrupt and almost antagonist religion, no ministry of the church of England could have been maintained, no churches of her communion could have been raised, no schools in direct accordance with her principles could have subsisted, without the strenuous and continued aid of the two great societies to which, under the guidance and pro-

tection of Almighty God, I am indebted for any good that I may have effected during my administration of that difficult see. For these invaluable benefits my gratitude and prayers are all that I can return to the venerable societies; but while I have life and memory, I shall never cease to feel the one, and to offer the other at the Throne of Grace in their behalf.

"My parting with the people of my cure in Newfoundland, and especially with the clergy, has been a painful trial. The addresses presented to me on this occasion were evidently the outpourings of the heart, and will, I am sure, gratify many kind members of your committee, by whom I have been so uniformly and so powerfully sustained. My last act in the city of St. John was, on the 21st instant, to lay the foundation-stone of the cathedral, for the erection of which we have been long and diligently preparing. The proceedings of that day, the speech of our excellent governor, and other incidents to the work, will, I think, be remembered through many a future year by the churchmen of St. John's.

"In my new diocese, you must be well aware that I shall not be without troubles and anxieties. 'The care of all the churches' is sufficiently onerous in every district of our native land, but in the colonies it has some additional and peculiar aggravations. I should be ungrateful if I did not confess that the see of Jamaica has many solid advantages which were wanting in Newfoundland. It has a church fully established and protected by the local legislature; it has a large population attached to the communion of their forefathers; and it has a numerous and respectable body of clergy to minister to them in all spiritual things. It has a well organized machinery for educational purposes; and the general current of public feeling, as far as I can ascertain it, runs steadily with the church. If you refer to the ecclesiastical statistics of the colonies, you will find it incomparably the largest and most important episcopal charge out of England; and, as such, it has claims on the consideration of the Society for Promoting Christian Knowledge, which I am confident will never be disallowed. In committing myself to this new and arduous work, and to the perilous climate in which it is to be wrought, I have more than ever an urgent need for the intercessions of my Christian friends. That I shall have the faithful prayers of your society I have no doubt; and it is unnecessary to assure them of the devoted attachment of, my dear sir, yours most faithfully,

AUBREY NEWFOUNDLAND."

A letter was read from the Lord Bishop of Barbadoes, stating that out of the grant recently placed at his disposal for the society's designs in his diocese, he had appropriated 25*l.* towards the enlargement of a school-house in the valley of Diego Martin, in the island of Trinidad. He said, "I trust this application of the society's bounty will meet with the approval of the board."

The secretary was directed to assure the bishop of the society's approval of this appropriation of part of the grant.

The following extracts of a letter from the Lord Bishop of Antigua, June 19th, 1843, were read:—

"I beg to acknowledge your letter of May 3, informing me that it was unanimously agreed, at the general monthly meeting of the society, to place at my disposal the sum of 1000*l.* towards the restoration of the churches, chapels, and school-houses in my diocese, and stating that a letter had been just received at the office from Mr. R. Lowndes, of Binfield, enclosing a cheque for 50*l.*, for the same object. I had anticipated that the general meeting would have carried out the recommendation of the standing committee; and I have conveyed through you my best thanks, which, however, I have now earnestly to request you to repeat in the strongest terms. May I also beg you to express my warmest acknowledgments to the above-named generous private benefactor.

"We have as yet been enabled, for the most part, to attempt nothing more

than patching up our buildings for immediate use. In this object we have been assisted by local and colonial contributions.

"You may rest assured that the wish of the society, in hearing of the progress of restoration, and of the amount of contributions made in the diocese for that purpose, shall be duly attended to. We shall have, as I trust, large contributions from other colonial dioceses, but the effects of the wide-spread calamity will necessarily render the contributions within this diocese comparatively small. Indeed, I yet see not my way in the object of perfect restoration.

"I take the liberty of enclosing a statement of the earthquake of the 8th of February. It will derive an additional interest from the fact that it was got up and brought out by a schoolmaster in this island, a black man, now in the service of the Society for the Propagation of the Gospel.

"I have commenced my confirmations in this island, and have held confirmations in St. John's, on Sunday, the 11th, being Trinity Sunday, in the afternoon; and yesterday, at St. James's Chapel of Ease, in the said parish. The number of candidates were, at St. John's church, 172; and at St. James's chapel, 51. I have not yet confirmed at St. Luke's chapel, nor in St. John's parish.

"You will have received a paper with statement of my reception in my diocese, which was most satisfactory to my own feelings.

"I shall embrace many subsequent opportunities of addressing you. In the mean time I have to beg my best respects to his grace the president and other members of the society."

It appeared from a communication made by Mr. S. Tucker, catechist under the Right Rev. Bishop Luscombe, that during the progress of the works on the Paris and Rouen railway, the English contractors had placed the religious instruction of their workmen under the exclusive superintendence of the bishop; undertaking on their part to provide places of worship, and defray the travelling expenses of the bishop's agent. To carry out the intentions of the contractors, the bishop appointed a catechist, who has gone through the whole line (eighty miles) every week, spending a day at each of the principal stations, visiting the families, instructing the children, and assembling the men &c. in the evenings, and on Sundays, for religious exercises.

A supply of books for the use of these men, and for the instruction of the children, having been requested, some of the society's publications were granted, to the value of 10*l*.

The Rev. F. H. Rankin informed the society that he is about to proceed, as Government Chaplain, to Bathurst, on the river Gambia, and to take with him, at the instance of the Society for the Propagation of the Gospel, Mr. Cubbison, as catechist. He requested a large Bible and Prayer Book, and some elementary books for the use of schools. These were granted to the value of 5*l*.

A letter was read from the Rev. J. Bethune, rector of Christ's church, Montreal, applying for books at his own cost, and adding a request for books for the performance of divine service in the new church of St. George, opened in this parish. A quarto set of books was granted.

The following grants of books were then made:—

To the church of St. Matthew, Demerara, on the application of the Rev. W. Gill, quarto books, for the performance of divine service.

To the Rev. W. L. Gibbon, Launceston, Van Diemen's Land, books to the value of 5*l*., for a lending library connected with Christ church; and books to the value of 5*l*., for the use of St. John's Sunday schools, Launceston.

To the Rev. A. A. Barker, for schools and a lending library at Pisa and Bagni di Lucca, books and tracts to the value of 5*l*., and twenty Italian Prayer-books and twenty Italian New Testaments.

The secretary stated that a small supply of the society's books and tracts had been presented to the Rev. Dr. Muhlenberg, a protestant episcopal clergyman of Long Island, near New York, he having lately been in England.

Letters of acknowledgment for grants were read from the Rev. Adam Townley, of Thornhill, Canada, West, and the Rev. H. D. Sewell, of Stoneham, near Quebec.

Several letters of acknowledgment for grants for the use of schools, for lending libraries and distribution, were laid before the meeting.

The Rev. R. T. Tucker forwarded a report of the Bermuda District Committee.

A letter was read from J. R. Crowe, Esq., H. B. M. Consul for Norway, sending a copy of the Rev. Mr. Stockflesh's Lappish Grammar, for the society's acceptance.

The Rev. Paul Trapier, Corresponding Secretary of "The Protestant Episcopal Society for the Advancement of Christianity in South Carolina," forwarded for the acceptance of the board two volumes of sermons by the late Right Rev. Dr. Bowen, Bishop of South Carolina.

It was agreed to place these works in the society's library, and to return thanks for them.

The secretaries laid on the table a copy of the Report of the Society for the year 1843.

Books for the performance of divine service were granted to ten new churches and chapels, and two licensed school-rooms.

Sixty-six grants of books and tracts were made.

Also books to the value of 10*l.* for the barrack and hospital at Birmingham, from the fund of "Clericus."

The following donations were announced :—

The worshipful company of Goldsmiths, by J. Lane, Esq., 100*l.*; Basingstoke Committee, by the Rev. J. Harwood, 50*l.*; Dover Committee, by the Rev. J. Monins, 50*l.*; Windsor and Eton Church Union Society, by the Rev. J. Gossett, 25*l.*; Hampstead Committee, by J. C. Cameron, Esq., 20*l.*; St. Helen's Committee, by F. Finch, Esq., 20*l.*; Glendenning, Thomas, Esq., 20*l.*; Eye Committee, by the Rev. W. C. Ward, one-fifth of the collection made at Diss, 16*l.* 10*s.*; Windermere Committee, by the Rev. E. Jefferies, 16*l.*; Truro Committee, by W. M. Tweedy, Esq., 15*l.*; Glendenning, F., Esq., 15*l.*; Glendenning, Robert, Esq., 15*l.*; Brereton, F. W., Esq., 15*l.*; Kington Committee, by the Rev. W. J. Thomas, collection at the parish church of Kington, after a sermon preached in behalf of the Society for Promoting Christian Knowledge, by Rev. H. W. Maddock, 10*l.* 10*s.* 7*d.*; Henley-on-Thames Committee, by W. Parker, Esq., 10*l.*; Pett, Miss, Bath, 10*l.*; Halesworth Committee, by Rev. W. T. Worship, 10*l.*; Pittman, Rev. John, Broadhempston, 10*l.*

FOREIGN TRANSLATION FUND.—Collection from the parish of Dunholm, Lincoln, by Rev. W. Williamson, 13*l.* 17*s.* 4*d.*; Dover and Sandwich Committee, by Rev. J. Monins, 10*l.*; collection from the parish of Welton, Lincoln, by Rev. W. Williamson, 1*l.* 14*s.*

LEGACIES.—Rev. George Richards, late of Newport, in the Isle of Wight, 200*l.*; Miss Mary Salt, late of Great Dunmow, Essex, 10*l.*

Twenty-eight new members were admitted.

AN ACT FOR REGULATING THE CATHEDRAL CHURCHES OF WALES.

ANNO SEXTO ET SEPTIMO VICTORIÆ REGINÆ.—CAP. LXXVII.

[22nd August, 1843.]

WHEREAS an act was passed in the fourth of Her Majesty's reign, intituled "An Act to carry into effect, with certain modifications, the fourth report of the Commissioners of Ecclesiastical Duties and Revenues;" and another act was passed in the fifth year of Her Majesty's reign, intituled "An Act to explain and amend two several acts relating to the Ecclesiastical Commissioners for England:" And whereas it is expedient to extend the provisions of the said recited

acts to the dioceses and cathedral churches of Saint Asaph and Bangor, and to alter and amend some of the said provisions :

Recited Acts extended to St. Asaph and Bangor.

1. Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, that from and after the passing of this act, all the provisions of the said recited acts shall, subject to the further enactments hereinafter contained, extend and apply to the said dioceses and cathedral churches of Saint Asaph and Bangor, and to the bishops of the same dioceses, and to all ecclesiastical rectories without cure of souls, and all benefices with cure of souls, and all parishes and places therein, and to the dignities, offices, canonries, and prebends of the same churches, and the respective holders thereof.

Four Canons Residentiary at St. Asaph, Bangor, St. David's, and Llandaff.

2. And be it enacted, notwithstanding anything in the said recited acts contained, that in each of the chapters of the cathedral churches of Saint Asaph, Bangor, Saint David's, and Llandaff, there shall be four canonries residentiary, and no more; and such canonries shall be in the direct patronage of the Bishops of Saint Asaph, Bangor, Saint David's, and Llandaff respectively.

Two Canonries Residentiary to be annexed to two Archdeaconries.

3. Provided always, and be it enacted, that, so soon as conveniently may be after the passing of this act, arrangements shall be made, by the authority in the said recited acts provided, for permanently annexing two of such four canonries residentiary in such cathedral churches respectively, to two archdeaconries, in the respective dioceses in which such churches are situate.

Rights and Powers of Dean and Canons.

4. And be it declared and enacted, that the Dean of each of the said four cathedral churches shall be the head of the Chapter thereof, and shall have precedence over all other members of such Chapter; and that such Dean and the Canons residentiary respectively of each such church shall possess and may exercise all the like rights, power, and authority as are and may be possessed and exercised by the Dean and Canons respectively of any cathedral church in England founded by King Henry the Eighth.

3 & 4 Vict. c. 113, §§ 38, 40, in part repealed, and Provision made for the Cathedral Parishes.

5. And be it enacted, that so much of the said recited acts as relates to the cure of souls in the parish of Saint David, in the diocese of Saint David's, and in the parishes of Llandaff and Whitchurch in the diocese of Llandaff, shall be repealed: and that it shall be lawful, if it be deemed expedient by the authority hereinbefore mentioned, with the consent of the Bishop of Llandaff for the time being, to declare and provide that the cure of souls in and over the respective parishes of Llandaff and Whitchurch, or either of them, shall be vested in one spiritual person as perpetual incumbent thereof, and that such bishop and his successors shall from time to time collate, or nominate and license, as the case may be, a spiritual person to be such incumbent, and also with the like consent and with the consent of the Dean and Chapter, to endow such parishes, or either of them, in such manner and to such amount as may appear expedient; and upon any such declaration being made in the case of the parish of Llandaff, the respective rights and duties to be exercised and performed within and over the cathedral church by the Dean and Chapter, Dean, Canons, and Minor Canons thereof, and by such incumbent as aforesaid, respectively, shall be defined by the like authority, with the like consents.

Incomes of Deans and Canons may be augmented out of the common Fund.

6. And be it declared and enacted, that the average annual incomes of the Deans and Canons residentiary of the said four cathedral churches shall be of

the same amounts respectively as are fixed as the average annual incomes of the Deans and Canons respectively of the cathedral churches of St. David's and Llandaff by the said first recited act, and that the provisions of the said recited acts, respecting the augmentation of the incomes of Deans and Canons, shall be construed to authorize the augmentation of the incomes of the respective Deans and Canons residentiary aforesaid, out of the common fund in the said first recited act mentioned.

Houses of Residence to be provided at St. Asaph, Bangor, and Llandaff.

7. And be it enacted, that it shall be lawful, by the authority hereinbefore mentioned, to provide, out of the same fund, one fit house at St. Asaph, Bangor, and Llandaff, respectively, as a house of residence for the use of the Canons residentiary of the cathedral churches of the said cities respectively, and also a fit house of residence for the Dean of Llandaff.

Archdeaconries to be separated from Bishoprics.

8. And be it enacted, that from and after the passing of this act the dignity and office of Archdeacon of St. Asaph shall no longer be holden by the Bishop of St. Asaph, and the dignities and offices of Archdeacon of Bangor and Archdeacon of Anglesea shall be dissevered from the bishopric of Bangor, and be no longer holden by the Bishop of Bangor, and the archdeaconry of Anglesea shall be incorporated with and form part of the archdeaconry of Bangor; provided that nothing herein contained shall affect any lands, tithes, tenelements, or other hereditaments or endowments, now forming part of the property and revenues of the respective sees of St. Asaph and Bangor.

Archdeaconry may be separated from the Deanery of Llandaff.

9. And be it enacted, that the dignity and office of Archdeacon of Llandaff may, by the authority hereinbefore mentioned, be separated from the deanery of Llandaff. Provided always, that such separation shall not take place before the next vacancy of the said deanery without the consent of the present Dean.

Treasurer of Queen Anne's Bounty to pay over proceeds of suspended Canonries, &c.

10. And be it enacted, that within one calendar month after the passing of this act the treasurer of the governors of the bounty of Queen Anne shall deliver to the Ecclesiastical Commissioners for England a full and particular account of all monies received and paid by him, under and by virtue of any act of parliament, on account of the said dioceses and cathedral churches of St. Asaph and Bangor respectively, and of all things done by him, and of all proceedings then pending in respect thereof; and that, within such time after the delivery of such account as shall be specified in any order made upon him for that purpose by the said commissioners, he shall pay and deliver, or cause to be paid and delivered, to the said commissioners, or into such bank as shall be named in such order, to their account, for the purposes of this act, all monies then remaining in his hands or to his account, and all Exchequer bills and other securities for money, and all books of accounts, papers, and writings, in his possession or power in respect thereof; and that it shall be lawful for the said commissioners to allow to the said treasurer, in his accounts, such sum of money as shall appear to them to be just and reasonable, in compensation for his pains and trouble, and also all proper costs, charges, and expenses incurred in the execution of the trusts reposed in him by any such act in relation to the matters aforesaid; and that the receipt in writing of the said commissioners under their common seal shall be an effectual discharge to the said treasurer for all moneys and other things therein expressed to be received by them.

Vested Interests protected.

11. And be it enacted, that the provisions of the first-recited act, whereby the interests of persons in possession at the time of the passing thereof were

in any manner protected, shall be deemed to be repeated in this act, so as to protect the interests of all persons in possession at the time of the passing hereof, in the like respects and to the same extent as the interests of such first-mentioned persons are so protected as aforesaid.

Appointment &c. of Welsh Clergymen to officiate in London or Westminster.

12. And be it enacted, that out of the proceeds of any lands, tithes, tenements, or other hereditaments in the principality of Wales, vested or to be vested in the Ecclesiastical Commissioners for England, by or under the provisions of the said recited acts or this act, it shall be lawful, by the authority hereinbefore mentioned, to make provision, in whole or in part, for the competent maintenance of any spiritual person or persons (being a native or natives of the principality aforesaid) who may be licensed by the Bishop of the diocese for the time being to officiate in any church or chapel within London or Westminster, or the suburbs thereof, duly consecrated for the performance of Divine service, according to the rites and ceremonies of the United Church of England and Ireland, in the Welsh language; and such Bishop is hereby authorized to license any such spiritual person or persons accordingly.

Better Provision for St. David's College at Lampeter.

13. And be it enacted, that so much of the said first-recited act as relates to the college of Saint David's at Lampeter shall be repealed; and that, so soon as conveniently may be, and by the authority hereinbefore mentioned, arrangements may be made for effecting the sale, to any person or persons or body corporate capable of holding the same, of the advowsons of the several benefices with cure of souls now annexed to the said college, and for investing the proceeds of such sales respectively for the use and benefit of the said college; and that if, after the sales of the advowsons of all such benefices, it shall be made to appear to the said Ecclesiastical Commissioners that the said college, when it shall be in the enjoyment of the use and benefit of the whole proceeds of all such sales when so invested as aforesaid, will still not be competently endowed, it shall be lawful, by the like authority, to transfer to the said college, in augmentation of the endowment thereof, any of the lands, tithes, tenements, or other hereditaments aforesaid, or of the proceeds thereof.

Powers of former Acts extended to this Act.

14. And be it enacted, that all the powers and authorities vested in Her Majesty in council and in the said commissioners by the first-recited act, with reference to the matters therein contained, and all other provisions of the same act relating to schemes and orders prepared, made, and issued for the purposes thereof, shall be continued and extended and apply to Her Majesty in Council, and to the said commissioners, and to all schemes and orders prepared, made, and issued by them respectively, with reference to all matters contained in this act, as fully and effectually as if the said powers, authorities, and other provisions were repeated herein.

Repeal of 5 & 6 Vict. c. 112, in part.

15. And be it enacted, that so much of an act passed in the last session of parliament, intitled an act for suspending, until the first day of October, one thousand eight hundred and forty-three, appointments to certain ecclesiastical preferments in the dioceses of St. Asaph and Bangor, and for securing certain property to the said sees, as relates to the continuance of certain temporary acts therein recited, shall be repealed; provided that nothing herein contained shall prejudice or affect anything done or any proceeding pending under or by virtue of or relating to the provisions of the said therein recited acts or either of them.

Act may be repealed &c. this Session.

16. And be it enacted, that this act may be amended or repealed by any act to be passed in this session of parliament.

AN ACT FOR SUSPENDING, UNTIL THE FIRST DAY OF OCTOBER ONE THOUSAND EIGHT HUNDRED AND FORTY-FOUR, THE OPERATION OF THE NEW ARRANGEMENT OF DIOCESES, SO FAR AS IT EFFECTS THE EXISTING ECCLESIASTICAL JURISDICTIONS.

ANNO SEXTO ET SEPTIMO VICTORIÆ REGINÆ.—CAP. LX.

[17th August, 1843.]

WHEREAS an act was passed in the seventh year of the reign of His late Majesty, intituled "An Act for carrying into effect the Reports of the Commissioners appointed to consider the state of the Established Church of England and Wales with reference to Ecclesiastical Duties and Revenues," so far as they relate to Episcopal Dioceses, Revenues, and Patronage, and the said act contains certain temporary provisions relating to the state and jurisdiction of all the ecclesiastical courts in England and Wales : And whereas the said temporary provisions, having been from time to time continued by certain other acts of parliament, were further continued, together with a further provision respecting the visitations of bishops and archdeacons, contained in an act passed in the fifth year of Her Majesty's reign, intituled "An Act to explain and amend two several Acts relating to the Ecclesiastical Commissioners for England," and now stand continued until the first day of October next : And whereas it is expedient that the said temporary provisions, and such further provisions as aforesaid, should be further continued for a limited time :

Temporary Provision relating to Ecclesiastical Courts and Provision relating to Visitations continued.

1. Be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, that the said temporary provisions, and the said further provision relating to the visitations of bishops and archdeacons, shall continue and be in force until the first day of October, in the year one thousand eight hundred and forty-four.

Act may be amended this Session.

2. And be it enacted, that this act may be amended or repealed by any act to be passed in this session of parliament.

DISSENTING MATTERS.

SIR,—If you happen to have heard of any one who is writing a "Natural History of Rubbish," I would beg you to take the trouble of forwarding to him the specimen which I now send you ; but, by the way, I would request you to find room for an exhibition of it to your readers, not merely for the purpose of amusement, but of warning ; for I need not say that there are times when rubbish of the lighter species becomes peculiarly valuable, as an indication of the set of some deep and dangerous, but at present imperfectly developed, current. The closing aspiration of the following handbill, or rather proclamation, so astounded me, that I hastened to peruse and possess myself of the whole ; and I do not think that it needs much note or comment to prepare it for the opinion of your readers, only I would just hint that, if I have not been misinformed, some of the Wiltshire clergy, from their experience of the "doings" at Ranters' camp meetings, could probably explain the interdict which is laid upon *something*, alluded to under the general description of "refreshments." As to

Ph. D., I leave its interpretation to the learned; some of whom perhaps can explain the connexion of Lees with temperance. Are we to understand that the hogahead is "out," and therefore we are all to be sober? I remain, sir, yours, very truly, ANTI-PH. D.

CHRISTIAN
TEMPERANCE
ASSOCIATION.

The COMMITTEE beg to announce to the various Societies, Members, and Friends of Total Abstinence, and the Public at large, that they intend holding (God willing) their first

GREAT TEETOTAL
CAMP MEETING,

AT
PURTON, WILTS,
ON

SUNDAY, AUGUST 20TH, 1843.

Purton being in distance 4 miles from Wootton Bassett, 4 from Cricklade, and 5 from Swindon.

THE SERVICES WILL CONSIST OF PRAYING, PREACHING, AND SINGING,
THROUGHOUT THE DAY,

From Eight o'clock in the Morning till Five in the Afternoon.

TO CONCLUDE WITH

A LOVE-FEAST

IN THE

PRIMITIVE METHODIST CHAPEL,

In the Evening, at Six o'clock.

The Committee beg to state that they intend securing, if possible, the services of

F. R. LEES, Esq., Ph. D.

of Leeds, Yorkshire, in addition to

AN EFFICIENT LOCAL TEETOTAL MINISTRY

FOR THE DAY.

(~~3~~) Brethren: come up in the name of the Lord.

"OUR GOD SHALL FIGHT FOR US."

Signed on behalf of the Committee,

WM. PEARCE, President,
GEO. WATTS, Secretary.

N.B.—The Friends are requested to provide themselves with Refreshments for the day, as nothing will be allowed for sale on the Camp Ground.

GOD SAVE THE NATION!

CORN-RENTS AND TITHE.

The following are the average prices of grain on the days nearest to the four last quarter-days, as published in "The London Gazette," and which govern corn-rents and tithe :—

	Wheat.		Barley.		Oats.		Rye.		Beans.		Peas.	
	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.
1842.												
Dec. 23	.. 47	2	.. 26	5	.. 17	4	.. 28	5	.. 28	11	.. 31	2
1843.												
March 24	.. 47	2	.. 28	4	.. 17	7	.. 29	3	.. 26	3	.. 23	11
June 23	.. 49	8	.. 27	7	.. 18	9	.. 31	2	.. 29	0	.. 30	11
Sept. 29	.. 49	5	.. 23	4	.. 17	10	.. 30	5	.. 30	8	.. 32	9

CHURCH MATTERS.

CHURCH LEGISLATURE.

It will be remembered that when the Archbishop of Dublin presented a petition, praying for the restoration of a church legislature, the only voice raised in opposition was that of the Bishop of Ossory. His observations, however, were inaudible, and the only account of them which appeared was in the archbishop's pamphlet, in the appendix to his grace's charge. It was very brief, and the Bishop of Ossory has therefore thought it advisable to state his objections at length. They are summed up in the one sentence, "not now," but the best use is made of this trite argument. The dangers of a general election "now" are strongly stated.

"Now it can hardly be doubted that the elections by which this governing body, or a very important part of it, was to be formed, would materially affect our unhappy divisions, and be materially affected by them; that they would widen the divisions, and the divisions embitter them; that they would, in fact, at once carry our existing differences into every diocese, and every archdeaconry, and every rural deanery, and every pariah, in the kingdom; and in a form, compared with which, the controversial contests to which they at present give occasion are tranquillity and harmony. In fact, all the evils which attend upon parliamentary elections in heated times, short of absolute personal violence, might be dreaded in such contests. And not the less that the opposing parties were not contending for any objects of worldly honour or emolument. Indeed, in the party struggles which convulse the country at a general election in seasons of great political excitement, every one knows how very few, comparatively, of those who are most deeply and desperately engaged in them have any definite hope of personal advancement, or personal advantage of any kind, at least, how very few there are who have any hope of such advancement or advantage as could be regarded as at all commensurate with their exertions and their sacrifices, in the cause to which they devote themselves. It is the success of a man's friends, the elevation of those to whom he has attached himself as his leaders, the predominance of his party, the triumph and the influence of his opinions and his principles, which are much more the object and the reward of the intense interest, and the desperate exertions which are made on such occasions, than gain or ambition. These last are the motives of comparatively few, the others

embrace and sway the many. Now it can hardly be doubted that all the former class of motives would be called into action by the contested elections, which must attend upon the only mode of restoring church government which we need consider; while a new and most powerful source of interest and excitement would be added in the infinite importance of the results to be hoped or dreaded from the prevalence of opinions, and the victory of parties, in the present case. The connexion of such struggles with religion would no doubt chasten and regulate the ardour of some, and make them watch anxiously and jealously over their own temper and conduct. But with others, and many others, it would only serve to exalt their zeal, and to justify every measure which it prompted; so that it could not be doubted that such contests would be carried on with no less energy, and hardly, if at all, less bitterness, than secular conflicts, enkindling the same passions, and sowing the seeds of the same heart-burnings, and jealousies, and animosities.

"This would be a sad state of things while it lasted. But it might well be borne with if it were to end with the elections; and to end in providing the church with a deliberative assembly, from which we might reasonably expect a calm consideration of the various points which divide us, and a fair and impartial adjudication upon them. This is the result hoped for by the petitioners. But no such expectation can, in my opinion, be reasonably entertained. Such contests might be expected to terminate, not in providing a calm deliberative body from which the church might receive the stability and repose which she needs, but in engaging upon a new arena the representatives of exasperated parties, and the advocates of their conflicting opinions. These representatives, returned, not to deliberate but to contend, and carrying on their contests on a public stage, would keep throughout the land their constituents, and the large proportion of the laity who would everywhere range themselves under them, in the same hostile position with respect to each other to which the elections had brought them. And how absolutely incompatible such a position of parties is with anything like a calm consideration, or a satisfactory settlement of religious differences, I need hardly say.

"And I think that a man must have been very inobservant or unreflecting, who does not see in the nature of the controversies of the present day, in the temper with which they are conducted, and in the present position of the parties into which they have divided the church, a source of very peculiar violence and bitterness in such contests. The elections, in fact, would be contested, not under the ordinary motives to exertion, which would always be supplied by the importance of the object of furnishing a representative body which, together with the prelates of the church, was to provide for its regular government; but, under the extraordinary stimulus, that the body to which representatives were to be sent, was to consider and pronounce upon the important questions which agitate the church, and to determine the fate of the two parties into which it is divided, to determine which is to be the dominant, and which the subordinate party, if not which is to remain in the church, and which is to be excluded from it."—pp. 17—22.

The bishop then proceeds to state his reasons for fearing that the assembly convened might not fairly represent the church, but the most active and well-compacted party in it, and eulogizes the latitude which her formularies give (in his opinion) to a great variety of sentiment, any departure from which would be "a grievous change for the worse." He considers that

"It has probably benefited the country to an extent that we shall never know, if, happily, we do not learn by experience the effects of a different state of things, that the representatives of different shades of religious opinions and views have for so long found shelter in the same church. While thus united, their differences could develop themselves only within certain limits.

And though the parties were occasionally subject to painful and dangerous accessions of excitement and bitterness, they were, in the general, from their position, under the operation of softening and healing influences. The separation between some of those who, agreeing in what is vital and clear, differed only upon less important and less certain points, was marked and wide enough. But between such extremes every gradation of the same views was interposed until the shades of difference became scarcely distinguishable. And hence there was, in a great portion of the clergy, in tranquil times, no obstacle to the most harmonious co-operation in ministerial labours, and in great undertakings for relieving the spiritual and temporal wants of mankind."—p. 25.

The bishop then indulges in auguries for the future, in words the truth of which there is no reason to doubt, but of the results of which many will differ from his lordship.

"The present time is one, no doubt, of ardent conflict to some; and of course, as in all such cases, the passions which inflame the actual combatants, extend to many who do not share actively in the struggle. But it is a period of calm thought to very many,—a time of investigation and reflection, out of which, if it be left uninterrupted, a much greater measure of harmony and peace than we now enjoy, may be expected to arise. The course of the fierce controversy which has been, and is still carried on, supplies numbers who are not actively engaged in it, with such materials as their own industry and research could hardly have provided, for coming to a sound judgment upon the various points which are so hotly contested. Among those who are thus seriously, and it may be hoped prayerfully, reviewing these questions, are many who exercise an influence upon others,—many especially who exercise the influence which belongs to the ministerial character,—the importance of whose opinions extends far beyond themselves. And without entering inconveniently into a consideration of existing differences, it may be said, that there are not a few reasons for hoping, that the great mass of the ministers and the members of the church are at this moment in a fair way of settling in a sound and moderate view of them, if they be suffered to go on forming their judgments in the way in which this process is at present going on. And that we may hope to arrive gradually and quietly, not at a state of perfect unanimity and perfect peace, but at a much more united and tranquil state than we at present enjoy: such a state as would make it safe and advantageous to restore to the church her synod (with whatever modifications of its constitution may appear expedient)—the office of which seems to be much more to give stability to such a state of harmony, than to bring it about, out of such a state of division as at present unhappily exists."

A large portion of the remainder of the pamphlet is employed in combating the remark of the archbishop, that in times of agitation the convocation is objected to, because men's minds are too heated, and in times of tranquillity, because then it is best to let things alone. It is answered by the analogy of persons, who, when the river is low and passable, would build no bridge over a stream, but when swelled to a torrent, and it is almost impossible, set to work. This, however, is far from a satisfactory answer, on various accounts.

The human mind appears to be subject to accessions, none of which last long, and it is mere matter of opinion whether the religious excitement of the present day has anything very peculiar in it, except that it has taken on the whole a safer turn, and shews more professed deference to authority, than is usual at such seasons. Like storms in the atmosphere, they clear the subsequent weather; and if it was not a cer-

tain thing that when men could comfortably cross the stream without a bridge, they would not take the trouble to build one, it might be well to wait for the fair season. But what says experience. Are we justified in expecting for the future generations of the church a much higher degree of spirituality than has been ever shewn in times past; and if so, have we any reason to desire that sleepy, heartless legislation, which would be the result of indifference? Again, what *worse* could result from a convocation than the licence used at present, considering that the right of the government is fully recognised to dissolve that body whenever it approaches mischief, and that knowledge as well as its own constitution would admonish it so strongly to prudence. But a third and more striking feature of the present day makes it the very time to press for a restoration of the legislative powers of the church before she composes herself again to her periodical slumbers. The party variously designated as the Oxford, Tractarian, &c., is now broken up into infinite shades of opinion. It has relieved itself of some, and may soon of others, who choose to revolt to Rome. Its more violent members are disgusted with the inconsistency of those who ten years ago were distinguished in the van, and the two universities have each their own style of catholicism. On the other hand, the literature these produced has fallen like a shell among the followers of Scott, Henry, and Toplady; some fragment has wounded one, some another, and the whole have a less appearance of unity than when they all agreed to read exactly the same books, and look no further than the shelves of their own so constituted libraries. Now is not the time, when the party of the last forty years is broken, and the party of the last ten still unformed and wavering, but while there is life and zeal in both, perhaps even some small remains of love, the time for legislation.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Carlisle, Carlisle Cathedral	Sept. 24.
Bishop of Lincoln, Lincoln Cathedral	Oct. 1.
Bishop of London, Fulham Church.....	Oct. 1.
Bishop of Llandaff, Llandaff Cathedral	Oct. 1.
Bishop of Rochester, the chapel of the Palace at Bromley ...	Oct. 15.

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Aldred, John Thos. F.	B.A.	Lincoln	Oxford	{ Lincoln, by l.d. from Abp. of York
Blackiston, H. Mann.	B.A.	Emmanuel	Camb.	
Brackenbury, A. C....	B.A.	Queen's	Oxford	{ Lincoln, by l.d. from Abp. of York
Russell, Frederick ...	B.A.	Worcester	Oxford	
Calvert, W. B.....	B.A.	Pembroke	Camb.	{ Rochester, by l. d. from Bp. Llandaff
Davies, Jenkin.....	...	St. David's, Lam.	...	
Davies, Wm. Gabriel.	...	St. David's, Lam.	...	

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Dry, William	B.A.	Gonville & Caius	Camb.	London
Griffiths, John .....	...	St. David's, Lam.	...	Llandaff
Haggett, Frederick ...	B.A.	St. Peter's	Camb.	Lincoln
Harper, George	B.A.	Pembroke	Oxford	Rochester
Hawtrej, John Wm...	B.A.	King's	Camb.	Lincoln
Headly, William	B.A.	Corpus Christi	Camb.	London
Holland, Charles	B.A.	Catherine Hall	Camb.	Lincoln
Lang, James Henry...	B.A.	Magdalen	Camb.	Rochester
Leigh, Edmund .....	...	St. David's, Lam.	...	Llandaff
Newell, C. Frederick.	M.A.	Clare Hall	Camb.	London
Pain, Andrew Reid...	B.A.	Pembroke	Oxford	Lincoln
Palk, Henry.....	B.A.	St. Mary Hall	Oxford	{ Rochester, by l. d. from Bp. Worcester
Phillips, O. T. Henry	...	St. David's, Lam.	...	Llandaff
Salkeld, Anthony.....	B.A.	St. Peter's	Camb.	Carlisle
Trevitt, James	S.C.L.	St. Alban Hall	Oxford	London
Willan, Wm. Walker.	B.A.	Christ's	Camb.	Lincoln
Yonge, John Eyre ...	B.A.	King's	Camb.	Lincoln

PRIESTS.

Bacon, R. Williams...	M.A.	King's	Camb.	Lincoln
Bowen, W. C. ....	...	St. David's	... ..	Llandaff
Bradley, Charles	B.A.	Queens'	Camb.	{ London, by l. d. Abp. Canterbury
Brown, R. N. D.....	...	St. Alban Hall	Oxford	Llandaff
Carter, John Edward	B.A.	Exeter	Oxford	Lincoln
Chapman, Edward J.	B.A.	Wadham	Oxford	Carlisle
Chase, J. Campigne...	B.A.	Queens'	Camb.	Lincoln
Crowther, S. (Literate)	...	{ Church Mis- sionary, Is- lington. }	... ..	London
Denton, N. (Literate)	...	{ Church Mis- sionary, Is- lington. }	... ..	London
Dupuis, Henry.....	M.A.	King's	Camb.	Lincoln
Ehemann, C. (Literate)	...	{ Church Mis- sionary, Is- lington. }	... ..	London
Essington, Robert W.	B.A.	King's	Camb.	Lincoln
Faithful, J. G.	B.A.	Exeter	Oxford	Lincoln
Frankling, William ...	...	St. Bee's	Cumberland	Carlisle
Frith, Mariachal K....	B.A.	Exeter	Oxford	Lincoln
Gibney, J. Somerville	B.A.	Trinity	Dublin	Lincoln
Hallifax, John	B.A.	Corpus Christi	Camb.	Carlisle
Jenkins, W. (Literate)	...	... ..	... ..	Llandaff
Leir, John Macie.....	B.A.	... ..	Oxford	Llandaff
Lewis, T. (Literate) .	...	... ..	... ..	Llandaff
Lewis, L. C. (Liter.),	...	... ..	... ..	Llandaff
Masters, George	B.A.	Worcester	Oxford	{ London, by l. d. Abp. Canterbury
Moller, George H. ...	B.A.	Trinity	Dublin	Lincoln
Morgan, John	B.A.	Trinity	Dublin	{ Llandaff, by l. d. from Bp. Limerick
Parker, Christopher...	B.A.	Emmanuel	Camb.	Carlisle
Peacock, John	B.A.	Lincoln	Oxford	Lincoln
Rankin, Francis H. }	B.A.	University	London	London
(Literate)				
Tessier, P. A. de	B.A.	Corpus Christi	Oxford	{ London, by l. d. Abp. Canterbury
Walker, Edward	M.A.	King's	Camb.	Lincoln

<i>Name.</i>	<i>Deg.</i>	<i>PRIESTS.</i>		<i>University.</i>	<i>Ordaining Bishop.</i>
		<i>College.</i>			
Walls, Richard.....	B.A.	Brasenose		Oxford	Lincoln
Watson, G. Thomas...	B.A.	Trinity		Dublin	Llandaff
Wightwick, John B. }	...	University		Durham	Carlisle
Licentiate of Theol. }					
Wilkinson, John J. ...	B.A.	Queen's		Oxford	Lincoln
Williams, Rowland ...	B.A.	King's		Camb.	Lincoln

I R E L A N D.

ORDINATION.—On the 24th Sept., the Lord Bishop of Meath admitted Mr. M. C. Morton, B.A. of Exeter College, and Fellow of the College of St. Columba, Stackallan, to deacon's orders.

TUAM.—At an Ordination held in the cathedral church of Tuam, by the Lord Bishop of the united dioceses, on Sunday, October 8th, the following gentlemen were admitted to holy orders :—

Deacons.—Alexander Reid, A.B., T.C.D., on letters dimissory, diocese of Down, &c. ; William F. Maunsell, A.B., T.C.D., on letters dimissory, diocese of Limerick ; William Eyre Massey, A.B., T.C.D., on letters dimissory, diocese of Limerick ; Edward Francis Morse, A.B., T.C.D., on letters dimissory, diocese of Elphin ; Henry Fry, A.B., T.C.D., for the diocese of Achonry ; Edward George O'Grady, A.M., T.C.D., for diocese of Tuam ; William Short Thyne, A.M., T.C.D., for diocese of Tuam ; Brownlow Lynch, A.B., T.C.D., diocese of Tuam.

Priests.—Rev. James Ashe, A.B., T.C.D., diocese of Tuam ; Rev. John Moore, A.B., T.C.D., letters dimissory, diocese of Killaloe.

The Rev. William Leahy, Chaplain to the Bishop, preached from Matthew, v. 18.

ORDINATIONS APPOINTED.

The Bishop of Ely, at Ely, Sunday, December 3.

The Bishop of Ripon, at Ripon, Sunday, December 17.

The Bishop of Winchester, at Farnham, Sunday, Dec. 17.

The Bishop of Durham, at Durham, Sunday, Dec. 17.

The Bishop of Worcester, at Worcester, Sunday, December 24.

The Bishop of Oxford, at Oxford, Sunday, Dec. 24.

The Bishop of Chichester, at Chichester, Sunday, Dec. 24.

The Bishop of Gloucester and Bristol, at Gloucester, Sunday, Dec. 24.

The Bishop of Norwich, at Norwich, Sunday, January 28, 1844.

PREFERMENTS & CLERICAL APPOINTMENTS.

The Lord Bishop of Newfoundland has been translated to the See of Jamaica and the Bahama Islands.

Rev. J. G. Angley, B.A., of Trin. Coll., Dublin, to the C. of St. George's Church, Barnsley, Yorkshire.

Rev. Geo. Archer, to the V. of Rowington, Warwickshire ; pat., the Lord Chancellor.

Rev. Jas. Bagge, late C. of St. Peter's, Eastgate, Lincoln, to the R. of Crux Easton, Hants.

Rev. W. H. Beauchamp, to the P. C. of Langley, Norfolk.

Rev. R. Belaney, of St. Catherine's Hall, Camb., to the V. of Arlington, Sussex.

Rev. W. M. K. Bradford, to the R. of Weeke, near Winchester.

Rev. John Bramall, B.A., to the P. C. of Terrington St. John, Norfolk ; pat., the Queen.

Rev. Robt. Burgess, to the C. of Sandiacre, Derbyshire.

Rev. C. Charlton, to the C. of Cranford, Northamptonshire.

Rev. W. Francis Chilcott, R. of Monk-silver, Somerset, to be Rural Dean of the Deanery of Dunster, within the Diocese of Bath and Wells.

Rev. C. Childers, R. of Chantley, York, to the Chaplaincy at Nice.

Rev. Robt. Cobb, of Caius Coll., Camb., to the R. of Ellingham, Norfolk.

Rev. Samuel Coates, Incumbent of Sowerby, near Thirsk, to a Prebendal

- Stall, or Canonry, in York Cathedral.
- Rev. Jas. Currie, to the P. C. of Christ Church, Moss Side, Manchester; pat., R. Heath, Esq.
- Rev. Thos. Dale, V. of St. Bride's, Fleet-street, London, to the Canonry of St. Paul's, vacant by the d. of Mr. Tate.
- Rev. H. Jones Daubeney, Fell. of Jesus Coll., to the R. of Tewin, Hertfordsh.; pats., the Master and Fellows of Jesus College.
- Rev. A. J. Douglas, C. of West Meon, to be a Surrogate for the Diocese of Winchester.
- Rev. Wm. Dry, to the C. of Camden-Town Chapel, St. Pancras.
- Rev. W. Dusantoy, B.A., to the C. of Sheepshead, Leicestershire.
- Rev. W. H. Eales, to the C. of Buckland, Devon.
- Rev. Chas. [Page Eden, Fell. of Oriel Coll., Oxford, by the Provost and Fellows of that Society, to the V. of St. Mary-the-Virgin, Oxford, with the Chapelry of Littlemore annexed, vacant by the resignation of the Rev. J. H. Newman, B.D.
- Rev. Wm. Elliott, to the P. C. of St. Nicholas, Gloucester; pat. the Charity Trustees of Gloucester.
- Rev. T. David Evans, to the V. of Glascombe, Radnorshire.
- Rev. Jas. Grisdale Fawcett, Incumbent of Stockton-on-the-Forest, to the adjoining V. of Warthill, York; pat., the Dean of Wells.
- Rev. G. Livingston Fenton, C. of Lilleshall, Salop, to that V., vacant by the d. of the Rev. J. Blunt; pat., the Duke of Sutherland.
- Rev. Joseph Fletcher to be Domestic Chaplain to the Earl of Plymouth.
- Rev. Wm. Wallace Fullarton, B.A., of Corp. Christi Coll., Camb., to the Incumbency of the Church of Scaldwell, Northamptonshire.
- Rev. John Parsons Goodman, to the C. of Castor, Northamptonshire.
- Rev. J. D. Hare, LL.B., Senior Curate of St. Andrew's, Holborn, London, to the Afternoon Lectureship of the parish.
- Rev. Jas. Hazel, C. of Long Sutton, Lincolnshire, to the Rectories of Nettlebed and Pishill, Oxfordshire, vacant by the d. of the Rev. J. L. Bennett.
- Rev. W. Beadon Heathcote, Fell. of New Coll., Oxford, to be C. of St. Peter le Bailey, Oxford.
- Rev. Chas. Herbert, to the V. of Lechlade, Gloucestersh.; pat., Hy. Grace, Esq.
- Rev. W. Hildebrand, of Clare Hall, to the C. of Saxby and Stapleford, Leicestershire.
- Rev. Geo. Ernest Howman, R. of Barnsley, has been appointed by the Lord Bishop of Gloucester and Bristol Rural Dean of the Deanery of Fairford.
- Rev. W. L. Jeffray, to the P. C. of Ashton-upon-Ribble, Preston.
- Rev. C. A. Johns, Head Master of the Helston Grammar School, to the C. of St. Bartholomew's Chapel, Porthleven.
- Rev. Chas. Edw. Kennaway, to the P. C. of Trinity Chapel, Brighton.
- Rev. R. Bentley Porson Kidd, to the V. of Potter Heigham.
- Rev. Wm. Clark King, V. of Wooler, Northumberland, to the R. of St. Mary-le-bow, Durham; pat., the Archdeacon of Northumberland.
- Rev. G. E. Larken, R. of Doverdale, Worcestershire, to the V. of Brotherton, Yorkshire; pats., the D. and C. of York.
- Rev. Donald Macduff Macintosh, of Corp. Christi Coll., to the C. of Passenheim, Northamptonshire.
- Rev. Wm. Mackey, C. of Norham, to the new church of Scremerston, in the Chapelry of Ancroft and Parish of Holy Island; pats., the D. and C. of Durham.
- Rev. Fr. W. Wykeham Martin, to the V. of Chacombe, Northamptonshire.
- Rev. R. Graham Maule, to the C. of Bickington, united to the Vicarage of Ashburton.
- Rev. Chas. Erskine Mayo, of Clare Hall, Camb., to the living of Laneham, Nottinghamshire; pats. the D. and C. of York.
- Rev. R. Fitzgerald Meredith, to the P. C. of Halstock, near Yeovil, within the peculiar jurisdiction of the Dean of Sarum.
- Rev. Thos. M'Gill, C. of St. Nicholas, to the Incumbency of St. John the Evangelist's Church, Hope-street, Liverpool.
- Rev. G. H. M'Gill, late C. of St. Thomas's, Stockport, to be C. of Edale, near Castleton, Derbyshire.
- Rev. Edmund Nelson, to the R. of Town Barningham, Norfolk.

- Rev. Chas. Popham Miles**, late C. of Bishop Wearmouth, to the Incumbency of St. Jude's, Glasgow.
- Rev. R. C. Moore, M.A.**, to the P. C. of Talk-o'-th'-Hill, Staffordshire, on the nomination of the V. of Audley.
- Rev. W. W. Fullarton Murray**, of Corpus Christi Coll., to the C. of Scaldwell, Northamptonshire.
- Rev. S. Newall**, to the P. C. of Tunstall, Staffordsh.; pat., R. Sneyd, Esq.
- Rev. Christian Fred. Newell**, to the C. Trinity Church, Chelsea.
- Rev. Barnard Elliott Percy**, to the C. of East Meon, Petersfield, Hants.
- Rev. C. H. Potter**, of St. John's Coll., Camb., to the R. of Gadsden, Cumberland.
- Rev. W. Presgrave**, Head Master of the Maidstone Proprietary School, to be Head Master of the Grammar School, Sevenoaks, Kent.
- Rev. W. Pullen**, to be Minister of the New Church, St. John the Evangelist, Redhill, Reigate.
- Rev. Arthur A. Rees**, late C. of Sunderland, has been appointed to the sole charge of a newly-purchased and enlarged chapel, in connexion with the church in the city of Bath.
- Rev. Edmund Nelson Rolfe**, to the R. of Town Barningham, Norfolk, on the presentation of John Thruston Mott, Esq.
- Rev. Geo. Rowden**, Fellow of New Coll., Oxford, to the Mastership of the Southampton Diocesan School.
- Rev. Geo. Ross, M.A.**, of Lincoln Coll., Oxford, has been presented by the King of Bavaria (through the British Legation) with a licence to perform Divine Service for the English visitors and residents at Munich, according to the rites of the Church of England.
- Rev. Edmund Richardson**, of Burley, near Otley, Yorkshire, to the Incumbency of Trinity Church, Louth.
- Rev. T. Rushton**, to the Archdeacons of Manchester.
- Rev. Jas. Woodward Scott**, to the R. of Bettiscombe, Dorset, void by the d. of the Rev. Wm. Butler.
- Rev. Henry Sims**, formerly of Pemb. Coll., to the P. C. of Stoke Ferry, Norfolk; pat., the Lord Chancellor.
- Rev. M. Starratt**, C. of St. Martin's, Birmingham, to the C. of Alton, in the Diocese of Lichfield.
- Rev. Samuel Kirk Swann**, to the C. of Castle Donington, Leicestershire.
- Rev. Thomas Martin Symonds**, R. of Broomswell, Suffolk, to the R. of Aldwick-le-Street, near Doncaster; pat., J. Fullerton, Esq.
- Rev. W. Tait**, to be Minister of Trinity Church, Wakefield.
- Rev. Jas. Taylor**, of Trin. Coll., to the C. of Higham Ferrers.
- Rev. W. Taylor**, to the P. C. of Child's Ercall, Salop, on the nomination of the Corbet family.
- Rev. Christopher Thompson**, C. of Giggleswick, Yorkshire, to the Incumbency of Trinity Church, Rathmell, in the Parish of Giggleswick; pat., the Bishop of Ripon.
- Rev. John Tinkler, B.D.**, Senior Fellow and Tutor of Corpus Christi Coll., Camb., to the R. of Landbeach, near Cambridge, vacant by the d. of the Rev. E. Addison; pats., the Master and Fellows of Corpus Christi Coll.
- Rev. C. G. Gretton Townsend**, to the C. of Newbourn, near Woodbridge, Suff.
- Rev. James Trevitt**, to the C. of Horn-don-on-the-Hill.
- Rev. Edw. Trollope, V. of Rauceby**, and Domestic Chaplain to Earl Somers, to the R. of Leasingham; pat., Sir J. C. Thorold, Bart.
- Rev. Alfred Turner**, to the V. of Whitchurch, Bucks.
- Rev. Dr. Vivian**, R. of St. Peter-le-Poor, Old Broad-street, has accepted the office of Chaplain to Mr. Alderman Musgrove, and the Rev. Dr. Croly to Mr. F. G. Moon, as sheriffs elect for the ensuing year.
- Rev. Samuel Wilkes Waud**, Fellow and Tutor of Magdalen Coll., Camb., to the V. of Rettenden, Essex.
- Rev. Joseph Watts**, C. of Potterne, to the Living of Bicester; a discharged Vicarage in the Archdeaconsry and Diocese of Oxford.
- Rev. Chas. John Way**, of Trin. Coll., Camb., has been appointed to the R. of St. George's-in-the-East, Jamaica.
- Rev. J. C. Wish**, to the C. of the new District Church, East Peckham, near Tonbridge.
- Rev. J. White**, of New Inn Hall, Oxford, to the C. of East Norton, Leicestersh.
- Rev. W. F. Wilkinson**, C. of Harrow, to the Theological Tutorship in the Proprietary College, Cheltenham.

Rev. W. T. Woodcock, C. of St. George's, Kendal, to the P. C. of Witherslack, Westmoreland; pats., the Trustees of Dean Barwick's Charity.

Rev. Henry Woolcombe, student of Ch. Ch., has been appointed by the Bishop of Exeter to be his lordship's Examining Chaplain.

CLERGYMEN DECEASED.

The Right Rev. the Lord Bishop of Lichfield.

Rev. J. W. R. Boyer, R. of Sweptstone and Snaresstone, Leicestershire.

Rev. John Thomas Casberd, V. of Penmark, Glamorganshire; V. of Llanover, Monmouthshire; and Prebendary of Bath and Wales, and of Llandaff.

Rev. John Deedes, R. of Willingale, Essex.

Rev. John Knight Field, Minister of St. Paul's church, Manchester, and formerly C. of St. James', Taunton.

Rev. H. D. Fussell, M.A., of Sidney Sussex College, Cambridge, eldest son of H. A. Fussell, Esq., of Nunney-house, near Frome.

Rev. David Griffith, at Treinfryn, near Bangor.

Rev. T. E. Hankinson, Minister of St. Matthew's Chapel, Denmark Hill, Camberwell.

Rev. Thomas Heberden, R. of Whimble, near Exeter, and Canon Residentiary of Exeter Cathedral.

Rev. Hamlet Harrison, R. of Pontesbury, and Stratford-le-bow, Middle-

sex, and one of Her Majesty's Justices of the Peace for the county of Salop.

Rev. M. Hare, R. of Liddington.

Rev. H. A. Hervey, V. of Bridekirk, Cumberland.

Rev. Thomas Levett, of Packington Hall, near Lichfield.

Rev. William Mandell, B.D., Senior Fellow and late Tutor of 'Queens' College, Cambridge.

Rev. Stephen Middleton, of Douglas Lodge, Cheltenham.

Rev. Francis Oakley, R. of Bradpole, Dorset.

Rev. Roger Owen, V. of the Union of Camolin, in the diocese of Ferns.

Very Rev. John Probyn, dean of Llandaff, at the Manor-house, Longhope, Gloucestershire.

Rev. Fred. Wadeson Shaw, minister of St. Ann's Chapel, Wandsworth.

Rev. Nicholas Spencer, V. of Halse, Somerset.

Rev. James Stevens, R. of Chesam Bois, Bucks.

Rev. Daniel Edward Stevens, Curate of Trinity Church, St. Giles's, London.

Rev. James Tomlin, Domestic Chaplain to Earl Grey, and formerly of Queen's College, Oxford.

Rev. Philip Williams, D.C.L., at Woolley Green, Romsey, Hants, formerly Fellow of New College, and Vinerian Professor of Common Law in the University of Oxford.

Rev. Wm. Banks Winstanley, Master of the Grammar School, Bampton, and Curate of Yelford.

UNIVERSITY NEWS.

OXFORD.

September 28.

The Rev. W. Thompson, M.A., Fellow of Queen's, has been appointed Principal of St. Edmund Hall, by the Provost and Fellows of Queen's.

October 5.

The Rev. R. Walker, B.D., Fellow of Magdalen, has resigned the Mastership of Magdalen College School.

October 12.

On Friday last, the Rev. P. Wynter, D.D., President of St. John's, having been re-nominated Vice-Chancellor of the University, took the oaths of office, and entered upon its duties for the ensuing year, with the usual formalities. The following Heads of Houses were then nominated by the Vice-Chancellor, and re-elected, to act as Pro-Vice-Chancellors, viz.—Dr. Marsham, Warden of Merton; Dr. Hawkins, Provost of Oriel; Dr. Symons, Warden of

Wadham; and Dr. Plumptre, Master of University. An unusual number of members of convocation were present on this occasion.

On Tuesday last, being the first day of Michaelmas Term, the following degrees were conferred:—

Masters of Arts.—Rev. J. Bath Gabriel, St. Edmund Hall; G. Gresley Perry, Fellow of Lincoln.

Bachelors of Arts.—Sir C. A. Bisshopp, Bart., Merton Coll., grand comp.; W. Leay, St. Edmund Hall; H. Gardiner, Magdalen Hall; H. Harris, St. John's.

Congregations will be holden for the purpose of granting Graces and conferring degrees on the following days:—Thursday, November 2; Thursday, November 16; Thursday, November 23; Thursday, December 7; Monday, December 18.

The Public Examinations will commence on Thursday, the 2nd instant.

MAC MULLEN v. REGIUS PROFESSOR OF DIVINITY.—On Tuesday, the Delegates of Appeal in Congregation were sworn in, in the Chancellor's Court; after which they adjourned to the Delegates' Room, in the Clarendon Building, when the Rev. J. W. Hughes, the Proctor for the Regius Professor of Divinity, delivered in his appeal against the decision of the Assessor, admitting the plaintiff's libel. It was discussed whether it should be an open court, but no decision was announced. They then adjourned until Wednesday the 25th.

On Monday last died, at Woolley Green, Romsey, in his 63rd year, Philip Williams, Esq., D.C.L., Queen's Counsel, and Vinerian Professor of Common Law in this University.

October 19.

In a Convocation holden this day, permission was granted to the Rev. J. Woolley, M.A., Fellow of University, to commute the degree of Master of Arts for that of Bachelor in Civil Law.

In a Congregation holden at the same time, the following degrees were conferred:—

Doctor in Divinity—Rev. J. Norris, President of Corpus Christi.

Master of Arts.—Rev. S. Clarke, St. John's.

The Regius Professor of Modern History proposes to read with a class

during the present term the "*Mémoires de Philippe de Comines*."

The candidates for the Vinerian Professorship of Common Law are, Dr. Kenyon, Fellow of All Souls' and Assessor of the Chancellor's Court, and Dr. Charles Bellamy, Fellow of St. John's College. The Professor is elected by the members of Convocation. We have heard that Mr. Bethell, of Wadham College, Q.C., is also likely to offer himself as a candidate.

October 26.

In a Convocation holden this day, T. H. Hall, Esq., M.A., of King's College, Cambridge, was admitted *ad eundem*.

In a Congregation holden at the same time, the following degrees were conferred:—

Doctor in Divinity.—Rev. Holled D. C. S. Horlock, of Magdalen Hall.

Doctor in Civil Law.—J. R. Hope, Fellow of Merton Col.; grand comp.

Bachelor in Civil Law—Sir F. Hastings Doyle, Bart., Fellow of All Souls'.

Masters of Arts—Rev. G. Braithwaite, Queen's, grand comp.; J. Rushin, Christ Church, grand comp.; F. Balston, student of Christ Church; W. F. Hotham, student of Ch. Ch.; Rev. R. A. Coffin, student of Ch. Ch.; C. H. Collyns, student of Ch. Ch.; E. Rogers, student of Ch. Ch.; Rev. W. D. Wilson, Wadham; A. H. Clough, fellow of Oriel; Rev. C. R. Davy, Balliol; W. D. J. Bridgman, Wadham, incorporated from St. Peter's, Cambridge.

Bachelors of Arts—E. A. Breedon, Trinity, grand comp.; R. Gregory, Corpus Christi, grand comp.; F. Huntsman, Queen's; F. Bennett, Wadham; R. O. Burton, Worcester.

THEOLOGICAL PRIZE.—"The Contrast of Scripture-Prophesy with the Oracles and Divination of the Heathens." The subject above stated, as appointed by the judges for an English Essay, is proposed to members of the university on the following conditions; viz.—

I. The candidate must have passed his examination for the degree of B.A. or B.C.L.

II. He must not on this day (June 23) have exceeded his twenty-eighth term.

III. He must have commenced his sixteenth term eight weeks previous to

the day appointed for sending in his Essay to the registrar of the university.

In every case the terms are to be computed from the matriculation inclusively.

MRS. DENYER'S THEOLOGICAL PRIZES.—The subjects for the year 1844 are—

“The Justification of Man before God only by the merits of Jesus Christ.”

“The Duties of Christianity incumbent on individuals as members of a private family.”

Persons entitled to write for the above, mentioned prizes must be in deacon's orders at least, and on the last day appointed for the delivery of the compositions to the registrar, have entered on the eighth and not exceeded the tenth year from their matriculation.

CHANCELLOR'S PRIZES.—The following subjects are proposed for the ensuing year: viz.,

For Latin Verse—*Triumphus Pompei apud Romanos.*

For an English Essay—The principles and objects of human punishments.

For a Latin Essay—*Literarum humaniorum utilitas.*

The first of the above subjects is intended for those gentlemen, who, on the day appointed for sending the exercises to the registrar of the university, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

SIR ROGER NEWDIGATE'S PRIZE.—For the best composition in English verse, not limited to fifty lines, by any undergraduate, who, on the day specified, shall not have exceeded four years from the time of his matriculation:

“The Battle of the Nile.”

QUEEN'S COLLEGE LIBRARY.—The new library at Queen's College is now ready for the reception of books, in accordance with the munificent bequest of the late Dr. Mason, and is immediately under the old library, with which it communicates by a spiral cast-iron staircase.

It is very commodious, handsomely fitted up, and is calculated to contain about thirty thousand volumes.

Mr. Jasper Hume Nicolls, M.A., of Oriel College, has been elected and ad-

mitted Fellow on the Michel Foundation at Queen's College.

CAMBRIDGE.

September 16.

CHRIST'S COLLEGE.—On Wednesday week, Mr. M. H. Phillips was elected an exhibitor of Christ's College on the Careswell foundation, from the Grammar School, Shiffnal.

October 7.

Notice has been given, that there will be Congregations on the following days of the ensuing Michaelmas Term:—Wednesday, Nov. 1; Wednesday, Nov. 15; Wednesday, Nov. 29; Wednesday, Dec. 13; Saturday, Dec. 16, (end of term,) at ten.

On Monday last, the following gentlemen were declared to be the successful candidates for the vacant Fellowships of Trinity Coll.:—Martineau, A., Smith, W., Richardson, T. P., third year; Denman, Hon. G., Munro, H. A. J., Shaw, B., Mansfield, H., second year; Gray, B., first year.

October 14.

At a congregation holden on Tuesday last, Oct. 10 (being the first day of Michaelmas Term), the following University Officers were appointed by the Senate:—

Proctors—Senior,—Hildyard, Rev. J., M.A., Fellow and Tutor of Christ's Coll.; Junior,—Fawcett, Rev. S. G. M.A., Fellow of Magdalene.

Moderators—O'Brien, Rev. M., M.A., Gonville and Caius; Ellis, R. L., M.A., Fellow of Trinity.

Scrutators—Birkett, Rev. R., B.D., Fellow of Emmanuel; Thompson, Rev. W. H., M.A., Fellow of Trinity.

Taxors—Ray, Rev. G., M.A., Fellow of Saint Peter's; Colenso, Rev. J. W., M.A., Fellow of St. John's.

Auditors of Accounts—Archdall, Rev. G., D.D., Master of Emmanuel; Cocker, J., M.A., Fellow of Saint Peter's; Thacker, A., M.A., Fellow of Trinity.

At a congregation holden on Tuesday, the following degrees were conferred:—

Masters of Arts—Warner, G. T., Trinity; Wickes, W., Trinity.

Bachelors of Arts—Bagley, T., Queens'; Dennis, T. Morriash, Pem-

broke; Firminger, T. A. C., Pembroke; Hotham, H., Jesus; Knott, J. C. Christ's; Nuttall, W., Queens'; Pope, T. Alder, Jesus; Suckling, R. A. Gonville and Caius; Thomas L. F., Queens'.

On Thursday last the following gentlemen were appointed the Caput for the ensuing year:—

The Vice-Chancellor.

Divinity—Rev. G. Archdall, Master of Emmanuel.

Law—Rev. J. W. Geldart, LL.D., Trinity Hall.

Physic—G. E. Paget, M.D., Caius.

Sen. Non-Regent—J. Cocker, M.A., St. Peter's.

Sen. Regent—J. Edleston, M.A., Trinity.

The Queen's Professor of the Civil Law has given notice that the following is the order of the Classes for the Academical year, 1842-43:—

First Class—Blencowe, J., Christ's; Cotes, D. H., St. Catharine's Hall.

Second Class—King, R., Christ's; Rudge, E. St. Catharine's Hall.

Third Class—Cooper, W. H., Trinity Hall; Gilbanks, J., St. John's.

The Regius Professor of Physic will commence his lectures on the Principles of Pathology and the Practice of Physic, on Wednesday, November 8, at ten o'clock, in the lecture-room of the Anatomical Schools.—The next Medical Examinations will commence on Monday, November 6, at ten o'clock, in the Law Schools; those gentlemen who intend to offer themselves for examination are requested to send their names to Dr. Haviland on or before Monday, October 30.

Mr. W. Wickes, M.A. (B.A., 1840,) of Trinity College, has been appointed to the Professorship of Mathematics at the college at Montreal, Canada.

On Monday, the 2nd instant, the Rev. T. Thorp, B.D., senior of Trinity, and archdeacon of Bristol, was elected vice-master, in the room of the late Rev. G. A. Browne.

October 21.

The following graces passed the senate at the congregation on Wednesday last:—

That the vice-chancellor, the master of Jesus, and Mr. Birkett, of Emmanuel, be a syndicate to make such arrangements as may appear to them proper for

the reception of Her Majesty the Queen and His Royal Highness Prince Albert in the senate-house.

To allow Mr. Maddison, of Catherine-hall, to resume his regency.

To allow Mr. J. J. Smith, of Caius College, to take out of the University Library the MS. marked Ff. 11. 38, on giving the usual bond.

To appoint H. J. H. Bond, M.D., of Corpus Christi, medical examiner for the ensuing year.

At a congregation holden on Wednesday last, the following degrees were conferred:—

Masters of Arts—P. Maitland, St. Peter's; E. Over, Catharine Hall; W. Whitworth, St. John's.

Bachelors of Arts—J. J. A. Shakspear, Trinity; J. Watson, Caius; J. M. Rowley, Corpus Christi.

At the audit of the governors of Uppingham and Oakham schools, on Friday, the 13th instant, the following gentlemen, late pupils of those schools, were elected to exhibitions of 40*l.* per annum each:—

From Uppingham School—R. T. H. Griffith, Queen's, Oxon; J. R. P. Hoste, Clare Hall, Camb.; H. Smith, Sidney Sussex, Camb.

From Oakham School—J. S. Stalland, St. Peter's, Camb.; J. S. Hildebrand, Emmanuel, Camb.; J. G. Clarkson, Trinity, Camb.

On Tuesday, Oct. 10, P. J. Brine, scholar, was elected a fellow of King's College.

UNIVERSITY OF LONDON.

UNIVERSITY COLLEGE.—The bye-laws of the college, passed at a general meeting of the proprietors, in May, 1842, contain a regulation for the gradual admission of *alumni* of the college to a participation in its government. With this view, the council are authorized to constitute students of the college, who have graduated with honours at the University of London, members of the corporate body, by conferring on them for life such shares, as, in consequence of forfeiture, or of being ceded for the purpose by proprietors, they shall have the power of disposing of. The members to be so constituted are to be styled "Fellows of

the College," and to enjoy the privileges possessed by other proprietors, especially the right of taking part in the election of the council, and eligibility to be themselves members of that body. Not more than one-third of the shares to be so disposed of in any one year are to be conferred on Graduates in Medicines, not more than two-thirds among Graduates in Arts and Law. This law, which will probably be attended with important future consequences in the government of the college, by attaching to it permanently, and, it may be, officially,

the most distinguished men which it may produce, and placing the management of the institution in the hands of those whose early associations are sure to interest them in its welfare, has lately been acted upon for the first time by the council, by the appointment of three Fellows—one for each Faculty. The gentlemen who have received this distinction are, J. R. Quain, of the Inner Temple, Bachelor of Laws; J. Taylor, Keppel-street, Doctor of Medicine; J. Waley, of Lincoln's Inn, Master of Arts.—*Morning Chronicle*.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Bright, Rev. J., Totterton House, Salop.
 Browne, Rev. J. D., Clevedon, near Bristol.
 Carr, Rev. C., Burnby R., Yorkshire.
 Chaloner, Rev. J., at Boston, near Tadcaster.
 Cobden, Rev. H. E., Charlton V., Wilts.
 Cundil, Rev. J., the Birley, Durham.
 Drake, Rev. J. T., Amersham R., Bucks.
 Dupuis, Rev. J. G., Creeting R., All Saints, Suffolk.
 Edgell, Rev. W. C., Uggheshall, Suffolk.
 Eyton, Rev. R., Rayton R.
 Fawcett, Rev. C., Boscombe R., Wilts.
 Fitzherbert, Rev. A., Sandy Brook, Derbysh.
 Forster, Rev. H., Coln's Rogers R., Gloucestershire.
 Gleadowe, Rev. R. W., Minor Canon and Master of King's School, Chester.
 Halliwell, Rev. T., Weston Super Mare, Somerset.
 Hawkins, Rev. C. J., Nunburnholme R., Yorkshire.
 Hill, Rev. A., P. C. of Slad, near Stroud.
 Hollingworth, Rev. J. B., Archdeacon of Huntingdon.
 Hugo, Rev. J. P., Exminster V., Devon.
 Jenkyns, Rev. H., the College, Durham.
 Jordan, Rev. J., Erwtore V.
 Morgan, Rev. S. M., Trellick-terrace, Pimlico.
 Myers, Rev. C. J., V. of Flintham.
 Myne, Rev. C. J., Flintham V., Notts.
 Otley, Rev. L., Acton V., Suffolk.
 Oxenham, Rev. W., Assist.-Master of Harrow School.
 Roach, Rev. W. H., of Pemb. Coll., Camb.
 Shawyer, Rev. A. F., Allonby House, near Maryport.
 Wakefield, Rev. J., C. of Blymhill, Staffordsh.
 Wilder, Rev. J. M. M., V. of Thornham, Kent.

OF DAUGHTERS—The Lady of

Burningham, Rev. T., Millbrook R.
 Burton, Rev. R. L., St. Giles' V., Shrewsbury.
 Danbus, Rev. J., Creed R., Cornwall.
 Elliott, Rev. G., Southampton.
 Eyre, Rev. C. W., Charlton in Lindrick R., Notts.
 Francis, Rev. C. D., at Brayfield-on-the Green, Northamptonshire.
 Gibbes, Rev. H., Hatton R.
 Green, Rev. W., P. C. of Woodsetts, Notts.
 Hamilton, Rev. J. H., V. of Sheepshed, Leicestershire.
 Hart, Rev. Joshua, Otley V., Yorkshire.
 Hordern, Rev. J., V. of Rostherne, Cheshire.
 Hutton, Rev. G., Gate Burton R., Lincolnsh.
 King, Rev. C., at Backworth House, Northumberland.
 Lagden, Rev. R. D., Stourton Caundle, Dorset.
 Lee, Rev. W. M., R. of Alverdiscott, Devon.
 Milne, Rev. R. M., formerly of Magdalen Hall, Oxford.
 Molyneux, Rev. B., Whitley P., Preston Brook.
 Morgan, Rev. J. P., Festiniog, Merionethsh.
 Perry, Rev. J., V. of Breage, Cornwall.
 Phillpotts, Rev. T., at Porthgwidan, Cornwall.
 Pickering, Rev. E. H., at Eton College.
 Plunknett, Rev. W., Horsted Keynes R., Sussex.
 Rankin, Rev. F. H., Alworth.
 Rawnsley, Rev. D., Little Hadham P., Herts.
 Richards, Rev. J. W., at Begbroke House.
 Scriven, Rev. C., at Rushall, Wilts.
 Simon, Rev. L., R. of Swaffield, Norfolk.
 Thompson, Rev. J., at Bridlington Quay.
 Tinsling, Rev. E. D., at Halberton V.
 Trevelyan, Rev. G., Malden V., Surrey.
 Ventris, Rev. E., Cambridge.

Wardroper, Rev. C., at Taynton.
 Way, Rev. H., Henbury V., Gloucestersh.
 Webster, Rev. S. K., of Emman. Coll., Camb.
 Williams, Rev. W., Hyde V., Winchester.

MARRIAGES.

Rev. E. L. Bennett, of Merton Coll., Oxon,
 to Anne Hudson, e. d. of the late Rev. T.
 Huntingford, v. of Kempford.
 Rev. T. Bibby, p. c. of Holy Trinity, Liver-
 pool, to Eliza, e. d. of T. Wilson, Esq.
 Rev. G. A. Booth, M.A. of Exeter Coll., Oxon,
 to Anna Maria Godolphin Ayscough, e. d. of
 Admiral Ayscough, Prospect-place, South-
 ampton.
 Rev. J. Bush, of Wadham Coll., Oxon, to Ama-
 bel, d. of the late Major Joseph Brooks.
 Rev. C. Candy, to Mary, second d. of John
 Mitchell, Esq., of Haslemere, Surrey.
 Rev. W. L. Collet, of Queen's Coll., to Frances
 Harriett, only d. of H. Smith, Esq., of Mor-
 den Coll., Blackheath.
 Rev. R. Edwards, c. of Slaidburn, to Betsey,
 d. of the late John Pilling, Esq., of Blax-
 enden, Lancashire.
 Rev. J. Elliot, Master of Wolsingham Gram-
 mar School, Durham, to Martha, e. d. of
 the late Rev. P. Brownrigg.
 Rev. J. K. Fowler, B.A., late of Queens'
 Coll., Camb., to Sarah, y. d. of the late R.
 Atkinson, Esq., of Shacklewell.
 Rev. H. Glynne, r. of Hawarden, Flintshire,
 to Lavinia, youngest sister of the Right Hon.
 Lord Lyttleton.
 Rev. J. Harrison, of Tottenham, Middlesex,
 to Bithial, second d. of Mr. T. Grove.
 Rev. W. Hayes, of King's Coll., London, to
 Marion, widow of C. G. Kett, Esq., Royal
 Artillery.
 Rev. J. Haymes, formerly Fell. of Clare Hall,
 Camb., to Helen, third d. of J. H. Rigg,
 Esq., of Fifeshire.
 Rev. D. Hogarth, r. of the Isle of Portland, to
 Jane Barclay, e. d. of the late J. Ballantyne,
 Esq., Printer, Edinburgh.
 Rev. H. Jodrell, M.A., late of Exeter Coll.,
 Oxon, second son of E. Jodrell, Esq., of
 Burghfield Lodge, Berks, to Eloise Fanny,
 only child of Charles Napier, K.C.B., of
 Merchistown, Hants.
 Rev. G. L. Langdon, of Austwick, near Settle,
 Yorkshire, to Elizabeth Antiam, e. d. of R.
 Reeks, Esq., of Piddletown, Dorset.

Rev. E. P. Luscombe, formerly of St. John's
 Coll., Camb., to Elizabeth Frances, only sur-
 viving child of the late Rev. W. Hughes, of
 Somerset House, near Wexford.
 Rev. H. P. Marsham, of Trinity Hall, Camb.,
 to Caroline Savill, d. of O. S. Onley, Esq.,
 of Stisted Hall, Essex.
 Rev. T. Mills, B.A. of Trinity Coll., Camb.,
 to Mary Elizabeth, e. d. of the late Rev.
 T. S. Hodges, r. of Little Waltham.
 Rev. R. Montgomery, M.A. of Lincoln Coll.,
 Oxon, to Rachel Catherine Andrews, d. of
 the late A. D. McKenzie, Esq., of Cadogan-
 place, and of Bursledon, Hants.
 Rev. O. F. Owen, p. c. of Stratton Audley, to
 Emily, second d. of W. Montague, Esq., of
 Constitution House, Gloucester.
 Rev. T. Preston, of Exeter Coll., Oxon, to Jane
 Octavia, y. d. of J. Cobbold, Esq., of Ipswich.
 Rev. W. L. Rolleston, v. of Great Dalby, to
 Mary Sophia, e. d. of Sir F. G. Fowke,
 Bart., of Lowcay Hall, Leicestershire.
 Rev. H. R. Roxby, v. of St. Olave, Jewry,
 and r. of St. Martin's, Ironmonger-lane,
 London, to Augusta Maria, y. d. of E. Lally,
 of Farnham, Esq.
 Rev. C. Smalley, jun., M.A. of St. John's
 Coll., Camb., and c. of Brilles, Warwick-
 shire, to Eleanor, e. d. of E. Smalley, Esq.,
 of Camden-place, Bath, and late of the Ma-
 dras Civil Service.
 Rev. J. Spurling, of Oriel Coll., Oxon, to Ca-
 therine Sybilla, fourth dau. of Sir T. J. de
 Trafford, Bart.
 Rev. J. H. Stephenson, r. of Corringham,
 Essex, to Mary, y. d. of the Very Rev. the
 Dean of Waterford.
 Rev. N. Travers, to Ellen Annie, y. d. of the
 late G. Saules, Esq., of Anstey.
 Rev. J. J. Tuck, of Corpus Christi College,
 Camb., to Lucy, e. d. of B. Girling, Esq., of
 East Dereham.
 Rev. F. Thurland, c. of Garsington, to Mary
 Ann, e. d. of J. Blackburn, Esq., of Rous-
 ton Hall, Lincolnshire.
 Rev. C. F. S. Weidemann, of Christ Church,
 to Miss Mary Cecil Vardy.
 Rev. C. T. Wilson, son of H. H. Wilson, Esq.,
 Boden Professor of Sanscrit in the Univer-
 sity of Oxford, to Rose Ann, e. d. of the
 Rev. W. Dansey, r. of Donhead St. Andrew,
 and prebendary of Salisbury.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 32nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen—

Rev. H. W. G. Armstrong, late curate
 of Uttoxeter.

Rev. A. Arrowsmith, curate of Kid-
 lington.

Rev. John Atkins, curate of Old
 Windsor, and of the Queen's Chapel in
 Windsor park.

Rev. D. Bagot, minister of St. James's
 Episcopal Chapel, Edinburgh.

Rev. A. C. Bromehead, of Eckington.

Rev. J. Ralfour, late Minister of St. James's Church, Cheltenham.

Rev. J. G. Fawcett, late chaplain to the Rochford Union, Essex.

Rev. J. Fisher, rector of Higham-on-the-Hill, Leicestershire.

Rev. W. Ford, perpetual curate of Lane-End, Staffordshire.

Rev. Fras. D. Gilby, late vicar of Eckington.

Rev. J. Hazel, late curate of Long Sutton, Lincolnshire.

Rev. W. Burgess Hayne, late vicar of Henlow, Beds.

Rev. D. Jenkins, incumbent of Pudsey, near Leeds.

Rev. S. Jenner, of East Farleigh.

Rev. W. B. Knight, chancellor of the diocese of Llandaff.

Rev. J. Scurr, incumbent of Ninebanks, by the parishioners of Slaley, on his retiring from the curacy of that place.

Rev. E. T. Smith, resident chaplain of the Infant Orphan Asylum, Wanstead, by his former parishioners of St. James's, Bermondsey.

Rev. W. H. B. Stocker, incumbent of Horsforth, Yorkshire.

Rev. R. Williams, curate of Little Hadham, Herts.

BERKSHIRE.

The Rev. G. Hulme, of Shrivefield, has munificently offered 1000*l.* towards the endowment of a church in the parish of Grazeley, in which he has no other interest than a desire to promote God's glory and man's welfare.

NEW CHURCH AT COOKHAM DEAN.—It is contemplated to build a new church for the districts of Cookham Dean and Pinkney's Green (within about four miles of Maidenhead), which contain a population of nearly 1000, mostly poor persons, residing at a distance of between four and five miles from the parish church. It is the intention of the committee (consisting of Sir George Young, Mr. John Rogers, the patron of the vicarage of Cookham, the Rev. J. F. Grantham, vicar, the Rev. G. H. Hodson, curate, &c.), to provide church room, in free and open seats, for about 350 persons, and to erect a building, avoiding all unnecessary expense, worthy of the holy purpose to which it is to be voted. For this purpose, and to carry

out the objects of the committee, it has been computed that the sum of 1800*l.* will be amply sufficient. Mr. John Rogers, the patron of the vicarage, has subscribed 500*l.* towards the endowment of the sacred edifice, and 25*l.* towards its erection. For the latter purpose upwards of 800*l.* have been subscribed by the principal inhabitants of the districts, amongst whom are the Earl of Plymouth, Sir George Young, Sir J. C. Rashley, the Dowager Lady Young, Sir William Pepys, Rev. T. Whateley, Admiral Sir John and Lady West, Mr. Chas. Pascoe Grenfell, Messrs. Edward and G. Lee, Rev. J. F. Grantham, &c. It is fully expected that, with some pecuniary aid from the commissioners for the building of churches, a sufficient sum will be collected to enable the committee to commence the undertaking in the early part of next year.

CAMBRIDGESHIRE.

HARLETON CHURCH has just undergone a complete repair, and has been fitted up entirely with open seats.

CAMBRIDGE.—The new church of St. Andrew's the Great, which stands on the site of the old church, pulled down about two years back, was consecrated in state on the 19th of October, by the Lord Bishop of Ely, who preached on the occasion. The new church contains one of the finest and most musically-toned set of bells in England.

CAMBRIDGE.—The restoration of the church of the Holy Sepulchre, the oldest of the four round churches, which for nearly two years has been carried on by the direction of the Cambridge Camden Society, is now almost brought to completion, and appears to equal in interest, and surpass in correctness of detail, any similar restoration in the kingdom. Two years back, the church was pronounced unsafe, and part actually gave way, from the sapping of the foundations for graves, and the superincumbent weight of a perpendicular addition to the Norman nave. The parish is small and poor, and had resolved to pull down their old church, when some members of the university undertook to preserve and restore it. Since that time the walls have been carefully rebuilt with the original materials, upon a solid foundation of concrete, the fine western doorway restored, and the

windows reduced to their pristine condition, and filled with stained glass, some of which is old, and of the remainder, part was executed by Mr. Willement, and part by Mr. Wailes, of Newcastle. The circular nave is covered externally by a conical capping of Northamptonshire slate, and internally by a vaulted dome. Encaustic tiles will shortly fill the whole area, and throw back the rich and varied hues which pour down upon them through the tinted glass. In the choir and aisles will be low oak sittings, open to poor as well as rich.

CHESHIRE.

The Chester Diocesan School for educating the daughters of clergymen officiating in the diocese, and for training up other young persons as governesses, is to be opened early in January. The Bishop of Chester has accepted the office of patron, and has interested himself in its establishment. The school will be under the direction of a clergyman and chief governess, who will be elected during the present month.

DEVONSHIRE.

EAST BUDLEIGH.—A meeting of the East Budleigh and Budleigh Salterton Association in aid of the Society for Propagating the Gospel in Foreign Parts, was held in the National School Room, Salterton, on Tuesday, October 3rd. The chair was filled by the Rev. G. H. Kempe, minister of Salterton. The speakers were, the Revs. Prebendary Medley, of St. Thomas, Exeter; Brock, of Exmouth; Rowe, of Crediton; and C. C. Bartholomew, of Lympstone. The report for the past year stated that the sum of 53*l.* 6*s.* 6*d.* was remitted to the parent society. A collection was made after the meeting, which amounted to 12*l.* 2*s.* 8½*d.* Let every parish in the kingdom collect but once a-year this sum, and the society will realize an increase of 120,000*l.*; or let every parish do what this parish did last year, and this venerable society will have at her command 520,000*l.*

THE BURIAL SERVICE.—We understand that the Lord Bishop of Exeter has addressed a letter to the Rev. Mr. Colebridge, of Buckereil, in reply to one that was published with his signature, concerning the mutilation of the burial service in this and other dioceses; and he states that the practice of not performing

the full service unless an extraordinary fee be paid, subjects the minister to a very heavy penalty.—*Exeter Flying Post.*

DEVONPORT.—On Friday, the 29th September, the Lord Bishop of Exeter laid the foundation-stone of a new chapel-of-ease (St. Michael's) in the neighbourhood of Stoke. The site for the sacred edifice was generously granted by the authorities of the manor of Stoke Damerel, free of cost. Devonport contains a population of 33,000, whilst provision only is made for the instruction of 3100 souls, in the doctrines of the Church—Stoke Damerel containing a parish church, constructed for 800 persons; the proprietary chapel of St. John's, built by subscription in 1709, constructed for 1300 persons, and the proprietary chapel of St. Aubyn for 1000. In these churches, moreover, there are very few sittings; but the proposed chapel at Stoke will accommodate 1000 persons, half the sittings being free.

Her Majesty the Queen Dowager has given an additional 20*l.* towards the National Schools at Ilfracombe.

DORSETSHIRE.

DORCHESTER.—The re-building of All Saints' Church was commenced on October 4th, when the foundation-stone was laid by the Lord Bishop of Salisbury. After the ceremony, A. H. D. Acland, Esq., the senior churchwarden, hospitably entertained the Lord Bishop and the Clergy and gentry at his residence, Wollaston House, and the poor were not forgotten on the interesting occasion.

ESSEX.

The Bishop of London has been engaged during the month in a course of confirmations in this county. In one week his Lordship administered the sacred rite to nearly 3000 young persons of both sexes.

CHELMSFORD CHARITY SCHOOLS.—Sermons on behalf of these schools were preached on Sunday, September 24th, in the parish church. That in the morning by the Rev. C. T. James, B.A., of Exeter College, Cambridge, from Prov. ix. 10; and that in the evening by the Rev. J. A. Coombe, M.A., Fellow of St. John's, Cambridge, from 1 Cor. iii. 19. The amount collected was about 41*l.* This school (established in 1713) consists of thirty boys and twenty girls, who

are taught to read, write, and cast accounts; they are also instructed in the principles of the Christian religion, clothed once a-year, supplied with books and other things necessary for their education, and when of proper age, as many are put out apprentice as the interest arising from 500*l.*, left by Mrs. Ann Johnson for that purpose, will admit. The school is supported partly by endowments, and partly by annual subscriptions of the inhabitants and neighbouring gentry. The endowment of this school consists of the following sums, which, by direction of the benefactors, were invested in the public funds, and at present stand in the name of the Rev. C. A. St. John Mildmay, the rector of the parish, and other respectable inhabitants:—1767, John Arnold Wallinger, Esq., 200*l.*; 1782, Mrs. Ann Johnson, 500*l.*; 1791, Mr. Henry Gilbert, 200*l.*; 1802, Mr. John Clarke, 200*l.*; 1835, Mr. H. Lambirth, 100*l.*; 1837, Mr. Timothy Holmsted, 100*l.* Total 1,300*l.*

GLOUCESTERSHIRE.

A circular has been signed by a majority of the resident clergy of the united bishoprics of Gloucester and Bristol, alleging that the union has been disadvantageous to the church.

ST. LAWRENCE CHURCH, SWINDON.—At a meeting of the building committee for the restoration of this venerable and highly interesting fabric, held at the Christian Knowledge depôt in Pitville-street, Cheltenham, after an examination of the several plans proposed, it was determined to proceed with the works at the commencement of the ensuing spring. The leading object of the committee has been to provide large accommodation, in numerous free sittings, for the poorer parishioners. The venerable and singular tower, together with the external character of the church, will be strictly preserved as it stands at the present day. The proposed alterations for the interior will afford great additional room for the parishioners, while they are in strict accordance with ecclesiastical propriety. The number of free sittings to be provided for the poor will be 120.

The Venerable Archdeacon Timbrell has resigned the treasurership of the Clergy Widows' Charity, Bristol, on account of the state of his health; and the

Ven. Archdeacon Thorp has been appointed to succeed him.

GLOUCESTER AND BRISTOL.—The number of persons confirmed by the Lord Bishop of this diocese last month at Frenchay and Henbury was 640, in addition to 4900 also recently confirmed by his lordship in other parts of this diocese.—There are now eleven new churches in course of erection in this diocese; one is situated near Clifton Down. It is of freestone, and so far advanced that it will be roofed before winter.

In the will of Ann Wicks (now in Doctors'-Commons), late of Cheltenham, in the county of Gloucester, spinster, deceased, the following curious legacies occur, after desiring to be buried in the chancel of Frampton church:—500*l.* for a monument to be erected to her memory; 1000*l.* for communion plate for Frampton church; 50*l.* for a cloth for the communion table; 500*l.* to improve it (Frampton church); 500*l.* to rail in the churchyard; 100*l.* to the vicar of Frampton for preaching her funeral sermon. The interest of her Bank Stock, which is a very large sum, she directs to be distributed on her birthday (23rd of April) annually to the aged poor of Frampton. This will has been contested by the relatives of the deceased; but, by a recent decision of Sir Herbert Jenner Fust, the will has been pronounced for, and administration granted.—*The Britannia.*

HAMPSHIRE.

PORTSMOUTH NATIONAL SCHOOLS.—The number of children educated at these schools is 250, of whom 150 are boys, and 100 girls. The schools are in connexion with the Diocesan Board of Education. Sermons for their benefit were recently preached at St. Thomas's, by the Venerable Archdeacon Lear, of Sarum. The collections from pew to pew, at the close of the services, amounted to 39*l.*

WINCHESTER.—A meeting of the clergy of the rural deanery of Winchester and others, both laymen and clergymen of the neighbourhood, recently assembled in the chapter room of the cathedral, for the purpose of furthering the objects of the Manufacturing and Mining Committee of the National Society. The very rev. the dean presided on the occasion, and was supported by the warden;

and, with hardly an exception, by the whole body of the clergy of the city and neighbourhood, the few not present being absent from home or being prevented attending by official duties. Letters, accounting for their absence, were received from Lord Ashburton, Sir Thomas Baring, Bart., the speaker of the House of Commons, J. B. East, Esq., the Mayor of Winchester, and Langford Lovell, Esq. It was moved by the warden, and seconded by J. T. Waddington, Esq. — "That this meeting, agreeing in the statements expressed by the National Society, 'that at the present crisis it is the especial duty of the members of the church, laity as well as clergy, to make extraordinary efforts for raising the children of the poor in the more populous of the manufacturing and mining districts, from the alarming state of ignorance and demoralization disclosed to public view by recent inquiries and events,' desire to co-operate with the National Society in raising a special fund for the improvement of education in the mining and manufacturing districts." It was also further resolved, Rev. Canon Vaux moving, and J. Campion, Esq., seconding, that the rural dean be requested to receive contributions for the above object, and to forward the same to the treasurer of the National Society. Not a small number of subscribers, and of considerable amount, was added on the occasion of the meeting.

KENT.

NEW CHURCHES AT WOOLWICH.—Two new churches are about to be erected in the extensive and populous town of Woolwich. At present there are but one parochial church and one licensed proprietary chapel, supplying together not quite 600 unappropriated sittings. The population, exclusive of the military, for whom church accommodation is provided by government, exceeds 23,000 persons. The cost of these churches is estimated at 9000*l.*, of which 2900*l.* has already been subscribed, including a grant from the Church Building Commissioners. They will contain about 1200 unappropriated sittings.

THE BISHOP OF ROCHESTER'S TRIENNIAL VISITATION.—On Monday, Oct. 9th, the Lord Bishop of Rochester commenced the triennial visitation of his

diocese, at Bromley Church. The attendance of the clergy was larger than usual, and the rev. gentlemen present appeared to take the deepest interest in the address of their worthy and highly esteemed diocesan. Prayers having been said by the Rev. J. E. Newall, the Incumbent of Bromley, the names of the clergy were called by the registrar, and the bishop took his seat within the altar rails and proceeded to deliver.

LEICESTERSHIRE.

Her Majesty the Queen Dowager has contributed a donation of 20*l.* towards defraying the expenses to be incurred in the repair and restoration of the ancient parish church at Stoke Golden, which has fallen into extreme dilapidation. It was built in the reign of Edward I., and is one of the finest specimens of early English ecclesiastical architecture in this country. Her majesty has also given 20*l.* towards defraying the expenses of enlarging St. Mary's Church, Kirkdale, Liverpool.

LINCOLNSHIRE.

LINCOLN.—A report has obtained considerable circulation, that the beautiful cathedral in this city was in imminent danger unless very extensive repairs were immediately made. The report has not the very smallest foundation in truth; and nothing but the usual repairs have been effected this year by the dean and chapter.

The Bishop of Lincoln has finished his confirmations in Lincolnshire. The number of young persons confirmed in that county is 11,090, being an increase of 802 since 1840.

MIDDLESEX.

BISHOPSGATE CHURCH-RATE MEETING.—A meeting of the inhabitants of this populous parish took place on the 27th of September, in the church, for the purpose of making a church and poor-rate for the next quarter. At one o'clock the chair was taken by the Rev. Dr. Russell, the rector, when exactly six persons were present. No churchwarden appeared, and his place was supplied by the vestry-clerk, who called for a 4½*d.* rate, to meet the necessary expenses, which was carried.

RESTORATION OF THE ROYAL CHAPEL OF THE SAVOY.—The beautiful chape

belonging to the ancient palace of the Savoy has been for some time past undergoing a course of complete restoration and repair, by express command and at the expense of her Majesty. The Savoy conference finally settled the Book of Common Prayer, and there the admirable preface to the Liturgy was written. Here also, in days of yore, many of the bishops were consecrated, and among them, Wilson, Bishop of Sodor and Man, by Archbishop Sharpe, in 1698. The chapel, according to Pennant, was restored and royally endowed by Henry VII., under his will, dated 1508. This endowment is still kept up, the incumbent receiving an annual fee by royal warrant. In addition to other costly improvements, her Majesty has determined to add a new organ. The works are all completed, with the exception of a new stained-glass window over the altar. The chapel was re-opened on the 29th October.

At a meeting of the Court of Common Council, 500*l.* was voted for the repair of the church of St. James's, Duke's-place, and 200*l.* to the Royal Free Hospital, Gray's-inn-lane, late Greville-street.

Of the 100,000*l.* subscribed towards the special fund of the National Society, 22,000*l.* were given by clergymen and clerical bodies, and 68,000*l.* by laymen.

PEWS.—In Westminster Abbey, the choir is to be altered, the present miserable screen-work is to be removed, and pews abolished. In the cathedral at Canterbury, the choir is about to be furnished with new stalls and a throne, and the pews are to be removed. The new church in the Broadway, Westminster, has been built without pews.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—The quarterly meeting of the Committee of the Diocesan Church Building Society was held in St. Nicholas' Vestry, on Thursday, Oct. 12th; present—the Archdeacon of Northumberland, in the chair; the Archdeacon of Durham; the Vicar of Newcastle, Rev. H. Douglas, Rev. J. Collinson, Rev. W. C. King, Rev. J. Davies, Rev. W. Dodd, Rev. R. G. L. Blenkinsopp, Robert Plummer, Esq., Rev. H. W. Wright, Rev. M. Plummer, Rev. C. Lee, Rev. H. Wardell, Rev. J. Armstrong, Rev. W. T. Shields, Rev. J.

D. Eade, &c. A grant of 50*l.* was voted towards building a new chapel at Ingleton, in the parish of Staindrop. On Tuesday evening, the 17th of Oct., the Parochial Society for the Cultivation of Church Music, under the control and patronage of the clergy and churchwardens of the parish of St. Andrew, and the chapelwardens of St. Peter, held their first meeting in the girls' school-room, Percy-street. The exercises were conducted by the Rev. W. T. Shields, who also delivered an able address on sacred music. Such meetings will prove of much advantage, by furnishing the means to parishioners of all classes to obtain a correct knowledge of the choral services of the church. The Mainzer system of teaching has been adopted.

SOMERSETSHIRE.

FROME.—On Sunday morning, October 1, the Lord Bishop of Salisbury confirmed in Frome parish church, during Divine service, 183 young persons, parishioners. After the confirmation office, his lordship delivered an address to the newly-confirmed persons, all standing before him in the chancel. The bishop preached in the afternoon, and on Monday morning, after the Liturgy, administered confirmation to 445 more young persons. On Tuesday his lordship confirmed 226 persons in the parish of Bruton.

The meetings of the Midsomer Norton Association of the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society, took place on Monday, the 22nd of October. The chair was taken at the morning meeting by Capt. Scobell, R.N., and in the evening by the Rev. C. O. Mayne, the Vicar. The various resolutions were moved and supported in appropriate and effective addresses, by the Revs. C. O. Mayne, E. W. Tuffnell, R. Hamilton, and T. McClatchie; Capt. Scobell, J. Hippisley, W. Gosling, and R. M. Bird, Esqrs. The attendance was very large, and the proceedings were of the most satisfactory and gratifying character. The collections after the sermons and meetings amounted to 35*l.* A subscription in aid of the missionary objects in China, in connexion with both the above societies, has been opened by the Midsomer Norton Association.

THE LORD BISHOP OF BATH AND WELLS.—An Act was passed in the last Session of Parliament, to “provide for the performance of Episcopal Functions, in case of the incapacity of any Bishop or Archbishop,” the operation of which, we regret to hear, is likely to bear with peculiar hardship on the aged and excellent Diocesan of Bath and Wells. The subject was thus alluded to in a farewell address, delivered to the clergy assembled at a meeting of the Diocesan Societies, recently held at Wells, by the venerable prelate’s son, the Rev. Chancellor Law, Special Commissary of the Diocese:—

“I wish I could find words to thank the clergy and the laity present for the kindness with which they have uniformly received the mention of my name. I thank my friends now; I have to thank them for the period which has elapsed since I came to this diocese, now five years since, for the cordial and active support which they have given me. I have also to thank those who may not have agreed with me, for the kindness which they have displayed. By what has fallen from my friend the Archdeacon, and from others of the speakers, you cannot be surprised at my saying that I believe this to be the last occasion on which I shall address you officially. You cannot be surprised if, on this occasion, (which I consider my retirement from the diocese,) I ask you to allow me a short time, whilst I tell you why I think this is the last occasion on which I shall address you. You are well aware that when any rector, vicar, curate, canon, or any minister of the church grows aged, and infirmities come upon him, we permit him to retire; but when age and infirmities advance upon a bishop, he is not so permitted; work on he must. For fifty years, my parent was able and zealous in devoting his services to the church, as a private clergyman and as a prelate; but seven years ago, when he was seventy-five years of age, I first perceived the approach of failure. I then offered to give up my house and home—my wife and family did the same—to render him my inefficient services. At first they were not accepted; but five years ago I was permitted to come to my parent’s aid. By God’s blessing, the imperfect services which I rendered to him

seemed not altogether in vain; my parent acquired more strength and confidence; and I did hope that it would please God to permit me to continue by his side as long as life was spared him. However, at the end of the second year, it seemed that my fond anticipations would not be realized, for it was communicated to the Archbishop of Canterbury that I was assuming the authority, and that the prelate was equal to his duties; but after long consideration, at the end of five or six months, the Archbishop of Canterbury, treating me as the *de facto* administrator of the affairs of the diocese, requested me to resume my post. Then again I hoped and prayed that I might be permitted to continue in this diocese so long as my father lived; but I confess to you that his infirmities increased more and more, till, at length, early in this year, the pen, in a manner, fell from his hand, and he was totally incapacitated from continuing the duties of the diocese with any aid. It became necessary, therefore, that I should communicate this fact to the Archbishop of Canterbury, and to state it also to the members of the administration; and when I saw that they scarcely knew how to meet the difficulty, I offered to continue, if the Archbishop of Canterbury would allow my signature with his counter signature, to be the same as that of the bishop. It also appeared to me that as the aged prelate had been obliged to continue through all the stages of incipient and advancing inefficiency, and that, at length, he could not move hand or foot (to speak with reference to diocesan duties), a suffragan bishop might have been appointed, and my father’s infirmities suffered to remain unnoticed. It has, however, been thought otherwise, and, at a late period in the session, an Act was passed, called the Episcopal Functions Act; and under that Act, very shortly, my father’s infirmities will be dragged forward before strangers; he will be deprived of his bishopric; all his funds will be taken from him; and I know not that another penny will be received on his behalf. That Act says, that unless there is some one legally qualified to receive, nothing will be paid. You will not, therefore, be surprised at my saying that I consider my duties at an end: for,

having been the Special Commissary of this Diocese on Church principles, you could not expect that, even if the situation were offered to me, I would ever become an Act of Parliament Commissary. (Loud applause.) You cannot expect that, when I consider that my aged parent has been cruelly treated, I would take any notice of that Act; but I will say that I consider he has been so treated, that aged prelate having been dragged through all the stages of infirmity, his bishopric taken from him, and another placed in his stead. To my friends I am thankful; those who think I have not acted kindly, I forgive; and in that spirit I pray, and wish you to join with me, that 'The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, may be with us all, evermore. Amen.'

DIOCESE OF BATH AND WELLS.—The Right Rev. the Lord Bishop of Winchester, the Right Hon. Dr. Nicholl, as Vicar-General of the Lord Archbishop of Canterbury, and the Venerable W. R. Lyall, M.A., Archdeacon of Maidstone, held a meeting, as Commissioners under the Episcopal Functions Act, in reference to the Diocese of Bath and Wells, at the Diocesan Society's Office in Wells, on Thursday, the 10th of October. With the concurrence of the family of the Lord Bishop of Bath and Wells, the Commissioners, under the powers vested in them by the act, caused the proceedings to be strictly private.

STAFFORDSHIRE.

THE LATE BISHOP OF LICHFIELD.—The remains of the late Bishop of Lichfield having been removed from Clifton Hotwells to Eccleshall, the body lay in state at the Castle on Monday and Tuesday evenings, the 23rd and 24th of October, under the management and regulation of the house steward. On Wednesday the 25th, the funeral took place; the shops in the town were all closed, and the blinds of the windows of the inhabitants were down. The coffin-plate, which was surmounted by a mitre, bore the following inscription:—The Right Reverend James Bowstead, D.D., Lord Bishop of Lichfield, died 11th of October, 1843, aged 42 years.—*Aris's Birmingham Gazette.*

BURTON-ON-TRENT.—The Marquis of Anglesey laid the first stone of Christ

Church, in this place, on October 3rd, when Lady Adelaide Paget accompanied the noble and gallant marquis from Beaudebert. The children of the local schools, and most of the clergy and gentry of the neighbourhood were present at the interesting ceremony; the church will be built in the Gothic style of architecture, and is intended to accommodate 1000 persons.

SURREY.

REDHILL.—The new church of St. John the Evangelist, at Redhill, in the parish of Reigate, was consecrated by the Lord Bishop of Winchester, on Saturday, 30th Sept. The church is situated on an eminence near to the station of the Brighton railway. It is built in the old English style of architecture, and will accommodate 600 persons—two-thirds of the sittings being free and unappropriated. During the reading of the sentences at the offertory a collection was made, which, including a donation from his lordship, amounted to 263*l.*

SUSSEX.

HURSTPIERPONT.—The foundation-stone of a new parish church was laid by the Lord Bishop of Chichester, on the 29th of September. The old church, which was much out of repair, was built in the time of William the Conqueror, by Simon de Pierpont; and the baptismal font, erected at that period, has been preserved for the new structure. The Rev. C. H. Borrer, rector, has subscribed the sum of 1000*l.*, other branches of the Borrer family, 700*l.*, and W. J. Campion, Esq., 1200*l.*, towards the building, which will cost 6000*l.*, 5000*l.* of which has been collected.

CHICHESTER.—The commissary of the Archbishop of Canterbury has visited this city, for the express purpose of inspecting the different churches within the city, which are under the peculiar jurisdiction of his Grace the Archbishop of Canterbury. The recent alterations and improvements in the small antique church of All Saints, in the Pallant, were highly approved of.

The interior of our cathedral is now undergoing reformation, such as restoring the ancient tombs and their effigies, and the mutilated Purbeck marble columns, which have so many years been suffered

to remain in a decayed state. The whole is under the superintendence of Mr. Richardson, who lately displayed his talent in restoring the Temple church to its present beautiful state.—*Sussex Express*.

WARWICKSHIRE.

BIRMINGHAM.—The first stone of the new school-rooms connected with All Saints' church, was laid on Monday, the 16th of October, by the Rev. T. Mosely, rector of St. Martin's. The new building is intended to accommodate 250 boys, 250 girls, and 150 infants, in addition to a master's house. The expense, including the site, fitting up, &c., will amount to upwards of 1400*l*. This sum (excepting about 80*l*. yet wanted) has been raised by subscriptions, aided by grants from the National School Society, and the Lords of the Council on Education.—*Birmingham Advertiser*.

The estimated cost of the proposed improvements of the parish church of Leamington, including the erection of the nave and bell tower, is 10,000*l*., which is to be raised by voluntary contributions alone; a very considerable portion of which has already been subscribed. At the recent ceremony of laying the foundation-stone of the lantern tower, the collection at the close of the sermon amounted to upwards of 210*l*.—*Birmingham Gazette*.

WILTSHIRE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The diocesan anniversary of this society was held on Thursday, 14th September. The meeting, which took place at the Council Chamber, was attended by a large number of the clergy. Several addresses were delivered, and a report was read, setting forth the object, and detailing the operations of the society during the past year. The report concluded thus:—"It would not be right to close this statement without remarking, that the Salisbury district branch of the Society for Promoting Christian Knowledge affords scarcely any assistance to the parent society, towards carrying out the many and important designs which have now been referred to. It affords no assistance beyond half of the sum collected at the anniversary meeting of this or the other Society for the Propagation of the Gospel in Foreign Parts, which

takes place in Salisbury once in every two years. The committee who have the management of the affairs of this district branch of the society regret their inability to assist the parent society, which, however, they have no hope of being able to do, until the means shall be placed at their disposal by benefactions, or by subscribers consenting to relinquish their right to receive back the half of their subscriptions in books, which is the case at the present time. The committee would then be able to forward to the parent society in each year a sum, which, if not large, would still be of some assistance, and at the same time would be a trifling acknowledgment to the parent society for the liberal terms on which it supplies its books, not to mention what, after all, ought to be the strongest motive—that we should thereby be lending our aid in bestowing religious advantages on others, our fellow-countrymen whether at home or abroad, as well as in supplying them to the inhabitants of India and China, and other countries where false religions prevail, who yet enjoy not what we ourselves do—the word of light and salvation—which the society, if only it be afforded the means, will place in their hands, by supplying them with copies of the Holy Scriptures in their own language."

MUNIFICENT BEQUEST.—The Rev. G. A. Montgomery, M.A., late rector of Bishopstone, has bequeathed the sum of 1000*l*. to the parish church of Bishopstone, a moiety thereof to be laid out immediately in restoring, releading, repewing, and repairing the church; the interest of the other moiety to be appropriated towards repairing the painted glass windows of the chancel, and in beautifying the church in other respects. The sum of 400*l*. towards the erection of a school-room, and the interest of 300*l*. to be laid out in the purchase of coals for the poor, to be sold to them at a cheap rate, on condition that an annual sum, amounting to a sum equal to the interest, is collected for that purpose.

WORCESTERSHIRE.

On Wednesday, October 11, the annual meeting of the Worcester Diocesan Association of the Society for Promoting Christian Knowledge, was held in the Guildhall, Worcester,—the Lord Bishop of the diocese in the chair. The society

is in a very flourishing condition, the secretary having been authorized by the meeting to transmit a sum of 40*l.* to the parent society, being an increase of 10*l.* on last year's donation, and 20*l.* on that of 1841, and leaving a balance of 8*l.* 17*s.* 8*d.* in the hands of the treasurer. The issue of books from the Worcester depository during the year has been as follows:—Bibles, 586; Testaments, 724; Prayer-books, 1213; Tracts, and other bound books, 13,689; maps, 206; making a total of 16,418. The Rev. H. J. Hastings, secretary to the foreign translation committee, reported that the sum of 20*l.* had been transmitted to the parent society on behalf of the foreign translation fund for the year 1841. The secretary's annual statement of accounts was laid before the meeting and approved, and the usual resolutions, with votes of thanks to the Lord Bishop for presiding; to the secretary, the Rev. T. L. Wheeler, for his valuable services; and to the mayor, J. Lilly, Esq., for the use of the Guildhall, were adopted, and the meeting then broke up.

THE VICAR OF OVERBURY.—We understand that the parties who brought the long list of charges against the Rev. W. Smith, and which were so fully gone into at the late commission at Pershore, (fifteen of which charges, it will be recollected, being either abandoned at the time or dismissed by the commissioner,) have signified to the bishop of the diocese that it is not their intention to institute further proceedings against their vicar; and that his lordship has announced to the rev. gentleman, through his solicitor, Mr. H. Foley, that he does not think fit to do so. We also learn that the vicar is about to seek redress against the complaining parties to recover the expenses to which he has been put.—*Worcester Herald.*

WORCESTER CHURCH BUILDING SOCIETY.—At a quarterly meeting of the committee of the Worcester Diocesan Church Building Society, held on October 11th, at the Guildhall, Worcester,—the Lord Bishop in the chair—Mr. Egington was appointed architect to the society, and it was resolved that all plans be submitted to his inspection and approved by him prior to any grants being made. A grant of 10*l.* for the repairs of Sperrall church, and one of 150*l.* to

build a chapel at Malvern Link, in the parish of Leigh, were then made; after which the thanks of the meeting to her Majesty the Dowager Queen Adelaide, for the liberal donation of 50*l.* to the society, and to the Lord Bishop for his kindness in taking the chair, were unanimously passed.

YORKSHIRE.

Her Majesty the Queen Dowager has been graciously pleased to transmit to the Rev. Henry M. Hutchinson, incumbent of Middlesmoor, the sum of 20*l.* towards the erection of Ramskill church.

YORK.—Walmgate Ward contains six parishes, and a population of 6095 souls. A great proportion of the number are members of the church, and there is no evening service either on the Sunday or any other day of the week in that ward; but we are happy to learn that arrangements are in progress which will secure to the inhabitants a service on the Sunday evenings in some one of the churches in the Walmgate district; the pews and sittings of such church to be considered free during the evening service, and every facility to be afforded for the accommodation of the poor. Such is the project now on foot, and a meeting of the parochial authorities in the ward is shortly to be held for maturing the scheme and bringing it into operation.—*York Gazette.*

DIOCESE OF RIPON.—On Tuesday, October 17th, the Lord Bishop of this diocese consecrated a new church, recently built in Dallowgill, near Kirkby Mallzeard. The snow fell thickly and without intermission all the morning, in consequence of which the attendance at the church was very small.—*Ibid.*

The Archbishop of York, the Bishop of Ripon, and the Bishop of Hereford, have liberally contributed to the fund for the erection of a testimonial in the parish church at Halifax, to the memory of Robert Ferrar, Bishop of St. David's, the martyr who was burnt at the cross of Carmarthen in 1555.

A new church at Denholme Gate, near Haworth, in the parish of Bradford, Yorkshire, is to be erected forthwith.

DEWSBURY.—On Sunday, Oct. 1, the commodious school-rooms, just erected, were opened for the reception

of the children of the poor, and every part occupied, so that numbers who had, during the week, made application for admission, were disappointed. Sermons were preached in the parish church, by the vicar in the morning, the curate in the afternoon, and by Archdeacon Musgrave in the evening. Collections, amounting to 60*l.* 17*s.* 3*d.*, were made at the services. Within a circle of one mile and a half from the town, from 300 to 400 teachers, all heartily working with the clergy of the established church, are to be found.

On Saturday, Sept. 30th, the Holy Trinity church, Wakefield, was consecrated by the Lord Bishop of Ripon, in the presence of a great number of the clergy of the neighbourhood, and a large concourse of spectators. The total amount collected after the services was 257*l.* 18*s.*

On Monday, Oct. 2, the new church at Thurgoland, near Wortley, was consecrated by the Lord Bishop of Ripon; and on Tuesday the same rite was also performed at the new church at Denby. After the consecration of the new church at Thurgoland, the first stone of a new church was laid at Dodworth, near Barnsley.

On Monday evening, Oct. 2, the first quarterly meeting of the Bradford Church Institution was held in their large room, Hall Ings, when a large number of members were present. At the time appointed for the commencement of business, the Rev. W. Scoresby, D.D., vicar, as president of the institution, took the chair, and called upon the Rev. George Thomas, B.A., incumbent of Thornton, to read prayers. The chairman then communicated some pleasing information respecting Wilsden church, the patronage of which had been transferred from the patrons of the Bradford vicarage to the vicar for the time being, the Queen in council having been pleased to grant an augmentation to the endowment, which before only amounted to about 40*l.* a-year, and that, too, till very lately, without a parsonage-house; the augmentation, however, he supposed, would now raise the income of that place to about 150*l.* a-year, in addition to the parsonage-house, and he trusted that a similar improvement would shortly be made for Shipley church.

WALES.

The Annual Meeting of the Monmouthshire District Committees of the Societies for Promoting Christian Knowledge, and the Propagation of the Gospel in Foreign Parts, was recently held at Usk. The proceedings commenced with the performance of Divine service at the parish church, where an eloquent and powerful sermon in aid of the society, was preached by the Rev. R. Jackson, M.A., Vicar of Wonastow, from Matthew, xi. 5. At the meeting in the Town-hall, the Right Rev. the Lord Bishop of Llandaff was in the chair, and the proceedings were of an unusually interesting character. The report of the first-named society stated the circulation of bibles, testaments, prayer-books, and other books of devotion during the year to be 9564—or 297 more than in the previous year. A debt, which had been accumulating for some years, has been liquidated, and the committee have in hand a balance of 60*l.* The report on the whole is most satisfactory; as was also the report of the Society for the Propagation of the Gospel; which stated that the number of its missionaries in 1837 was 177, and is now 327. The receipts, however, for the last year had been only 85,695*l.*, while the expenditure had been nearly 100,000*l.* The meeting was addressed in eloquent and appropriate speeches by Mr. Sergeant Taddy, the Rev. D. Jones, Vicar of Caerleon, the Rev. Hugh Williams (Bassaleg), Sir Digby Mackworth, Baronet, the Rev. T. Williams, Llanvapley, the Rev. W. Crawley, Rector of Bryngwyn, and F. H. Williams, Esq.—*Bristol Journal*.

The Lord Bishop of Llandaff presided, on October 4th, at a meeting held in the Chapter Room of his Cathedral, for the purpose of presenting to the Rev. W. B. Knight, Chancellor of the diocese, a splendid service of plate, which was subscribed for as a tribute of respect by the clergy and inhabitants of the diocese.

A new church has been erected at Swansea. It was consecrated by the Lord Bishop of St. David's, on the 26th instant.

On Friday the 22nd of September, the Lord Bishop of the diocese consecrated the new church and churchyard of Llan-gelynin, in the county of Merioneth. The architecture of the church is of the

early English style. The Bishop preached on the occasion from Psalm xxvii. 4. The collection amounted to 32*l*.

The Lord Bishop of Bangor has just confirmed, in the parish church of Ruthin, a large number of children of that parish and surrounding neighbourhood. The principal part of the clergy of the district were in attendance.

CONSECRATION OF LLANFYNYDD CHURCH, IN THE PARISH OF HOPE, FLINTSHIRE.—This church is erected on a site generously given by T. Brook Yates, Esq., by subscription, principally of the Earl of Derby, Sir Stephen R. Glynne, the Dean and Chapter of Winchester, and Wilson Jones, Esq., aided by grants from the Incorporated Society, and the St. Asaph Diocesan Society. The church contains 427 sittings, of which 329 are to be free. The ceremony of consecration was performed by the Bishop of St. Asaph, in the presence of a large congregation. The morning prayers were said by the Rev. J. Meredith, Vicar of Hope, and a sermon was delivered on the occasion, in English, by the Rev. C. B. Clough, Vicar of Mold; and at six o'clock in the evening, a sermon was preached in Welsh, to a crowded congregation, by the Rev. David Williams, curate of Mold. The sum of 13*l*. 12*s*. 4*d*. was collected in aid of defraying the expense of building the new church. The Rev. E. S. Thurlow, the Sinecure Rector of Hope, has endowed the new church with 80*l*. per annum out of the rectorial tithes.

The Bishop of St. Asaph has consecrated the new church at Danfyhyde, Flintshire. Sir Stephen Glynne, Bart., M.P., and a great many of the clergy and gentry of the county were present at the ceremony.

IRELAND.

BELL AND STEEPLE.—The law adviser of the Irish government has given an opinion, that there is no law to prevent the erection of bells in Roman-cath-

olic chapels in Ireland. In England, there is a law which grants toleration to Roman-catholic priests on certain conditions; but there is an express reservation, that those immunities shall not be enjoyed by priests who worship in buildings having a bell and steeple. We believe it is this enactment which prevents a striking clock being placed under the steeple of the Roman-catholic chapel in Cookridge-street, in Leeds.—*Leeds Intelligencer*.

It has been calculated that the Romish clergy in Ireland receive—for annual confession, 30,000*l*.; for christenings, per annum, 33,333*l*.; unctions and burials, 60,000*l*.; marriages, 360,000*l*.; purgatory, prayers for, 100,000. ; collections at chapels, 541,632*l*.; curates' collections, 225,000*l*.; college at Maynooth (government grant), 9000*l*.; making a total of 1,426,465*l*. From these sums all the Roman-catholic clergy are paid, and all the chapels are built and repaired, and all provision is made for public religious service.—*Manchester Times*.

FOREIGN AND COLONIAL.

DIOCESE OF GIBRALTAR.—OPORTO.—During the recent visit of the Bishop of Gibraltar, the British residents, who received his lordship with a most cordial welcome, and appeared to take a lively interest in his mission, collected upwards of 60*l*., which they presented to the bishop on his departure, as a donation towards his diocesan fund.

LISBON.—The English church being at a great distance from the trading part of the city, it is proposed, under the sanction of the bishop, who has promised to assist the undertaking by a liberal donation, to erect a new chapel in an eligible situation nearer to the port.

MALTA.—The church erected by the munificence of Queen Adelaide is now nearly completed, and will be consecrated by the Bishop of Gibraltar on Christmas-day next.

NOTICES TO CORRESPONDENTS.

AN egregious erratum occurs in p. 404 of the last Number, nine lines from the bottom,—“apostolical” for “apostatical.”

Received: Mr. Winning—A. H.—Mr. Lewis—C. B.

THE

BRITISH MAGAZINE.

DECEMBER 1, 1843.

ORIGINAL PAPERS.

ANIMADVERSIONS UPON THE BETHAMIAN ST. PATRICK.

SOME sceptics have lent their support to orthodoxy against heresy, as perceiving which is *the real* doctrine, though unsatisfied of its being *a true* doctrine. Monseigneur, il n'est pas Janseniste, il n'est qu'athée, was the language of a shrewd judge of human affairs. So it may happen that sceptics as to the history of Saint Patrick may feel it but just to defend the Patrick of the Culdees and Romanists against the new creation of Sir William Betham. For even if he be not a true one, he is at least the real one. Patrick may, perhaps, be as fabulous as "the fable of Bellerus old," but he was not such an exceedingly protestant personage as Ulster King at Arms would have him. There may be considerable mischief poorly compensated by a momentary and illusive triumph, in assailing a powerful antagonist with hollow and untenable theories. False arguments are dangerous and weak, even when used *ad hominem*, and although our opponents may now consider authentic the spurious evidences upon which we rely.

That distinguished Irish antiquarian has contended, that a certain Patricius converted Ireland at a time indefinitely more ancient than A.D. 430, "centuries before the year 430,"* and before superstitions had infected the simplicity of the primitive church. Ireland had indeed her apostle St. Patrick; but nothing that we read of him in history or chronology is true. He was not the grand-nephew of Martinus Turonensis, nor a missionary under Cœlestine, bishop of Rome, nor a friend of Germanus Autisiodorensis, nor yet a contemporary of Niall of the Hostages and Leoghair, kings of Ireland, or of any one of those with whom his name is associated. He is presented to us in a form as abstracted as the abstract Lord Mayor, and denuded of all relations chronological or historical. This state of the case hath few, if any, parallels in the legendary history of real saints. It is usual first to set them in proper time, place, and relation, and then to decorate them with a variety of feigned adventures.

* In the Antiquarian Researches, A.D. 430 is constantly stated as the year of the mission of Palladius; but I believe it was in 481.

The answer seems to be, that Palladius Diaconus *was* in many respects circumstanced and related, nearly as the legend runs; that one Irish writer actually gives him the name of Patricius; and that *his* abortive visit to Ireland was the foundation which gave rise to the Romish Patrick, and his apostolate of sixty years. That is well said, and with much appearance of reason. But the just tendency of the argument, so shaped, is not to induce in our minds the belief of some *other* saint, of an indefinite epoch, called Patricius; but to shake our belief in such a character altogether. It disposes us to say, if Palladius only is meant when he is named, if all that is true in his history is only true of Palladius, and nothing else is true at all, he appears to be a fiction himself.

But (the rejoinder then is) the Bethamian saint stands not denuded of all story. We have his own Confession and Epistles. Have we indeed? To that important question we must address ourselves.

There are broad arguments, which will singly outweigh many quirks and criticisms and minute ingenuities. For them we should always look out; and the cases in which none can be found are those least susceptible of a sure solution. Oftentimes we extenuate and make small, for the purpose of slipping it in easily, that very thing which in after argument we should desire to make great and prominent. So it happens in this case. It is impossible to find, and difficult even to imagine, anything in Ireland, greater or more illustrious and sacred than the memorials of her apostle, committed to writing by his own hands. And he who brings them into court is in a manner beholden to bring their glory with them, their inalienable character, and almost unavoidable consequences. Is it within moral credibility, that his own account of his life and proceedings was extant in writing, in the same island to which his legend relates, from the year *x, y, z*, if not even *x, y*, in which they were written, till an epoch subsequent to A.N. 430; and that then (in the teeth of it) a new and opposite legend was invented, degrading his date from the century *x*, to the fifth century, coupling him with princes and prelates whom he never saw, omitting nearly all the persons with whom he was really conversant, and leaving of the true saint and autobiographer little more than his name? It is beyond our belief. It could only rise into moral possibility by supposing that the fifth-century Patricius was invented at such a late period, that the true Patrick's tradition was then obsolescent, and his writings no longer studied or understood. But such is not the fact. The Erse poem of the bard Fiech is remarkable for its archaic diction; and its author, perhaps, wrote* near the beginning of the seventh

* The bard Fiech or Fiach (written both ways) was flourishing and composing poems in 623. O'Connor, Prolegom. ad Ser. Hibern. i. p. cxv. Mr. O'Connor lends his belief to the legend of St. Patrick's friend, bishop Fiech, by whom he ventures "to assert that this poem was written about A.D. 540." Father Colgan observes that the Latin scholiast upon Fiech wrote before the Archbishopric of Sletty was transferred to Kildare—i.e., before 601. Trias, p. 7. 8. O'Connor i. p. lxxxix. If that be a clear inference from his words, (*Lageniæ archiepiscopus instituitur, quo etiam munere ejus comorbani sive successores abinde funguntur.*) which I can by no means perceive, his antiquity would appear certain. But the transfer of the see, first to Kildare, and then to Ferns, does not in any way affect the

century. It is full of superstition, but does not belong to the age of popery in Ireland. This ancient poem informs us, that Patrick visited Italy, and studied under Germanus of Auxerre,

“Profectus est trans Alpes omnes....
Et remansit apud Germanum.”

That fixes the date, and testifies expressly in favour of century five, against the earlier century *x*. But if credit is refused to this poem for the antiquity its phrases are said to indicate, there is no doubt that Ultan son of Connor wrote the legend of Patrick, partly extant in the book of his pupil Tirechan; and if we trace back from his death in 655 or 656 only half of the 180 years, allotted to him by the Quatuor Magistri, he will ascend pretty far into the sixth century. In that century, Cogitosus* appears to have described though without naming

succession of the Lagenian archiepiscopate. Conlaet and Maidoc were no less his successors for not residing at Sletty; nor are the bishops of Sarum less the successors of St. Adhelm for having quitted Sherbourn. We must be cautious how we bring too close to St. Patrick, even to those who in their youth had seen old folks of the Patrician era, much more into actual acquaintance with the apostle, an author who asserts, as Fiech does, that there was neither sunset nor night for a whole year after his death. The composition of this poem by St. Fiech of Sletty is an impossibility; taking the date and circumstances of that saint's life as generally received.

* Saint Cogitosus (probably the earliest extant biographer of Saint Bridget, who wrote at some time anterior to 598) begins with a curious passage, which may seem to set that lady in some respects above St. Patrick, but which nevertheless must relate to him. After a few words of exordium to his Frates [of Kildare] at whose desire he wrote, he proceeds to say: “She built, in the plains of the Liffy, on faith's firm foundation, her monastery which is the head of nearly all the churches of Ireland, and a head eminent over all the monasteries of the Scoti, whose jurisdiction, spread over all the Hibernian land, is extended from sea to sea. And prudently providing for their souls in a regular manner in all things, in her solicitude for the churches of the many provinces which adhered to her, and considering that it could not be without an high priest, who should consecrate the churches, and promote to the ecclesiastical degrees in them, she applied to an illustrious and solitary man, by whom God wrought many miracles, and going to him invited him from the solitude and from his solitary life, to govern the church with her in episcopal dignity, so that nothing of sacerdotal order should be wanting in her churches. And so he, (being anointed head and chief of all the bishops) and she (the most blessed chief of virgins) did erect their principal church, by a happy intimacy between themselves and by the government of all virtues. And, by the merits of them both, her episcopal and virginal cathedra established itself in the entire Hibernian island, like a fruitful vine with branches growing in all directions, which the archbishop of the Irish bishops, and the abbess whom all the abbesses of the Scoti venerate, always govern in blessed succession and in perpetual order.” Cogitosus ap. Canisii Lectiones, tom. 5, p. 625-6. Ingoldst. 1608. et ap. Colgani Triadem, p. 518. In vain doth Father Colgan uphold those who refer these words to St. Conlaet of Kildare, explaining “Hibernensium Episcoporum” to be non omnium Hibernensium sed solum Lageniensium. p. 525. What boots it, to offer such violence to one word, while other words more cogent are left untouched? Are “penè omnes Hibernenses ecclesie,” and “tota Hiberniensis terra . . . a mari usque ad mare,” and “ecclesie multarum provinciarum,” and “caput omnium episcoporum,” and “tota Hiberniensis insula,” expressions to denote Leinster? We cannot extricate ourselves by saying, that the archbishops of Leinster were visitors of all the monasteries in Ireland, while the Abbess of Kildare was Abbess of all Ireland. For we have (I believe) no record of so conspicuous an historical fact; and also because a primacy over all the bishops of Ireland is the thing stated. Nor can we do so, by supposing only the conventual, regular, or culdee bishops to be spoken of, to the exclusion of secular bishops; because we have no proof of the existence of any other bishops than the monastical sort, and this very

Patrick. St. Columcille himself, in his Gaelic hymn, combines him with Brigida; though some ascribe that poem to Ultan. Cumminianus, an Irishman, mentions him in the ascertained year 634; as do likewise Cumineus Albus, who had conversed with the followers of Columcille, and became abbot of Iona in 657, and Adamnanus, raised to that great eminence in 669. Consequently, the later date is by no means a modern device. The disciple of St. Elbod and of Samuel Britannus, called Nennius, completed his book (as he states) in A.D. 858, while Mervyn and his queen Essyllt were reigning over Wales and Man. He was strong in native Celtic traditions and records; and states, that Patri-
erius was sent a Cœlestino papâ Romano [et* angelo Dei cui nomen erat Victor] monente Sancto Germano, ad Scotos convertendos ad Christum. From the days of Columba and Fiech to those of Nennius, nothing was known in Ireland which received him, or in Britain which produced him, of any Patrick but the pupil and emissary of Germanus.

The pretended Confessio of Patrick informs us that he was born at Bonavein Tabernæ, or (as Mr. O'Connor hath it) Banavan Taberniæ, and was son to the priest Calpurnius, and grandson to the deacon Potitus. But Fiech's Patrick, son of Calpurnius, son of Potitus,† son of deacon Potitius, was born at Nemthor—i.e., the Celestial Tower. The same is called‡ Nentur, with the same meaning, in Welsh. It is well known to have been the Gaelic and British appellation for Dunbarton-upon-Clyde,§ or Britannodunum, so called because it was the chief bulwark of the Britains against the Dalriada Scoti till

passage tends to the negative. Therefore the obscure language of this most early writer, when duly weighed and considered, will bring us to this point: that the primacy of all Ireland from sea to sea, which was the Ardmachan, received its first establishment in the lifetime of Saint Brigida of Kildare, and in the person of a friend and companion of that famous lady, whose successors were the archbishops of all Ireland—every word of which is true of St. Patrick, and of no other person. What is unusual in the statement and at variance with the legends of later date may be accounted for, by his anxiety to magnify the concerns of Brigida, and by the unsettled state in which the legend at that epoch to our knowledge was. Cogitosus seems desirous to place the Abbesses of all Ireland on a par (at the least) with the Metropolitans of all Ireland, which is but a form, somewhat exaggerated, of the well-known feelings of Culdeeism or the Hiberno-Hebridean religion; and its exaggeration may account for his thus avoiding to name the caput omnium episcoporum. But my business is only with this fact, that before 598 the traditional Saint Patrick was described in his essentials, and in company with the well-known partner of his labours and of his grave. I have arrived at this conclusion after hesitation, and not without weighing the force of the words *sua cathedra episcopalis et puellaris*, but can acquiesce in no other. As those who have construed Cogitosus according to Colgan, may be named the unknown author of the *Vita Brigidæ* Quartæ, who says of St. Conlaet, "*primum episcopum elegit in suâ civitate Kildara.*" Lib. ii. c. 19, and an Italian breviary ap. Colgan, p. 601, which more evidently borrows from Cogitosus. But these have neither antiquity, nor authority of any sort, to recommend them.

* These words seem interpolated.

† "Mac Calpuirn, mic Otidhe,
Ho deochain Odisee."—Fiech.

Patrick, *Calpurn, Fotaïd, Deisse, Cormac, Leibruith, Ota, Oric, Moric, Leo, Maximus*, etc. Flann obiit. 1056.

‡ See the *Myvyrian Archaeology*, i. p. 48.

§ Sometimes also called Alelyde by the Britons.

the eighth century. The Bardic monk, Flannus Butensis, sang thus :—

“ Cochnias his mother, Nemthor his warlike city.”

If Richard of Cirencester be an authority, and we may acquit Mr. Bertram of the forgery, the name* of that fortress, while the Roman province of Valentia subsisted, was Theodosia. How is it, then, that he was born at some Bonavem Tabernæ? Nothing is less likely than that a stupendous rock-built fort, the key of Clydesdale and all Cumbria, should have had the base name of Tabernæ, which signifies sheds or booths, for vending refreshments or other merchandise. The story in Jocelyn of Furness and others, that Tabernæ was a village near Dunbarton, so called because the Roman army was there encamped *in tents*, is a gloss invented by persons ignorant of the difference between taberna and tabernaculum. So his Confessio is at variance with the earliest of his Erse poets as to the place of his birth.

But that can be made to appear in a stronger point of view. There is not one distinct allusion to this island in the Confessio; and the unprepossessed reader will admit, that the author of it considered St. Patrick as a Martinist monk from a cœnobium of Gaul, and not as a Briton. In one place† he exclaims, “ as for you, Oh ye ignorant Gaulish rhetoricians !” in another he wishes to bequeath God’s name as a legacy to *his Gaulish brethren* and his Irish neophytes; and he says in a third, that he had gone over to *Gaul to visit his brethren, and see the faces of the saints of the Lord*. In the epistle, he disclaims to recognise the Briton Coroticus for a civis (fellow-citizen) Sanctorum Romanorum, meaning by the phrase of Sancti Romani himself and the monks of the Roman territory to whom he belonged. The honest truth is, that this document speaks of a missionary from one of the Gallic monasteries. And if so, we may incidentally remark that the person to whom this relates must have undertaken his Irish mission some considerable time after A.D. 362, when St. Martin (grand-uncle Martin) laid the foundations of the cœnobitic life and discipline in the Gauls. If he were not quite familiar with such ideas, how could he have produced the following sentence?—*filiū Scottorum et filiæ regulorum monachi et virgines Christi esse videntur, et etiam una benedicta Scotta, genitiva nobilis, pulcherrima adulta erat, quam ego baptizavi*. To return to the geography, his biographer Probus (who is perhaps the most respectable he can boast of, both as not being anonymous, and as having undertaken the work at the desire of his patron, Paulinus) expressly states that Bannane Tiberniæ regionis, as it is printed in Colgan, his birthplace according to the Confession and to

* Ricardus Corinensis, cap. 49.

† Confessio, p. ci. cx. cxiv. O’Connor. All these passages are absent from the Book of Armagh; except the second, which is given unintelligibly. Sir W. Betham complains of the other MSS. being interpolated, but should have said, that this one is garbled. The nonsense *ex a Gallias* should probably be *extra*; and if so, those words would imply that his natural home was *intra Gallias*. See Betham’s Appx. p. li. The Armagh copy is, in truth, a very bad one, and written by a scribe who gives out that he could not decypher what he was copying, and frequently put *inertus liber*; of which anon. It exhibits a vile production in a mutilated form. For an instance, for post annos non multos adhuc capturam dedi, it gives, multos adhuc capturam dedi!

most other authorities, but his mother's according to Probus, was in Neustria (now Normandy,) and that the scene of his last capture* was in Aremorica—i.e., Brittany. The *Confessio* asserts that he was taken at no great distance from his birthplace; and there seems no reason for Probus having deliberately placed these *Tabernæ* in the adjoining, instead of in the same, Gallic province, except the simple reason, for which we may give him credit, of knowing (or at least having been† given to understand) that the said *Tabernæ* were in Neustria. The country of Probus is unknown. His date is assigned either to the ninth or the tenth century;‡ and, although Colgan has arranged the lives in a different order of time, according to his own lightly-founded conjectures,§ nothing really evinces the existence of any earlier life in prose, from which we can obtain evidence of Saint Patrick's place of birth. The Annotations of Bishops Aidus and Tirechan are silent on the point; the entire Book of Armagh is silent thereon, for the *Vita Patricii* (besides that we are uncertain, if it be more ancient than Probus) is mutilated at the commencement, and we know not what it said, if it said anything, on that subject. However, it contains these words near its conclusion, which seem to name not only the person by whom, but the country in which, it was compiled, "*hæc Constans in Gallis invenit.*" They should not have been omitted in the English translation.|| The same document, speaking of his liberation from the six years' servitude and return to his native country and parents, selects this expression, *antequam ex Scotiâ ad Latinos pergeret*; whether it denoted a return to Nemthor in Cumbria, is a question of probability for the

* Written Neutria and Arimurie. The meaning is indisputable, and not doubted by Father Colgan. Nentria in his text is merely a misprint, as appears from the notes.

† His words are, *indubitanter comperimus*. Although he had said Patrick was in Britannia natus, he says he was in *patrid cum patre . . . et matre . . . in civitate eorum Arimurie*, because they were settled there; unless he used Britannia so as to include Brittany, or else wrote *Britannia*. Perhaps the latter will be the best opinion. Colgan ignorantly cavils at the word *civitas*; "*omnis civitas Helvetia*," &c.

‡ Father Colgan thinks he wrote ante 920. Mr. O'Connor in some passages dates him *sæculo nono*, and in others *sæculo decimo*. See vol. i. p. 49, p. lxx. p. civ. p. cvi. He lived after the word Normannia came into use, for he once employs it. Probus is the *Vita Quinta* of the *Trias Thaumaturga*.

§ For instance, *Vita Secunda* is as early as 540, because it says *ubi est episcopus Loarne*; and *Vita Septima* is of the same date, because it contains those same words, and *ubi est episcopus Mucna*. Yet the *Vita Septima* certainly uses the word *est* to mean *lies buried*, *Milco est hodie Gravardin*, p. 120. *Septima* also says, *Fiechus in Ecclesia Sleptensi est*; though it is admitted that *Secunda* was written after Fiech's death. *Vita Tertia* is earlier than 551, because it says, "*Nessan . . . qui nunc dicitur Dechon Nessan*," (as though a man could not now be called by an appellation, unless he be now living,) and "*in quo loco habitat Trianus Episcopus*," where *habitat* is palpably put for *habitabat*, the present for the imperfect past, by a very common idiom. Before we have done, I shall shew that *Secunda* and *Tertia* were not written earlier than the close of the ninth century; though indefinitely later. *Vita Quarta* was written soon after 600, because it appeals *veteribus libris* and *veracium relationi virorum*, and the men must have lived very near the time, to make their veracity useful. But if so, how could the books be ancient? Colgan's numbering of the lives is (absurdly enough) made to differ from his chronology of them.

|| Liber Ardm. p. xvii. Translation, p. 345.

reader's judgment, and the contrary may very well be suspected. Probus stands unrefuted. But how could the bard Fiech and all Ireland after him believe that Patrick was born at Nemthor upon Clyde, if genuine documents of his own composition bore witness to the truth, that he was born at certain Tabernæ, which were in Gaul? No argument can arise out of the words, *iterum post paucos annos in Britannis eram cum parentibus meis*, except by begging the questions, that Gaul is not the supposed country of this writer, and that Aremorica was not the scene of his capture; for whatever may be the precise date (and *that* is as old as Gregory of Tours) of the word Britannia for Brittany, *Britanni* or the Britons is the original appellation of that settlement, used by Sidonius in the days of Patrick.

However, let Bonavem Tabernæ and Nemthor be the same or contiguous places; and still the fact of his being born of a Roman father and grandfather, on the northernmost bounds of the province and actually upon the Antonine Vallum, is one which reduces to their least the chances of such a man having existed much earlier than his vulgar date. The Antonines indeed held that line, but their garrisons are unlikely to have sent forth Christian missionaries. The son of a priest and grandson of a deacon seems to belong to some place in which the Christians had a settled church, and not to pagan garrisons in the most remote and savage places, among whom there might be a casual proselyte. Neither can any one suppose, that this barbarous trash proceeds from a Roman pen of the age of Cornelius Fronto. We may indeed safely conclude it to have been written since the year 325, for it contains an elaborate and manifestly post-Nicene, though not Homousian, formula. How long the lines of Antoninus were kept up is ill known. Severus did not attempt to re-establish them; and they had probably been given up by his predecessors. But if we renounce that higher antiquity, the Bethamian Patricius must have been born subsequent to the recovery of that frontier by Theodosius. And then the question will occur, how it is conceivable that under the imperial houses of Valentinian or Theodosius, a Christian presbyter should serve as a decurion in the army. But if decurio* be used in a sense unknown till a late and barbarous age, the early date of the author is overthrown in another way.

An extraordinary appearance of inconsistency startles us in this Confession. He was bred up till the adult age of sixteen in the country-house (*villula*) of his father the priest,† the deacon's son; and

* Decurio not only means a commander of thirty-two horse, but also a senator in the colonies. But neither the fort on the Clyde nor the Tabernæ will obtain credit for being colonies with senates. In the lowest epochs of Latinity, decurio was used for *vir devotione insignis*.—Ducange. From his words, "I was free-born according to the flesh, my father being a decurio," we are told that "it appears . . . that Patrick was a Roman of the *Patrician* order." Yet a decurio is explained as "a captain of ten in a Roman legion." How strange, then, that being *free-born* should make a Patrician! See Art. Res. 278.

† If any one should insist on the mutilated Ardmachan text, which omits the presbyteral rank of his father, he will still have to contend with the *diaconate* of the grandfather Potitus, of which the remembrance was cherished in the family, and with the absence of all allusion to the relapse of his parents into paganism, to any

yet he states himself to have been at that age ignorant of the true God, *Deum verum ignorabat*. Not religionem, or Dei colendi rationem, or the like, but *DEUM*; a rigid phrase which will not bend itself to oblique interpretations, and gives no usual picture of education in a parsonage. Of whom then were Calpurnius and Potitus, though arrayed in apostolic orders, really the priests and ministers? What education, and what early principles, can this writer be considered as ascribing to his Patricius, the Christian-bred heathen? That perplexing question may perhaps receive some distant illustration from the following passage:—*Sol iste quem videmus, Deo jubente propter nos quotidie oritur, vel nunquam regnabit, neque permanebit splendor ejus. Sed et omnes qui adorant eum in pœnam miseri male devenient.* It is apparent enough that many people in this island fell away to the worship of the sun, yet still under the name and ecclesiastical sanctions of Christianity, and by a sort of Gnosis; but such does not appear to have been the case during the period in which it formed a part of the Roman empire. It was rather when an Aurelius Ambrosius erected his circle of giant stones, the grim sanctuary of the plain. Priests, deacons, and their children, who knew not the true God, and an expectation of the *reign of the sun*, are curious features in this production; but the æra of the vulgar Patrick is full early for them, much more than that of the Bethamian.

It is utterly incredible that a child of such parents (*ingenuo patre natus*) should express himself in such language, either in the century *x*, or even in the fifth. Not to dwell upon the writings of Sulpicius, Sidonius, Constantius Monachus, Vincentius Lirinensis, Claudianus Mamertus, Saint Leo the Great, or anything which those remote times produced, we shall with difficulty find instances of more unintelligible and vile composition in the ages called dark. That some Scots and Picts had murdered his neophytes may be collected, but only by a sort of intuition, from the following chaos of words: “*In morte vivunt socii Scottorum et Pictorum apostatarum, quæ sanguinolentos sanguinare† de sanguine innocentium Christianorum quos ego innumeros Deo genui atque in Christo confirmavi, postera die quæ chrismati neophyti in veste candida flagrabant in fronte ipsorum, dum crudeliter trucidati atque mactati gladio a supra dictis.*” Ireland was known to the Romans of Gaul and Britain as Hibernia, and poets occasionally called it Juverna and Ierne; but the people were only called Hiberni and Hibernenses. This author always styles the island Hiberion, and its people both Hiberiones and Hiberionaces; which sounds like the learning of a Culdee monk, familiar with the legend of Eibhear,‡ son of Ir, son of Milesius; and seeking to adorn the lan-

differences between him and them, and to any wish on his part to effect their conversion. All tradition or legend is unanimous as to the Christianity of Saint Patrick's father; and the Confession gives no hint of his ever receiving adult baptism himself from any one. It may further be observed, that the statement of his father being a priest *could not be an interpolation of modern copyists*, though it was very naturally an object for *suppression* in the days of strict celibacy.

* Pag. cxvii. O'Connor. Not in the Armagh.

† Qu. *saginare*? Epist. ad Corot. p. cxviii. O'Connor.

‡ See Wood's Prim. Inhabitants of Ireland, pp. 55-1.

guage of his apostle with an unusual phrase, not employed in the Latinity of his own cotemporaries. There can be no doubt that rex Coroticus is an erroneous mode of writing rex Cereticus*—i.e., king of Caredigiawn, or Cardigan. The Bollandists† could not deny their consciousness of the style in which these books are composed. But they suggest that Patricius, though optimis in Galliâ et Italiâ magistris usus, lost the use and memory of correct Latin by his long sojourn among barbarians. Surely he did not carry on his protracted mission without the aid of books, especially the scriptures, and the sacramental liturgy. In point of fact, the works in question are interlarded with quotations from the Latin Bible; which are either from book or from memory. Either way, the suggestion of the Jesuits is overturned. For if he was in the habit of reading Latin, he would not lose his knowledge of it; and if he remembered it, he certainly did not forget it. When did the Bollandists, whose order sent forth many famous missionaries, hear of one who, in his sojourn among strangers, exchanged the common use of his mother tongue for a barbarous use of it, and that, without imitating in any degree the language of the people he visited?

Cave, confirmed therein by Casimir Oudin,‡ maintains that this author made use of the more ancient bible called Versio Itala,§ and not of the Vulgate; which is probably the fact, although Mr. O'Connor is inclined to dispute it. But it is in vain appealed to as an evidence of his antiquity; for it is ascertained, that the old version|| continued to be made use of in Ireland down to A.D. 815, and probably was so later.

The author mentions to the prince whom he miscalls Coroticus, that it was then a custom of the Roman and Gaulish Christians to send holy men to the Franks and other heathens, with money to redeem the Christian captives. This (it is argued) is a sign that the author wrote before the foundation of the kingdom of the Franks under Pharamond in 420, since at that time the dominion of the Franks was established¶ in Gaul. Again, we are told that Palladius lived after "the establishment of the dominion of that people in Gaul." But before we argue from the Frank history, we should study its

* Compare Jocelyn, cap. 150, and Giraldus Cambrensis in Vitâ S. David ap. Wharton Anglia Sacra, 2, p. 629. Caredig from whom, or his namesake the son of Cynedda, Cardigan was named, is Careticus in G. Monm. xi. c. 8. Coroticus is Chairtic in Irish, which expresses the same Welsh name.

† Acta SS. xvii. Maii, p. 519.

‡ Versionem Italicam Vulgatâ antiquiorem ubique exhibent. Oudini Comm. de Script. Eccl. i. p. 1167.

§ The Confession's "antiquity may be sufficiently proved, says Sir James Ware, by the circumstance of the passages of Scripture being quoted from the *Septuagint version*, not from the more recent version of St. Jerome, which was not publicly received in St. Patrick's day." Ant. Res. p. 273. As this is given between commas, I fear we must pronounce Sir James guilty of it. Sir William Betham fully adopts it, and says of the Epistle, "its style is the same, it quotes from the *Septuagint*."—p. 265. Italics sic in both.

|| Ledwich's Antiquities, p. 348.

¶ Betham Ant. Researches, 2, p. 279, 290. Pharamond's true date is 418, not 420.

elements. The fact is untrue. Pharamond is supposed to have reigned at Wurtzburg, east of the Rhine; he plundered Treves, but it is not known that he conquered any portion of Gaul, to hold it as a possession. Who ever heard of Pharamond as *King of France*? Francia expressed merely the country inhabited by Franks; and, in reference to that early prince it meant Franconia. The Roman general, Count Arbogastes, went to *Cologne* in order to pass the Rhine and invade Francia from thence, *ratus Franciæ* recessus penetrandos*. Pharamond's son or successor Clodion "inhabited the fortress of Dispargum, which is in the country† of the Thuringians," and his Gaulish conquests extended no further than Cambray and Tournay, the frontiers of modern France. The Franks are not supposed to have extended their encroachments at all, so long as Aetius lived; which was until A.D. 454. The argument is reduced to this; the Roman governors and bishops of Gaul could no longer ransom any captives from "the Franks and the other heathens," because the Franks had begun to occupy a few frontier districts; and more words upon it would be superfluous.

Another objection raised is, that by *civibus meis neque civibus Sanctorum Romanorum* (translated by Sir William, "to my fellow-citizens nor to the *pious Roman citizens*") Britain is evidently spoken‡ of as still a Roman province. But that has been already explained; and Gaul, not Britain, is spoken of. It is not, however, to be conceded that the Romans of Britain would have disused the word *civis*, the moment their connexion with the Roman emperor was dissolved.

The Confessio of our saint has been recommended as "a beautiful and unvarnished tale;" but upon inspection a coat of varnish may be detected, not indeed so thick as a modern hand has sometimes laid upon saintly portraits, but still such as a good artist would not lay upon his own portrait painted by himself. Dr. Neander thinks, that all Patrick says (or is made to say) may be accounted for by the workings of an honest but warmed imagination. Things come upon our minds much softened by the down of antiquity; we see them through a factitious literary medium, and perhaps the same critics would deal less indulgently with one who, now-a-days, ventured upon such statements. Patricius went to Ireland "ignorant of the true God," and during his first captivity that ignorance§ was removed without human instruction by Divine grace; which not only inclined him, but taught

* Gregorius Turonensis, 2, cap 9.

† Greg. Turon. *ibid*.

‡ Here occurs the astonishing assertion, contained in these words, "The last Roman legion left Britain about the year 404."—p. 278. Subsequent to that time, the Roman legions in Britain proclaimed at least three emperors. The last of them, Constantius, led an army out of Britain which conquered Gaul and Spain in 406. The last legion, under Gallion of Ravenna, is supposed to have departed about 426. The year 404 forms no epoch in British history.

§ Ignorance of the true God is not removed without catechesis and all the necessary agency of man. Any other removal of it is miraculous. It was not the custom of the early church to describe imperfect Christians as absolute heathens, and to call a sudden excitement of religious feelings a conversion to the true God. This is of moment; else, being familiar with the popular phraseology of these days, we might be led to explain away this great miracle, in a manner totally unknown to the language of antiquity.

him, to say one hundred prayers by day and one hundred by night. One night a voice warned him in his sleep that he was to return home, adding *navis tua parata est*, and indicating the place. He had never been at that place, he knew no one there, and it was two hundred miles off. But he "left the man with whom he had been six years," set out on his journey over bogs and through forests, and at last by God's guidance reached the appointed place. The ship was about to sail on the day of his arrival. He applied for a passage, which was refused him. Then they changed their minds, and offered to take him; and then he changed his mind, and would not go; until they said, *veni** in nomine Jesu, which, as they were pagans, he regarded as a sort of Divine summons. Being in want of provisions some time after their landing, they requested him to pray for food; and lo! presently a herd of pigs made their appearance. In this way Patricius got home, but in a few years was again made a captive; when another of his divine responsa (as he calls them) warned him that his captivity would last but two months, and such accordingly was its duration. There is a touch of varnish here. Well, he came home again; and, while there, he was visited in the dead of the night by one Victoricius,† coming from Ireland, and bringing innumerable epistles: and among others, one entitled "The Voice of the Hiberionaces." Upon opening it, Patrick heard the voices of the people of Silva Focluti calling aloud on him to come to them. Rogamus te, *sanctus puer*, was their form of invitation; and the object of his mission was "*ut clerici ubique illis ordinarentur*;" yet in no line of his Confession does he describe himself otherwise than as a layman, mention having received any orders whatever (much less bishop's orders), or suggest any period of his adventures in which we can even conjecture that he received them. All this may be mighty *Protestant*, and similar to the call of a methodist missionary; but it is very impossible in an authentic work, and shews what care and good memory a forger hath need of. The holy boy set forth on his journey, supernaturally acquainted with God, and either not ordained at all, or supernaturally ordained. And so commenced the Herculean labours of his mission. Herculean they were in number, if not in magnitude; for he tells us that God saved him *ex*‡ *duodenis periculis*, but does not

* *Speravi ab illis, ut mihi dicerent, Veni in fide Jesu Christi, quia gentes erant, which I construe, when they said to me.* Construing such trash, is but guessing; but this gives a meaning, and (in Patrick) that is no small matter. The Ardmachan text is, *ab illis speravi venire in fidem Jesu Christi, quia gentes erant, and innocent of all meaning.*

† In all the legends, this person is the angel of God, Victor or Victoricius. Mr. O'Flaherty declares Victor to be the guardian angel of Ireland.

‡ The number not only of Herculean labours, but of Arthurian victories. The question is, whether this tract was composed anterior to the existence of legends, or with a guarded allusion to legends; ex. gratiâ, whether the man Victoricius whose vision appears with letters and voices, be the origin of the angel so called, or a modification of that angel. In the *duodena pericula*, I see strong suspicions of an allusion to some popular legend. Twelve was the sacred number of the Culdees; Columba had, and Patrick and Palladius are said to have had 12 coadjutors each. Those of Patrick are the genuine "twelve Apostles of Erin;" to whom allusion is made in the Battle of Magh Rath, as if there continued to exist (for two centuries, at least) a sacred Dozen of men, styled Apostles of Erin. See that Romance, p. 4, p. 26. If

proceed to enumerate them. This book is not of the thaumaturgic kind; but it insinuates the supernatural warily and circumspectly. This is by no means adduced, as an argument proving these productions to be unworthy of a grand nephew of Martin of Tours and a disciple of Germanus of Auxerre, for it proves no such thing; but to shew that they want the moral strength and sincerity which the Gallican church possessed, before the ascendancy of Martin had given it some taint.

It would be a wonderful thing, if St. Patrick had left behind him a genuine book of his acts and an epistle of his own writing, and if they were not transposed into the Erse or Gaelic; if they were not eagerly transcribed in the Latin, and spread about through the convents of Erin, Britain, and Albany, and through those of Germany, Helvetia, and Italy, (into which the *Sanctorum Insula* so liberally poured her emigrant monks, a Columban, a Gall, a Dichuill, a Foissan, an Ultan, a Dysibod, &c., down to Marianus Scotus,) and not least through those of Gaul, to which country the author may almost be said to have addressed his Confession. Their brevity gave all encouragement to the copyist. Where, then, are the various MSS. of these apostolic books, almost perplexing the collator by their number? Certainly these tracts appear to have met with a very cool reception. The ecclesiastical catalogues by Honorius of Autun, Sigebert of Gemblours, Henry of Ghent, and Trithemius, acknowledge no such author as Patricius; while the most obscure authors are swept into their collections. A copy in the monastery of St. Vedast in Artois is mentioned by the Bollandists; and copies are also to be found in the Cottonian Library, and at Salisbury. But they seem to have been respected only in Ireland; and there, almost entirely in consequence of their being contained in the celebrated but not very ancient volume, called the Book of Armagh. The *Vita Secunda* (as Colgan terms it) twice cites paragraphs of the Confessio, and his *Vita Tertia* does the same once, as being contained in the *LIBER* EPISCOPI*. By that expression the famous *Liber Ard-machæ* is, no doubt, designated. It was written somewhere about the close of the ninth century, by order (it may be supposed) of one of the bishops of Armagh, in the care of whose successors it remained. A family called in English Mac Moyre,† and in Irish Mac Maor, or more properly *Maor na Ceanon*, (*Keeper of the Canons*,) derived their name from their hereditary custody of this volume, and held eight farms of the See of Armagh, called the Lands of Balli-Moyre, by the tenure of keeping it, ob salvam hujus libri custodiam. Mr. C. O'Connor has indirectly given us his judgment of its date, for he says of another manuscript document 900 years old in 1814, and therefore written rather after than before the year 900, that it was scarcely more recent than that of Armagh, vix minoris ætatis. Sir William Betham has however pronounced it to be a book compiled and written under

so, the editors need not wonder to find thirteen names instead of twelve. There ought to be thirteen. It is rather a painful topic; but alas! what was early Cul-deeism? Its depths have not been sounded, nor are its waters pellucid.

* *Vita* ii. cap. iv. iii. cap. iv. in libro E. ii. cap. xi. in libro E.

† O'Connor *Ser. Rer. Hibern.* vol. i. de Font. Hist. p. lvii.

the direction of Aidus bishop of Sletty, between 661 and 686, and by him dedicated to Segenius bishop of Armagh, and his successors. But so little felicity hath his argument, as to prove the very reverse. This book contains the Annotationes of Bishop Tirechan, a compilation partly in Latin, and partly in Erse. In the latter portion, Tirechan* says: "Aidus, bishop of Sliebte, sent his instructions, he had made, to Segenius at Armagh, who desired him to (alter) change the instructions; but Aidus said he dedicated his instruction, and his people, and his church, to Patrick for ever. Aidus left his instruction with Conchad, who went to Armagh, so that Flan Febla gave him his church, and he afterwards died." To these words, the following note is subjoined by Ulster King at Arms: "Instruction, or information, or collections, evidently meaning this book, which had been written at the dictation of Aidus, and continued so many centuries afterwards with the archbishops of Armagh." The Book contains two hundred and twenty-one pages, and this passage of Tirechan occurs anterior to the nineteenth. Nothing can be more preposterous than to imagine, that the instruction described in the early part of this volume as then actually written, sent to Armagh, and criticized by Segenius, was that identical volume itself. Because, if Tirechan's annotations therein be not his autograph, but a copy, they were composed anterior to the writing of this volume; and, even if they be his autograph, they were penned by him before "the instruction, information, or collections" were completed. It is a most astonishing thing, for Bishop Tirechan or Bishop Aid, or anybody, to narrate the adventures and fortunes of a book, and the effects produced by it on Conchad and Flan Febla, *before it was written!* Knowing what they were not, we need not inquire what Bishop Aid's Instructions were; but one would naturally guess, that pastoral instructions and regulations for his diocese may have been signified.

But we have not done yet with the Liber Episcopi. Besides the New Testament, the Life of Saint Martin, a Life of Patrick, the Collections of Tirechan disciple of St. Ultan, a summary of Patrick's acts made by Muirchu at the command of Bishop Aidus, the Book of the Angel, and some other trifles, it contains a bad copy of the *Confessio purporting to be transcribed from the original autograph of the Apostle himself.* It ends, "et hæc est confessio mea antequam moriar." Then follows this colophon:—Huc usque volumen, quod Patricius ipse conscripsit manu suâ. Septimâ decimâ Martii die translatus est Patricius ad cœlos. This copy, with the other contents of the volume, was made an heir-loom of the see of Armagh, and an honourable family appointed to be its hereditary protectors. But it is impossible that the Bishop of Armagh, by whose orders it was compiled, should have flung away, as waste paper, the sacred original penned by the aged

* Apud Betham Irish Ant. Res. p. 401. O'Reilly interprete. "I have not considered it necessary to enlarge upon, or to use argument to prove, the antiquity of the Book of Armagh. It contains evidence within itself of its age, which not only renders discussion on the subject unnecessary, but supplies us with sure data, whereby we may form more accurate judgments of the age of other MSS.," *ibid.* p. 320. What iota or particle of evidence, to prove its own age, doth this volume contain?

hands of Ireland's apostle, and whom that very book represents as second to none of the children of men, and in quatuor rebus similis Moisi, and whose transfiguration, and other miracles "*secundum exemplum Christi*," are avouched in it by Aidus, bishop of Sletty. If the copy was thus honoured, the original could only have been not adored in Ireland in the year 900. Who was *its* hereditary Maor or Keeper? Where is the Cill Leabhar or Sanctuary of the Book, and the large town of that same name, formed around it by the multitude of pilgrims, the Kiriath Sepher of Erin, where its treasury or shrine, with the stone steps worn hollow by the knees of the penitent, the healed, or the exorcised, where the golden casket set with gems, and the silken envelopes braided by the hands of Lagenian or Ulidian queens, and where the thrice holy scrap of mouldy parchment? Or, if it was seized and destroyed by heathen Danes or starch Cromwellians, where are the histories, legends, or poems, recording and deploring this unparalleled sacrilege? There is no record of its existence, save the one which goes to disprove it. The person, with whom the Book of Armagh originated, was not insensible to the feelings such a document would excite. No man could be so, even in this cold age of reason, and he among the last. It was not foreign to his taste to pay marked honour to sacred books; the conduct pursued concerning the Liber Ardmacbhæ seems to prove it. He could not be ignorant of the power and wealth, unavoidably attaching to the church or religious house that was possessed of such a treasure; let him alone for that. Does any reader imagine that the autograph of the aged Patrick, his last will and bequest to his own converted Ireland, was chucked aside, and left to perish no man hath heard how, (profane and unfeeling act, even in the eyes of the stiffest presbyterian of Belfast,) merely because it was old and torn, and partly (incertus) illegible? Oh man little versed in superstition! those very circumstances gave it its inestimable price, they were the vouchers of its authenticity, what the visitor of relics would require and the exhibitor of them be most careful to select—they were what the green ærugo and half-defaced legend are to the precious medal. That would be like saying, they threw it away because it was, or appeared to be, genuine. The Ardmacban scribe had no manuscript of the Confession, which he believed to be an autograph, or which he could persuade others to believe such; and when he said that he had, he lied. But in all this we have a clue to the real transaction. The Bishop and his scribe used a copy in which there was nothing remarkable, and very probably nothing defective; but transcribed it in an imperfect manner, with much affectation of difficulty, and reiterated complaints of the "*liber incertus*;" for the express purpose of colouring their false assertion, that they were copying the apostle's autograph, which from its antiquity might probably be much damaged; and for the further purpose of more easily accounting for its disappearance. A writer upon another topic, in this Magazine, has observed the like upon the pretended* old MS. of *Turpin*; which was said to have been almost destroyed by age when it was,

* Vol. xxii. p. 365.

with much difficulty, copied for the edification of the moderns. Such is the obvious artifice of any man, not forging, but feigning, an old document. The Book of Armagh very imperfectly merited the honours it obtained. It is a most illiterate and scarcely intelligible transcript of the works it contains. Neither has it any pretensions to constitute the type or standard of their text, if it be elsewhere extant. Least of all hath it any such pretensions, as regards the *Confessio*, of which its authors had fraudulent motives for exhibiting a defective copy.

It were, of course, needless to inquire by whom that was done, which was not done at all. And if Ireland was in fact unconverted until the fifth century, there is an end of its conversion "centuries before the year 430." But the fact that Ireland was something more than pagan, more than barbarous, in the third, fourth, and fifth centuries, is one of history's broad notorieties, which only a determined love of paradox would venture to assail. Yet doth antiquarianism, when reading on the lid of a silver box, adorned with a crucifix and other figures, these very remarkable words,* *Anno Domini CCCCCIIL*, not only pronounce it to be a genuine date, but adds, "nor does it require any great exertion of faith, if we consider that Christianity and consequent civilization had existed in Ireland for centuries before." Solinus at the commencement of the third century gives an awful account of her then civilization. The grandchildren of his Irish were those ferocious rovers, who scoured the coasts of Gaul and Britain in their coracles, committing the most dreadful outrages. The author of the *Confessio* is, I conceive, much out of his reckoning, when he speaks of his *navis parata* and its gubernator, and its crew who after landing had twenty-eight days' provisions for a journey through a desert. Ships rarely visited the horrid and howling shores of the Scoti. It was not in ships, that they swept the neighbouring coasts, and made those ravages, in the commission of which king Niallus Noviothes lost his life in the mouths of the Loire. Carefully watching the signs of settled weather, these daring savages trusted themselves in large wicker-work canoes bound over with hides, and carrying no victuals on board. Navigant† autem vimineis alveis, quos circumdant ambitione tergorum bubulorum; quantocunque tempore cursus tenebit, navigantes escis abstinent. Each coracle was built to carry three† persons only. Gildas, no stranger to Ireland, as it was before the middle of the sixth century, graphically describes the Scoti of the Patrician era, the subjects of Niall and Leoghair; their faces overgrown with hair, but their bodies denuded even of the scanty veil of Adam's primæval modesty! The venerable and learned St. Jerome (cotemporary of Niall the Great, and of the adolescence of Leoghair) in his eighty-third Epistle addressed to Oceanus, asserts that the Scoti, as well as the British pagans called Attacotti, then had "their wives promiscuous and their

* Ant. Res. p. 213. The characters inscribed upon it are AD°M.CCCCC.IIIII., which, to eyes less enamoured of antiquity, reads Anno Domini 1506. The Christian era was not employed in Irish chronology before the tenth century. O'Connor Script. Hibern. vol. ii. p. xx.

† Solinus, cap. 24.

‡ Vita Sancti a Pinkerton, p. 16. Gaelic Soc. Dict. in *Curach*.

sons in common;" and again in his books against Jovinian* he says, "the nation of the Scoti have no particular wives." Whatever may have been the precise customs thus generally mentioned, they are evidently manners of the lowest and extremest barbarity; and the idea of a Christian nation being described is nothing less than ridiculous. Nor did he speak ignorantly from rumour; for he had resided on the western coasts of Gaul, and has given us his own ocular (*cum ipse viderim*) and most horrible testimony to the customs of those Attacotti, whose matrimonial usages he thus couples with those of the Scoti. In the compilation of Tirechan, we are told, there is abundant evidence that Palladius, in 430, "had to contend against Loigaire and his people as a *Christian† king and nation*, zealous for their faith, not against heathens, barbarians, and Magi." Readers, who do not collate this remark with Tirechan's text, may naturally suppose that he gives no account of the paganism of Leoghair and his family. But he says, that Patrick caused fire and tapers to be lighted, that the blessed smoke might rise "before the eyes and nostrils of *the heathens and king Leoghair and his magicians*;" afterwards Patrick baptized his brother Conall, but Leoghair would not receive baptism, because his father Niall was resolved that he should not, but that he should be buried erect in his arms upon Mount Temora, according to the rites of the Magi, there to remain until the day of Erdathe; afterwards again, he imparted the first rudiments of Christianity and the rite of baptism to the two daughters of Leoghair, whom his magicians had educated. Tirechan's Leoghair remains himself an unbaptized heathen. Here is your Christian king, descended from a long line of Christians! The sole pretext for appealing to Tirechan is, in fact, that his Annotations (taken from oral and written statements of Saint Ultan, and "from many of his seniors," together with "a few things recently discovered") are more ignorant‡ and full of chronological solecisms than most other documents of this barbarian literature. For instance, he makes Coelestine send Patrick in the thirteenth year of Theodosius II., being two years before he himself was elected to the holy see. Beda commits the inaccuracy of calling Theodosius§ the successor of Honorius (not of Arcadius), and it may be suspected that both writers considered him as a Western Emperor. If Valentinian be here meant, that would make 436, and would fall after Coelestine's death. Again, Tirechan fixes Patrick's death in 470, king Leoghair's either two or five years later, and his entire reign at thirty-three years. But Leoghair *did in fact* begin to reign in 428. Therefore he died, according to Tirechan, in 461, and Patrick two or five years anterior to 461; though stated two lines before to have died|| in 470. Simple and foolish as was this monk of Ardbreccan, he could not be such a fool as that. Having stated

* Tom. ii. p. 76.

† Italics, sic Ant. Res. p. 288.

‡ His ideas were so confused, that in one page he gives us Victorius, bishop of Armagh, and in another the angelus Dei Victor. xxxiv. xxxvi.

§ Bed. Hist. Eccles. i. cap. 13. Bedæ Breve Chronicon ap. Roncalli, ii. p. 466.

|| Aged by the computation either eighty-four or eighty-seven, according as you take the two or the five years; but aged one hundred and twenty, by his own subsequent statements in p. xxxv.

that Leoghair reigned till 473 or till 476, and thirty-three years in all, he must have fixed his accession in 440 or 443, and not in 428; and if erroneously, as there is no doubt, what are all his blunders to us? Yet, we are told, they "no doubt referred to different individuals." Tirechan, it is also remarked, professes to relate "his later miracles accomplished *after the second year of Leoghair's reign*;" but that year was 430, or the year of Palladius; ergo St. Patrick performed miracles *before* A.D. 430, which is "a palpable and distinct admission and declaration (!) of Tirechan that there was a former Patrick," &c. Nothing can be more palpable than his declaration, that the second year of Leoghair was not 430, but 442 or 445. But let us hear* the words of which a part is thus rendered in italics. *Erat autem in unâ ex insulis quæ dicitur Aralanensis annis xxx, mihi testante Ultano episcopo. Omnia autem quæ evenerunt invenietis in planâ illius [qu. Ultani?] historiâ. Hæc sunt novissima illius mirabilia in 11 regni anno Logairi Mac-Neill finita atque feliciter facta.* Any impartial reader will see, that these novissima mirabilia are opposed only to those of *his own anterior life*, in his thirty years' sojourn at Aralana, and in the periods which had previously been enumerated—viz., his seven years' voyages by sea and land, his intercourse with the angel Victor, and his residence with the magician Mac Cuboin. On such grounds as these, the Annotationes are claimed as witnesses against their own consistent testimony to the paganism of Leoghair. But we happen to know from other sources, that Leoghair died as he lived, a superstitious and wicked heathen. In 458† the battle of Atha Dara was

* Vide Tirechanum, p. xix. Ant. Res. p. 286, 349. In another place (p. 382) Tirechan is rendered, "a certain bishop came . . . with one sister, and became a monk of Patrick," (the italics implying wonders, about other monks before Patrick's, &c.,) but the original is, quidam episcopus venit . . . cum sorore unâ monachi Patricii. p. xxxiii. There is a strange argument adduced, that Leoghair and his people were not heathens, or else they would not have been annoyed by the smoke of incense and tapers, p. 291. Whatever this aims at, a word may be said of the translation, "Hiffertus of the men of Feice was the first who *burned incense and carried wax candles*." It seems odd to put mistranslations into italics. The English is, "Hifferti of the men of Feice, who brought with him *the first blessed fire, and wax candles*, first carried them home from the hands of Patrick, that he might kindle the blessed smoke before the eyes and nostrils (in oculos et nares) of the heathens and king Leoghair and his magicians," p. xxi. There is not a syllable about *burning incense*; but an account follows of how two of the king's magicians were miraculously set on fire and consumed. The blessed fire, of which the first bringing is here mentioned, may be the sacred fire of Saint Bridget of Kildare. In the version of the Ardmachan Vita (p. 306), conduct of the most monstrous absurdity is imputed to Bishop Celestine; and, in the note, is seemingly adopted for truth. But the whole is founded on a mistranslation of the original language—one can hardly say Latin. "Sed prohibuit illum quia nemo potest accipere quicquam de terrâ nisi datum ei fuerit de celo," does not mean "Celestina" [sic] prohibuit; but the whole sentence forms the nominative, and quia, as it usually does in the lower Latinity, means quod. "But [the circumstance] that no man can obtain anything from this world, unless it be given him from heaven, prevented" Palladius from converting the island. The selfsame thing may be read in better and clearer language, in Father Colgan's collection. Thus it is, that theories are founded not only upon the confused blunders of poor ignorant creatures, but upon our own ignorance of their difficult Latinity. What bases for theory!

† Annales Ulton. ann. 458, Prælium Vadi Quercuum contra Logarium gestum a Lageniensibus, in quo et ipse captus est, sed tunc dimissus est, jurans per solem et

fought, in which Leoghair was made prisoner by the Lagenians or men of Leinster, but was released upon his swearing by the Sun and the Wind, that he would restore their cattle; and his death, on Monday the last day of December 461, was generally ascribed to the resentment of his perjury by the Sun and the Wind. This is the Irish history as given by its collectors, men well affected to the Patrician legend, but preserving the tradition of facts with simplicity, and without inquiring its consequences. Their testimony is of very different weight, when they reach the prevailing legends of a dark and lying age, and when they are preserving facts and sentiments, that no Irish Christian could have fabricated, unless it were in hatred of a pagan tyrant. The vulgar legend and its new superstructure are blown away by one good puff of Truth. The Four Masters and the Ultonians give us the religious formularies of the Christian son of that pious father, Niall of the Nine Hostages; and those carried down to his dying day.

Some urgent motives must have prompted Bishop Cœlestine of Rome, and his friend Palladius, to interrupt the devotions of this amiable family, and intrude themselves upon an established and flourishing church. Those motives are to be discovered, or invented. "Palladius* was sent to extirpate the Pelagian heresy, which had gained an ascendancy in the Irish church." But of this assertion there is not one word in history; and what little we read of Palladius is to the contrary. The chronicle of Prosper at the year 431, *cons. Basso et Antiocho*, says, "Palladius was ordained and sent as first bishop to the Scoti who believed in Christ." The force of this expression is, that a new congregation having begun to spring up, a bishop was provided for them; and in Christum credentes would be the most unusual description of heretics requiring and receiving correction. The praises bestowed upon the deceased Cœlestine by St. Prosper of Aquitaine (perhaps the same writer) are equally strong against the assertion. "Nor was he less† careful to free the Britannias from this same disease, since he expelled even from that secret place of the ocean some enemies of grace who had occupied the land of their origin [i.e., the land where Pelagius was born]; and having ordained a bishop to the Scoti, he made the barbarous island *Christian*, while he studied to keep the Roman island *catholic*." Words cannot shew in a more pointed and antithetic manner, that Britain was Christian and tainted with a heresy, but Ireland pagan and unconverted. That the Scoti in Christum credentes, to whom Palladius went, were but a feeble and

ventum se boves eis dimissurum. Kal. Jan. 11, 462. Mors Laegarii.... Tradunt Lagenienses a sole et vento occisum fuisse. O'Connor, iv. p. 4. Annales iv. Magistrorum ann. 458, Postquam fuisset 30 annis in regimine Hiberniæ Laogarius filius Nialli Noviobsidum, occisus est in regione Cassiæ.... et Sol et Ventus occiderunt eum, nam temeravit eos iurjurandum contemnens, unde de eâ re cecinit poeta,

Obiit Laogrius filius Nialli in regione Cassiæ, viridis [est] regio.

Elementa rerum divina, quorum violavit iuramentum, inflixerunt decretum mortis in regem.

Other accounts, as the Ultonian Annals state, placed the battle of Atha Dara in 459, or even in 461.

* Ant. Res. p. 306.

† S. Prosper adv. Cassianum in Usher Brit. Eccl. p. 416, ed. 2da.

infant church, is confirmed by all the traditions of the island concerning himself and his alleged predecessors, and by the silence of all civilized antiquity. Whether there is any reason, or no reason, for thinking that the names of their ministers were Ibar, Ailbe, Kieran,* and Declan, depends upon the estimate formed of Irish hagiography. But a potholer is made about Palladius being their first bishop; when the Irish *legenda sanctorum* speak of these four persons as bishops before his arrival. It is absurd to cite, for the detail and chronological order of events, such documents as are highly honoured when cited for any purpose at all. How the fifth bishop could be the first, would become a point of some difficulty, (as Usher observes,) *si† incerto vitæ Declani scriptori fidem adhibere libeat*. It is not for those who reject by wholesale the incerti scriptores of St. Patrick's life, if for any one, to force such documents upon our faith. Throughout, we shall find that everything said‡ by barbarous legendaries (Tirechan and the rest of them) is fact, if the fact serve; but fable, if the fact would be adverse. The allegation that Palladius was sent over to§ Pelagian heretics, in order to reclaim them to catholicity, is not in history at all, but is a fiction of the mind.

But there is another string to the bow—viz., the paschal schism, with the minor dispute of the tonsure. "The chief causes of separation, between those congregations which had been established by Palladius, and the ancient Scottish church, were the veneration for reliques, the period of keeping Easter, the tonsure, and the variation of church government." Here is not one syllable of history. History, as distinct from legend, does not even expressly aver that Palladius established any congregations; and their assumed "separation" is another mere fiction of the mind, sufficiently contradicted by the ancient

* A certain Colman is also spoken of as a bishop anterior to, and at the time of, Patrick's mission. Usher, p. 409. Tirechan, p. xxxviii. His very existence (independent of the question of his episcopacy) is more doubtful to me, than that of the others; for reasons that may stand over for the present.

† P. 417, 8. The subterfuge of explaining *primus episcopus* the arch or chief bishop cannot avail; because "to make an island Christian by *ordaining* a bishop (*ordinato episcopo*) implies that he is its first bishop."

‡ Mitres, croziers, wax candles, holy smoke, and St. Patrick's tooth given by himself to one Bronus for a relique, all become solid facts, though upon the vilest authority; because they can be used to make Palladius a sort of a papist, and the Sooti starch protestants! The barbarians Aidus, Muirchu, and the author of the *Ardmahan Vita*, (for such indeed they were,) finding the words *ab Amatore episcopo*, read the first words *ab Amato rege*, and made him a king and bishop near York. *Liber Ardm.* p. 11. p. xliii. In the *Researches*, this British Melchisedech figures in italics, as having ordained the Bethamian Patrick. Saint Amator, bishop of Auxerre and predecessor of Germanus, would be as much surprised at his regal dignities, as Germanus himself to see Autisiodorum called Olsiodra. Tirech. p. xl. The scholiast of Flech says, *Amato rex Autisiodorensis episcopus est qui eum ordinavit*, but the more respectable *Probus* uncrowns the King of Auxerre, and calls him *summum pontificem Amatoem nomine*. *Trias Thaumaturga*, p. 5. p. 49. The anachronism consisted in making old Amator confer the episcopal order, and not one of the inferior and anterior orders.

§ It is repeated by Dr. Russell, *Hist. Church Scotl.* p. ii. p. 46, but still without authority. John of Fordun (iii. 8.), whose opinions in any case are valueless, evidently means episcopacy by orthodoxy.

bishop of Ardbreccan.* “Unum caput Christum et unum ducem Patricium habebant, unam missam, unam celebrationem, unam tonsuram ab aure usque ad aurem sufferebant, unum Pascha . . . celebrabant.” History and legend neither of them relate of either Palladius or Patricius, that he established any churches in separation from the rest; or that he disputed, with either Briton or Scot, on any of the four topics mentioned. Germanus himself, who *was* sent into Britain against the Pelagians, and whose mission was negotiated with Coelestine by Palladius, is neither recorded nor supposed to have agitated the paschal controversy. As for the reliques, I never heard of that dispute; nor do I well comprehend what is meant by the variation of church government. But the paschal question is of that moment, which really merits a few words. Probably the British Christians had at all previous times agreed with the other churches of the West, in whatever compute they held. But it is a fact altogether certain and notorious, that the schism in question was not in existence in the days of Constantine. Britain was then in harmony with the rest of Christendom on that important point of its ritual; also her bishops were subscribers to the councils which established the rule of uniformity, against the churches of St. John in the old Asiarchate, by whom the Levitical day of passover had been retained. The paschal schism indisputably broke out after his days. Saint Adhelm of Shireburn writes† to Geruntius, the British king or prince of Devon, that the British mode of computing Easter was introduced by Sulpicius Severus; who is well known‡ as the companion and biographer of Saint Martin of Tours. This was a circumstance known in the seventh century; though in the same century Colman, bishop of Lindisfarne, confidently and falsely§ stated, that the British rule was the same as that of Saint John and his churches, whereas it was widely different. The date of the transactions of Sulpicius is thus given in Usher’s Index|| of Chronology, “Anno 410, cyclos 84 annorum ex quo paschales Dominicæ a Lunâ xiv. ad xx. supputabantur, a Sulpitio Severo introductus est; quem et Britones cum Pictis et Scotis receperunt.” But he should be taken, as giving an earliest year or minimum date, rather than a precise year. That was the very¶ year in which Hono-

* Tirechani Catalogus SS. Hibern. ap. Usher, p. 473.

† Adhelmi Epistola ap. Alford Annales Eccl. Brit. anno 692. And cited Usher, p. 173, ed. 1687.

‡ And who forms part of the contents of the Liber Ardmachæ.

§ This audacious assertion was couched in the following words, “quod ne cui contemnendum et reprobandum esse videatur, ipsum est, quod beatus evangelista Johannes, discipulus specialiter Domino dilectus, cum omnibus quibus præerat Ecclesiis, celebrasse legitur.” Bedæ 3. cap. 25. It is surprising, what durable effects may be produced by a good round lie, told in an unhesitating manner.

|| In his text, “unde cycli illius auctorem habemus Severum, Patricii nostri sub S. Martini magisterio condiscipulum, et locum Galliam, tempus quoque annum circiter 410 quo urbs ab Alarico capta est; nam et eo tempore Sulpitius Severus claruit, et ille a Bucherio nuper editus Paschalis centum annorum laterculus primum est conscriptus, in quo, licet a librariis pessime accepto, hujus paschalis 84 annorum cycli (veteri Latinorum illi multum disparis) non obscura mihi visus sum deprehendisse vestigia.”—p. 482.

¶ It is two years anterior to the death of Martin, as given by Prosper Tiro.

rius finally abdicated his imperial authority over Britain. And we may plainly see that a schism, so very serious in its effects upon communion, and which never was agitated in Gaul, could not have been shipped over to this island and established there, while it was yet a Roman province, without exciting some attention and animadversion. Everything Christian in these islands (except the old British church, anterior to Diocletian) appears to have been of a Martinist foundation. Saint Ninian the apostle of the Picts has been termed St. Martin's nephew, and the Apostle of Ireland, also, his nephew or grand nephew; wherein I suspect a mode of speech, analogous to that whereby the Waldensian heretics called their pastors their uncles or *barbes*; for the silence of cotemporary history renders it utterly incredible, that Martin had any Christian brother or sister. The foundation of the Cornish church is ascribed to Saint Corantine,* a disciple of Saint Martin. But the old British church itself became Martinist in those times, renounced the Arelatensian and Nicene councils, broke off from the vernal devotions of all the west, and received from St. Martin's chief friend Sulpicius Severus that paschal rule which existed in no other countries, eastern or western, but these. Those are curious facts, but they are in accordance with history. Assuming Palladius, and Patricius, if there was such a man, to have found the paschal schism in force, what part did they act concerning it? Did they sanction or connive at it, or did they strive to eradicate it? The former will be the historian's probable conclusion. We are morally certain that Germanus, who was sent to Britain the year before Palladius went to Ireland, did not attempt to restore uniformity. His history is quite silent thereupon. Cummián of Ireland, in his epistle to Segien† abbot of Iona, makes St. Patrick himself the introducer of a rule different from the Catholic or Nicene, and not materially differing from the Culdee. Of ten paschal cycles differing from the latter, he enumerates as primum . . . quem S. Patricius papa noster tulit et facit, in quo luna a xiv usque in† xxi regulariter, et æquinoctium

* Otherwise called Saint Cury. He is said to have been consecrated by Martin, and to have died in 401. Borlase's Cornwall, p. 369.

† Date 634. Usher Sylloge Epist. Hibern. p. 32.

‡ Usher (strange to say) cites this passage in his Antiquitates "usque in xxii.," not only in silence and without intimation of the change, but with an express reference to the 32nd page of his own Sylloge! I am neither the impugner nor the guardian of that great man's character; I merely see the fact. but is it credible that Cummián would quote *nine* days (a xiv. in xxii.) to make them *seven* by non-inclusiveness? Yet it is only so that the text (thus silently altered) will give the catholic rule of xv. to xxi. It is well observed by Usher (and O'Connor after him) that no such statement *can be true*, for the Nicene (or earlier catholic) rule was from xvi. to xxii., and lasted till A. D. 525; when that, which in the seventh century passed for ancient, was substituted. Usher Ant. p. 483. O'Connor Proleg. pt. i. lxxxiii. However, no such statement is made by Cummián, his text is not such, and if the archbishop imagined it should be so corrected, he must at least have known that it stood otherwise in "Epist. Hibernicar. Syllog. num. 11. pag. 32." It is moreover incomprehensible, how Cummián could have intended to describe the rule of Patricius as agreeing with the Nicene cycle of nineteen years, (i. e., the catholic cycle of A. D. 525, erroneously thought Nicene,) when he expressly declares it to be different therefrom, and places the former first, and the latter tenth, in his enumeration.

a xii kal. Aprilis, observatur. According to Cummian's mode* of quoting, (viz. from the first day of the paschal week *over to the octave*,) and as respects the quartodeciman point, this actually is the Severian rule, and whatever difference there was must have been in the æquinoctial compute. With respect to the remaining point, the tonsure, (for of the other two I have declared that I know nothing, and cannot reason on matters of which I ignore the existence,) the case is entirely similar. There is the same silence of external history, while the local traditions are something more than negative. For the new peculiarity of tonsure was by one tradition ascribed to a member of king Leoghair's† household, and, by consequence, to the epoch of Saint Patrick and his companions; and by another,‡ to one of St. Patrick's own disciples, called Saint Doc. The concurring tradition, that the three new churches, British and Hibernian, were all of a Gaulish-Monastic and Martinist origin, renders it unlikely that their missionaries should have set themselves in opposition to the forms, which Saint Martin's confidential pupil had so lately (for unexplained motives) thought fit to propagate in this island. We must contemplate things in all their bearings, and remember that there are other things in this world besides popery and protestantism; neither of which, sooth to say, were then in it.

One more argument, in favour of a primitive Scottic church, merits elucidation. Mr. O'Connor is cited as saying, "that the institution of monachism was introduced into Ireland almost a WHOLE CENTURY before the coming of Saint Patrick appears, by what is stated of Cœlestius, an Irishman and the fellow-labourer of Pelagius, who, as Gennadius writes, dedicated himself *from his youth to a monastery*." St. Jerome in one place calls him "a progeny of the Scotie race from the neighbourhood of the Britons," and elsewhere calls him "most stupid and made heavy with the porridge (pultibus) of the Scots;" from which it seems Cœlestius was a native of Ireland. But the question is, where he became a Christian and a monk, not where he was born. Gennadius doth not so much as own the fact of his Irish birth. "Cœlestius before he ran into the Pelagian dogma, nay, when very young, wrote epistles to his parents from a monastery,§ in the form of little books, three in all; which are necessary to those who desire God. Indeed his moral language shewed nothing of the vice he afterwards betrayed, but was altogether an incentive to virtue." So much saith the cautious Semi-Pelagian, Gennadius of Marseilles. Here truly we seem to have a Scotus belonging to a monastery himself, and having parents who could read Latin, and take an interest in religion. But where the monastery was, and where his parents lived, does not appear to us. Let us remember, before we build up an evangelical Palæo-

* Vide Syllog. p. 25; Exod. xii. 15, et Hieronym. cit. ibid.

† Usher Brit. Ecol. Ant. p. 479.

‡ O'Connor Script. Hib. 1. p. cxiii.

§ *De Monasterio* epistolas . . . tres, which I rather interpret "three epistles concerning the life and discipline of a monastery." For otherwise Gennadius, contrary to his wont, will have given no account of the subject of these writings. Gennad. de Viris Illustr. cap. 44.

Scotic church upon these foundations, that many barbarians found their way to various degrees of rank and honour in the declining empire, as emigrants from their native wilds and soldiers of fortune; and not only then, but in all times, as prisoners, slaves, and lastly, civilized and learned freed-men. King Meroveus the Frank was certainly at Rome as the adopted son of the Patrician Aetius; and some fancy him to be that very Merobaudes, whose Latin but pagan poem addressed to Aetius has been published by Niehbuhr. The husband of Serena and father-in-law of Honorius had sucked a Vandal breast in the wildernesses of the North, (*alto jam parvus in axe Crescebat Stilicho*;) and there are good reasons for believing that he was no child, when his father brought him across the Danube, and when he received baptism and the Roman name by which we know him. It is unwarrantable to refer to passages, which do prove something, for what they do *not* prove. We are not in search of a Scottish Christian, nor of two or three such, but we seek for the "institution of monachism in Ireland," and for the ancient Irish church. Where are they? They can no more be found in Coelestius, than the ancient Vandal church in Flavius Stilicho, or the ancient African theatre in Publius Terentius Afer. There is another confirmatory remark to be made. Ibar, Kieran, Declan, Ailbe, Fiech, and all the early divines of Irish birth have Irish names. Why? simply because they were Irishmen by baptism, as well as by birth. But Coelestius, being bred up a Roman, and being no Scot at all, except when some opponent wished to taunt him with his origin, presents a Roman appellation.

If we have seen reason to complain of a capricious system of believing or rejecting, as the legend may serve or not, we likewise meet with an eclectic scheme of doctrine; which dwells on those popular topics which can safely be handled, but avoids others. Of all the topics of protestantism, there is none more popular than the reviling of the cœnobitic and anachoretic lives, of the virtue of continency and rule of celibacy, and the whole theory of monks and nuns. If it had been possible by any means to divest the new Patrick of these characteristics; if any chemistry could elicit from the words of a Tirechan, or of any other legendary, the faintest traces of a *vescova* and her little *vescovini*; if we could raise up a surmise of a Mrs. Patrick, a Master Kieran, or a Miss Declan, the imported superstitions of Palladius and his popish monkery would have rung in our ears. But, as it is, we hear nothing of that matter. We read in that very curious document, the *Catalogus Sanctorum Hiberniæ** from 433 to 664,† that the third order or Sancti lived aloof in desert places, the second or Sanctiores "refused the ministration of women, excluding them from their monasteries," and the first or Sanctissimi "did not refuse the ministration and society of women, because, being founded on the rock of Christ, they did not fear the approach of temptation." These last-named,

* Ap. Usher Brit. Eccles. p. 473, 4. Aleman's Hist. Monastique d'Irlande. Paris, 1690. O'Connor Script. Hibern. ii. p. 165. The latter informs us that Tirechan (whose preceptor St. Ultan died in 655) was the author of it. If so, we may judge of the demerits of the Armagh Manuscript.

† That is, from St. Patrick's mission to his own days.

but first in time, lasted through four reigns, from that of *Leoghair* to that of *Tuathail* inclusively. It seems to be even doubtful whether there was anything secular in the original constitution of the Pictish and Scotish churches, (now commonly called *Culdee*,) whether there was any bishop not the head of a monastery, or any priest not a religious or regular. This curious topic belongs to the investigation of the important point, already intimated, that the three new British or Celtic churches were *Martinist*,* and not simply *Gallican*. But these general considerations become almost immaterial, when we see the venerable Patrick, in his own autograph, penned by him "centuries before" Palladius, boasting that he had assimilated the sons of the Scotti to *monks*, and their daughters to *virgins of Christ*. *Filii Scottorum et filiae Regulorum monachi et virgines Christi esse videntur*. Precious autograph! once before cited, and worthy of this repetition. We cannot be at a loss to understand, why poor "wax candles and incense were an abomination," while mighty monachism is spared.

If any have endeavoured to employ this theory of a primitive church and an Ante-Patrician Patrick, as an instrument of conversion to the church of the Anglican reformation, it will be no disrespect to their zeal to express a doubt whether it has (in that instance) wrought according to knowledge; and the less so, where knowledge is so greatly obscured by the ignorance and deception of ages. In the full persuasion that the whole theory is an air-built castle, not having foundations even of sand, this endeavour has been made to blow it away; not without some ulterior views of suggesting, with brevity, in what direction the real truth of the affair (or at least, some inklings of it) may more reasonably be sought.

CYRIL LUCAR.

NO. II.

[CIRCUMSTANCES which it is unnecessary to detail, but for which neither the author nor the editor is responsible, have separated this paper at such a distance from the first of the series, that it becomes necessary to remind the reader, that in Sept. 1842, an account was given in this Magazine of the early life of Cyril Lucar. It stated that the patriarch was born in Candia when that island was subject to Venice; that having studied in the latter city, and at Padua, he was induced to travel in Europe to observe the progress of the Reformation, when he visited Geneva and Holland. On his return to his own country, he took orders, and became an archimandrite, or abbot. In this capacity he was engaged in an important mission, the object of which was to preserve the Slavonian churches from a threatened

* The tradition of Patrick's father and grandfather having been in orders surely bears strong internal evidence of truth; that is to say, it exhibits the real fact as to the immediate ancestors of Palladius. In their days the clergy of the Gallican church were not debarred from marriage. The father of Palladius may have been born nearly, or quite, as early as Martin himself.

subjection to Rome, and during which he opened an intercourse with the protestants. In 1602, he was raised to the patriarchate of Alexandria, and in 1612, finding Von Haga, with whom he had formed a previous acquaintance, the Dutch ambassador at the Porte, he wrote, at his instance, a letter to M. Uytenbogaert, pastor of the Dutch church at the Hague; and endeavoured, through him, as it would seem, to bring back the Dutch protestants to apostolical principles. The substance of this letter is then given, and a great portion of another, which the patriarch forwarded to the Dutch pastor in reply to his answer. This contains a minute account of Greek doctrines and practices, and is dated Wallachia, Nov. 1, 1613. The series will be completed in successive months.—ED.]

WE have seen the fear and alarm felt and expressed by Cyril in regard to the machinations of the Romish party. That alarm did not evaporate in words, but led him to take such steps as appeared to him most fitting to meet the evil. He had noticed that the Jesuit emissaries gained ground over the native Greek clergy by their superior education; which both gave them a higher station in the eyes of the world, and enabled them to perplex and silence the simple and ignorant Greeks. The wish of the Alexandrian patriarch was therefore to meet them on their own ground, by training a native clergy in that knowledge of language, that systematic divinity, and that skill in logical reasoning, in which the Jesuits excelled. For this purpose he cast his eyes towards England,* which then, as since, had a high reputation for sacred learning, and where peace had permitted men to become wealthy, and religion had taught them to expend their wealth in the encouragement of Christian cultivation. By some means he contrived to open a communication with Dr. George Abbot, Archbishop of Canterbury, and to obtain from him an assurance, that if he would send a properly-qualified young man to England, he should be cared for and educated. It is true that *one* could do but little; but it was a beginning, and probably all the patriarch could at that time accomplish; and he knew that great things were accomplished by every one doing what Divine Providence places within his power. Having received this assurance, his next step was to choose out a young priest of good extraction and studious habits, and send him to England with an introductory letter to the primate. This he did as soon as possible after his return to Egypt from (in all probability) Constantinople, from whence it is likely that he had opened the correspondence with Archbishop Abbot through the English ambassador.

In this letter, he speaks of the happy unanimity of faith which the Greek church had for a long period enjoyed, notwithstanding the oppressions of her Turkish masters. Nay, he says, "although we are persecuted and tried by them in various ways, yet for the name of Christ, whom we breathe, and whose marks we carry about in our bodies, it is an exceeding pleasure to be afflicted and harassed, and, if

* See his letter to Archbishop Abbot, Aymon, p. 44, or in the *Epistola Clavrorum Virorum*, appended to Colomesius' edition of the Epistles of Clement of Rome, p. 326.

necessary, to sustain the severest tortures, and even the loss of life itself, that by this trial our faith may more and more shine forth, and the glory of God be manifested."

Turkish persecution, therefore, in his estimation, was but a trifle compared with the arts of "those crafty hypocrites who stick at no deceit or impiety, if thereby they may advance the tyranny of the Roman pontiff." He then relates how he was led to wish to send some one to England, for the purpose I have already mentioned, and introduces Metrophanes, with sundry commendations, and prays for his patronage of the young man.

.. Metrophanes accordingly arrived in England, where, by the command of the king,* and the kindness of the archbishop, he was sent to Oxford, and there received a regular collegiate education, under the eye of the primate, and of King James himself. These circumstances were communicated to the patriarch by Abbot himself; who, in return for the intelligence of the unity of the Greek church, acquainted him with the scriptural zeal which pervaded all classes in England; of which, however, he drew too favourable a picture; and begged his prayers for the church of England, as he himself was in the habit of praying for that of Greece.

I regret that my present information does not supply me with any more particulars relating to this interesting correspondence. As to the person who was the subject of it (Metrophanes Critopulus) we shall find him again referred to in the sequel.

The next year (1618) we find Cyril still resident at Cairo, which, as we have seen, was the ordinary residence of the patriarchs of Alexandria. It seems to have been a very important time with him, as during it he had the opportunity of reading and studying many European books, an advantage which he highly prized. That which gave him the opportunity was the arrival of a Dutch gentleman, of high connexions, M. David le Len de Wilhelm, who travelled into the East to visit the Holy Land and Egypt, and who spent some time in the latter country. He was introduced to the patriarch, who became much attached to him; partly for his good sense and amiable qualities, and partly because he had both the will and the ability to lend him books which he could not procure, and was gratified to have in return such as Cyril could furnish. This interchange of books caused an interchange both of notes, of civility, and of discussions upon them, fragments of which are preserved in fourteen letters of Cyril's, published by M. Aymon in his *Religion des Grecs*, (pp. 172, 199.) Being only notes, addressed to him when in Egypt, and frequently when in Cairo with him, they have not the interest of longer communications; but I shall give a few extracts from them, which will serve to shew the nature of the patriarch's studies and the state of his mind and opinions, before he came into that intimate connexion with protestants which his advancement to the see of Constantinople brought upon him. The extracts shall be taken from the letters as they occur.

Letter 1. "I account all worldly things worthless. I have no am-

* See Archbishop Abbot's letters in *Epist. Clar. Vir.*, p. 331.

bition, no desire, except to be always learning something. If you have lent me so many authors, in the perusal of whom I had become acquainted with and learned so many things which were never before heard of amongst us, what wonder is it that I should thank you? Indeed, if you have any more to lend me, you need not doubt that I will thank you again."

"I have read Rainoldus, and I have not been displeased with what he says upon the subject of idolatry; for, by the grace of God, I do not fall in with that error, as I hope to explain sufficiently in the Catechism which I intend to offer to my brethren of the East. As to what I wrote to you concerning the remonstrants and contra-remonstrants, if it ought to be called a judgment, as you think, it was not a serious one, as it did not decide anything concerning their several opinions.

"You make, Sir, very excellent reflections on the difficulties of peace; but it appears to me that an easy method of agreement might be found, provided they would lay aside all other disputes, and keep close to the *revealed* (not the unrevealed) Word of God."

Letter 2. "I rejoice that we agree in the most necessary points (*τὰ καίρια*) of faith. I approve the whole of the scheme which you have drawn out, which I think may be serviceable for the reformation of the church. I am of opinion that all those points might be reduced to three; and that if they could be discarded, and their opposites introduced, reformation would be easy. *Let ambition, covetousness, and superstition*, be exploded, and *humility* (after Christ's example), *contempt of earthly things*, and the *simplicity* of the gospel be introduced instead, and our desires would be easily obtained. In the church of Rome there is no room to expect it; for we already know too well that they give no sign of reformation, but obstinately defend their doctrines. Nothing so much injures the Greek church as superstition. May God dispose things as he knows best, and as it pleases him."

Letter 3. "Besides what you wrote to me for, I have added Gomarus and the *Paschal Canon* of Argyrus. Venator teaches perverse things. His doctrine is most pernicious; not only that upon predestination, but much more that upon the church; for he affirms that every one may remain in his own religion, and be safe. At that rate, he takes away all reformation from the church—nay, condemns it—since he maintains that there is the same end, and an equal reward to the blind and to the seeing, to the heretic and the orthodox." . . .

This letter was written when he was on the eve of a voyage to Constantinople; and he returned to the subject in another, so anxious was he to express his opinion very decidedly.

Letter 4. "Before I set out, I am desirous, Sir, of saying a few more words to you; and as you know the urgent reasons I have for going to Constantinople, you will not feel hurt that I set out whilst it is still winter; and as by January, which will be the time of my departure, the severity of the weather will diminish, I hope, by God's favour, to obtain a safe voyage by his great mercy, as your prudence leads you to augur for me. . . .

"With regard to the doctrine of Venator, I assure you that I am

well aware that Clement of Alexandria, Eusebius, and a very few Latins, besides several heretics, have written as he does on the subject of grace bestowed on idolatrous Gentiles ; but, as that is not my opinion concerning grace, I cannot agree with him. And much less in the doctrine of predestination, and on the subject of the church, in which he includes all, and teaches that all must be saved, of what religion soever they may be, provided they believe in Christ. This is intolerable, because it is a point which does more mischief than others. . . .

"With regard to Saint George, knight and martyr, as you are desirous of learning his history, I will send you Surius, who wrote his life ; but as there are many fables about George, I am afraid that this is a fable too. I think it of little importance whether there is a picture of him or not."

Letter 5. "I have seen all that you have written on the Lord's Supper. The first opinion is that of the Romans, the second that of the Lutherans, the third that of the orthodox ; and that is the one which I follow."

Letter 6. "I am so obliged to you for what you have written, that I have no other reply but my warmest thanks. You give me occasion to take a great deal of pains in interspersing your arguments with many brief notes, to help my memory. From those which I read to you the day before yesterday, I do not question that you have the good sense to understand that my opinion is that which admits a figure in this mystery, and the sacramental way of speaking, as also that I believe in a spiritual eating ; so that he who approaches the Lord's table in faith, not only receives the visible sacrament of the body and blood, but also spiritually and inwardly partakes of the real body and blood of our Lord Jesu Christ. I rejoice, therefore, that our opinion is one and the same on this truth. I wish it were so in any other things in which we differ."

Letter 7. "I have thought fit to jot down what we sing [in our church services] on the subject of fasting, that so you may conjecture what we hold on that subject :—

" ' Let us keep an acceptable fast, well pleasing to the Lord. True fasting is, abstinence from evil, government of the tongue, refraining from passion, departure from evil speaking, lying, and perjury. The want of these things is true and acceptable fasting.' "

"To this I add another :—

" ' Let us perform our fast, not merely by abstaining from food, but by turning away from all earthly passion, that, bringing into subjection the flesh which lords it over us, we may become worthy to partake of the Lamb that was willingly slain for the world—the Son of God ; and that we may spiritually keep the feast of our Saviour's resurrection from the dead, going up into the mountain with the gladness of virtue, and rejoicing with good will to man in the festivity of the most excellent works.' "

"See if you can find any absurdity in this ; for it is all conformable to the Word of God. This is the fast which we profess that we ought to keep."

Letter 8. "No one will deny that this ought to be the nature of fasting. Yet it is true that times of fasting should be marked out ; for since, through the infirmity and corruption with which our nature abounds, we are hindered from being able to observe such a fast all through life, a suitable time has been allotted to us for the performance of this profitable work ; which may be proved by many passages to be agreeable to the Word of God.

"I had already explained to you, in our conversation on fasting the day before yesterday, what is the nature of fasting in the Greek church—viz., that it was united with prayer, and, moreover, with many other marks of penitence for past mischances, with corporal chastisement, with lying on the ground, with abstinence from flesh, fish, and wine ; so that *ἐννομασία* is practised during the whole time of the fast, up to Passion Week, when every one approaches the Lord's Supper, professes himself a sinner publicly in the church, and asks the prayers of those who are present, and is admitted to the participation of the sacrament. He is then freed from the obligation of the severity of the fast.

"I send you the doctrine of Bellarmine, which is false and heretical on many points."

Letter 9. "Since you desire to be informed whether there are any Nestorians here, or other kind of heretics, you must know that, besides the Copts, there are the Armenians and Nestorians ; who, when they came here first, kept themselves concealed. This is not more than fifteen years ago ; but now I see that they are spread into two streets [contradi], and the Copts communicate with them, the blind with the blind. They have a place of worship assigned to them out of Cairo, named the church of St. Moena, where they go every Sabbath and Lord's-day to perform divine worship ; but in doctrine, knowledge, and habits, they are much inferior to the Copts ; amongst whom I believe you are already aware what troubles were caused by the death of their abuna or patriarch. The poor wretches go on from bad to worse, and one can expect no other end but their total ruin, because they will not place themselves under our government ; which, as my predecessors tried for many years with loss, and in vain, I have determined not to undertake."

Letter 10. "That was an uncivil person who forbade your gentlemen to enter the choir ; but you know well that we must forgive errors of ignorance. I feel sure that you will make little account of it, as well as of the picture. I trust that I have that picture painted on my heart by the hand of God, and that with it I am sealed. Let who will make any others. If I could reform my church, I would do it willingly ; but God knows that it is talking of impossibilities."

The plague having broken out at Cairo, it was thought most prudent that M. de Wilhelm should withdraw. He signified his intention to Lucar, and sent him a pair of globes as a parting gift. In reply, the patriarch sent him a note of regret and of thanks.

We have only one letter during the absence of M. de Wilhelm, and another note after his return. In the former, he describes the cruel

devastation of the pestilence, which he himself had escaped by keeping himself closely shut up, and transacting all business by word of mouth from a high window. This was towards the middle of May, (1619,) and at the end his friend was again at Cairo. We give the following extract from the above-mentioned note:—

"You would do me, Sir, a great favour, if you would have the kindness to supply me with some author who treats of predestination, not incidentally, but formally; for I think that controversy alone of all which are now agitated, most difficult and hard to understand; and I shall feel deeply indebted to your kindness if you can at all assist me in this matter. I should, moreover, be glad to see the work of his most serene highness the King of Great Britain, if it is in Latin."

Toronto.

JAMES BEAVEN, D.D.

TIMES OF THE REFORMATION.—FROM THE CONTEMPORARY PULPIT.

NO. XIII.—FUNERAL SERMONS.

"There is a spell, by Nature thrown
Around the voiceless dead,
Which seems to soften censure's tone
And guard the dreamless bed
Of those, who, whatsoe'er they were,
Wait Heaven's conclusive audit there."—QUARLES.

AMONG the many funeral sermons which every age has left on record since the invention of printing, some have taken their rank in the permanent literature of the country, and embalmed imperishably the memory of the departed. Had the Countess of Carberry never figured among Milton's beautiful creations as the Lady in the Masque of Comus, she would have been remembered while the language lasts as the Lady of the Golden Grove, of whom Jeremy Taylor said, "As she related to God in the offices of religion, she was even and constant, silent and devout, prudent and material. She loved what she now enjoys, and she feared what she never felt. And God did for her what she never did expect. Her fears went beyond all her evil, and yet the good which she hath received was, and is, and ever shall be beyond all her hopes. She lived as we all should live; she died as I fain would die.

* Et cum supremos Lachesis perneverit annos
Non aliter cineres mando jacere meos."*

It would be severe criticism, indeed, to blame any praise consistent with the truth, when it might console a mourner, and the eulogized could never hear it. Hooker, however, has embodied a defence of funeral sermons in one which he preached over a lady whose name is unrecorded; and if the defence has all his magnificent strength, the consolation must have fallen on a husband's or a father's ear like the whisper of an angel.

* Taylor's Funeral Sermon on the Countess Carberry.

“ Naming patience, I name that virtue which only hath power to stay our souls from being over-excessively troubled ; a virtue wherein if ever any surety that soul had good experience, which extremity of pains having chased out of the tabernacle of this flesh, angels, I nothing doubt, have carried into the bosom of her father Abraham. The death of the saints is precious in his sight, and shall it seem unto us superfluous at such times as these are, to hear in what manner they have ended their lives? The Lord himself hath not disdained so exactly to register in the Book of Life, after what sort his servants have closed up their days on earth, that he descendeth even to their very meanest actions ; what meat they have longed for in their sickness ; what they have spoken unto their children, kinsfolks, and friends ; where they have willed their dead carcases to be laid ; how they have framed their wills and testaments ; yea, the very turning of their faces to this side or that, the setting of their eyes, the degrees whereby their natural heat hath departed from them ; their cries, their groans, their pantings, breathings, and last gaspings, he hath most solemnly commended unto the memory of all generations. The care of the living both to live and die well must needs be somewhat increased when they know that their departure shall not be folded up in silence ; but the ears of many be made acquainted with it. Again, when they hear how mercifully God hath dealt with others in the hour of their last need, besides the praise which they give to God, and the joy which they have, or should have, by reason of their fellowship and communion of saints, is not their hope also much confirmed against the day of their own dissolution? Finally, the sound of these things doth not so pass the ears of them that are most loose and dissolute of life, but it causeth them some time or other to wish in their hearts, *oh ! that we might die the death of the righteous, and that our end might be like his !* Howbeit, because, to spend herein many words would be to strike even as many wounds into their minds, whom I rather wish to comfort ; therefore, concerning this virtuous gentlewoman only this little I speak, and that of knowledge, *she lived a dove, and died a lamb.* And if, amongst so many virtues, hearty devotion towards God, towards poverty tender compassion, motherly affection towards servants, towards friends ever serviceable kindness, mild behaviour, and harmless meaning towards all ; if, where so many virtues were eminent, any be worthy of especial mention, I wish her dearest friends of that sex to be her nearest followers in two things : silence, saving only where duty did exact speech ; and patience, even then, when extremity of pains did enforce grief. Blessed are they that die in the Lord. And concerning the dead which are blessed, let not the hearts of any living be over-charged, with grief over-troubled.”*

It is true that neither in Taylor's, nor Hooker's, nor any other age, were funeral sermons the most impartial witnesses to the characters of the dead. The natural wish to say nothing unfavourable of him whose opportunities of doing good or ceasing to do evil are ended, to

* Remedy against Sorrow and Fear.

console those who, whatever he may have been to others, found him their friend or relative ; and to follow out every theme which could be suggested by the charity that thinketh no evil, these would bias a good man and give a colour to his discourse. Other motives, however, of a less unexceptionable kind, may have produced more palpable results. It appears to have been customary to procure an efficient preacher at the obsequies of any person of importance. In an age when relationship was more thought of than it is at present, flattery to the deceased might have a more extensive influence on the living than we can now imagine ; and to take the lowest motive, the bargain may have been, no praise, no pay. That there were preachers who were accessible to such motives their brethren declared with the utmost candour. " We have our noble and royal preachers that will in a funeral sermon tell of the good deeds of many blasphemers, and misers, and covetous, and filthy, and ignorant, and gamesters, and I think, for money, of witches, and conjurors, and rebels, pronounce in the pulpit that they are in heaven."†

Of course it was easy and inoffensive on such occasions to moralize on the evanescence of the world, and ask, " When shall we understand that this life is as a vapour, as a shadow, passing and fleeing away, as a fading flower, as a bubble rising on the water ; if not now in the decaying, passing, and vanishing away of it ? when shall we forsake this wicked world, if not now when it forsaketh us ?"† But any practical application was a delicate point, unless the preacher dared recommend his audience to live like the departed. Instances do occur, however, in which preachers have met this difficulty very dexterously ; of this Grindal's sermon on the Emperor Ferdinand I. is one of the most remarkable. At other times, finding that they had to deal with a Gordian knot, they cut it asunder. Babington (who, by the way, was then on the point of leaving his Welsh bishopric for one in England) preached on the demise of some gentleman in the principality, whose character he got rid of thus :—

" His birth and descent by father and mother, his kindred and friends by either side, his alliances by marriage, with such like, they are things known even to the very younglings here ; which skill, not only concerning him, but of all others of any note in this country, when I speak of, Lord ! how it striketh my heart within to think and consider, not only how little skill, but how little will also, is in many of us to be acquainted with better matter ; for you know it as well as I, and with grief, too, I assure myself, that too many amongst us able very perfectly to discourse of these perishing pedigrees, which wise men have thought things little belonging to us, if they might have the whole country for their pains, are not able to tell the descent of either patriarch, prophet, or apostle, or any man of note in the scripture, much less can they utter the holy and comfortable points of salvation belonging necessarily unto them."‡

* Topsell's xxxv. Sermon.

† Nowell's Homily of the Justice of God.

‡ G. Babington, Third Sermon.

The avowal of ignorance, of course, relieves the preacher from all details, and acquits him of compromising any principle. In some cases, however, this plan was wholly unavailable. In notices of departed kings it was impossible not to give them some definite character. It has long puzzled the curious in such matters how it was contrived that almost every state prisoner executed in the reigns which are here referred to, died protesting his sense of the clemency and justice of his sovereign. It is at least equally singular that men, speaking in the presence of God, and they not always nor commonly hired sycophants, but conscientious confessors, who sometimes trampled on the world with a calm dignity quite beautiful, could talk of such monarchs as Henry and Elizabeth as if they had adorned the church they loved to plunder. Perhaps the idea that they were God's appointed instruments, as the Judges of old, for a certain specific work; and that their faithfulness in it would be the criterion of their trial, obscured the judgments of divines to a degree which it is difficult for us, brought up in that atmosphere of republicanism which, more or less, surrounds every Englishman, to form any conception of "Curse not the king; no, not in thy thought," was to them an inspired maxim. They believed "that the reverence of the king God hath immediately sealed upon the conscience of the subject."* And they chased away suspicions, as suggestions of the evil spirit.

Stained as he was with the vices of a tyrant, Henry VIII. was certainly a popular monarch; and Gardiner's sermon at his obsequies may have expressed a general sentiment when he deplored "the pitiful and dolorous loss that all manner of men had sustained by the death of so gracious a king;"† but the text he chose, if man may ever judge of the future condition of his fellow men, implied an awful falsehood; "Blessed are the dead that die in the Lord." The idea, however, that Henry was, in such a sense, a providential instrument as to be almost impeccable in consequence, finds its way into many sermons, and Nicholas Udal, in his Preface to Erasmus's Paraphrase, hesitates not to speak of him as "a man after God's own heart; a right David chosen to destroy Goliath with the stones-throw of God's word from the sling of his Spirit working in him; God's elected instrument to pluck down the idol of the Romish Antichrist; the David who so substantially laid the foundations of the temple that the young Solomon might easily proceed with the superstructure."

Any preacher might have been pardoned for carrying to an extreme his eulogy on Edward; for he was a devotionally minded youth of remarkable attainments. His virtues were, in a great measure his own; his faults, in some instances, the faults of others. The germ of his father's character, though now and then peeping forth, had not been matured; and they who remembered his mother might see her charms in him again. There was no courtly flattery in those words which Bradford uttered, preaching shortly after his departure.

"And here with me a little, look on God's anger, yet so fresh that

* F. Marbury's Sermon at the Spittle, 1602.

† Str. Mem. II. ii. 309.

we cannot but smell it, although we stop our noses never so much. I pray God we smell it not more fresh hereafter. I mean it, forsooth, (for I know you look for it in our dear late sovereign lord the king's majesty. You all know he was but a child in years. Defiled he was not with notorious offences. Defiled! quoth he? Nay, rather adorned with so many good gifts and wonderful qualities as never prince was from the beginning of the world. -Should I speak of his wisdom, of his ripeness of judgment, of his learning, of his godly zeal, heroical heart, fatherly care for his commons, nursely solicitude for religion, &c., nay, so many things are to be spoken in commendation of God's exceeding grace in this child that, as Sallust writeth of Carthage, I had rather speak nothing than too little. This gift God gave unto us Englishmen before all nations under the sun, and that of his exceeding love towards us. But, alas and well away! for our unthankfulness' sake, for our sin's sake, for our carnality and profane living, God's anger hath touched not only the body, but also the mind of our king by a long sickness, and at length hath taken him away by death; death! cruel death! fearful death! Oh, if God's judgment be begun on him, which, as he was the chiefest, so I think the holiest and godliest in the realm of England, what will it be on us!"*

No such voice of lamentation, however, was heard at Edward's obsequies. Before he was consigned to the grave, his sister, whose hereditary prejudices were as deeply pledged to popery as long ill usage could pledge them, and the example of a beloved and pious mother, was acknowledged lawful queen. Day, the Bishop of Chichester, whom Edward had so shamefully imprisoned, was called from his cell to preach at his funeral. Praise under such circumstances must have been ridiculous in the extreme. The Marian preachers often had occasion to name the youthful king, and generally added, "Whose soul God pardon."

Unfortunately, the death-bed of Edward was blemished by his attempt to alienate the crown from its proper heir. But his father had done so much towards unsettling the notion of hereditary right, and the advisers placed about him by those who ought to have formed his principles, had so instructed him that, notwithstanding the resistance Cranmer is said to have made, the action, most probably had little moral turpitude; especially at a time when earth grows dim to the mortal eye. To this it is probable that Bradford alludes in speaking of the mind of the king as having been impaired by long illness. He died, however, in that lofty frame in which one already entered into rest might intercede for those who are left behind. "Oh, my Lord! bless thou thy people, and save thine inheritance. Defend this realm from papistry, and maintain thy true religion." Dr. Owen drew near the couch where the young king lay, unconscious that he had been overheard. Edward smiled on him, spoke, and soon after fainting in the arms of Sir Henry Sidney, expired.

Mary from her youth up had been a child of sorrow. Protestantism had embittered the life of her truly estimable mother, and branded

* Bradford's Sermon on Repentance.

herself with the stain of illegitimacy. The affections of her heart seem to have been tampered with and tried in a way that rarely falls to the lot of any woman; and it is not to be wondered at that the faith to which she looked for support under all should have been her mother's and not her father's. The stain upon her is, that she did not prevent the cruel executions of a law there is too much reason to fear that the protestants were preparing to turn against their adversaries—a law they actually enforced against Arians—from taking effect. She had compassion for all but those whom she considered the enemies of God, and we may well hope that God had compassion on “The Bloody Queen Mary.” White, preaching her funeral sermon, and after reciting a discourse sufficiently offensive to her successor, proceeded—“She was a king's daughter, she was a king's sister, she was a king's wife, she was a queen, and by the same title a king also. She was a sister to her that by the like title and right is both king and queen, at this present of this realm. These be great gifts and benefactions of God, who in his gift is ever to be glorified. What she suffered in each of these degrees before and since she came to the crown I will not chronicle; only this I say, howsoever it pleased God to will her patience to be exercised in the world, she had in all estates the fear of God in her heart. I verily believe the poorest creature in all this city feared not God more than she did. She had the love, commendation, and admiration of all the world. In this church she married herself unto this realm, and in token of faith and fidelity did put a ring with a diamond upon her finger, which I understand she never put off after, during her life, whatsoever success things had, for that is in the hand of God only. She was never unmindful or uncareful of her promise to her realm. She used singular mercy toward offenders. She used much pity and compassion towards the poor and oppressed. She used clemency among her nobles. She restored more noble houses decayed than ever did prince of this realm, or, I pray God, ever shall have the like occasion to do hereafter. She restored to the church such ornaments as in the time of schism were taken away and spoiled. She found the realm poisoned with heresy, and purged it; and remembering herself to be a member of Christ's church, refused to write herself *head* thereof; which title never no prince a thousand and five hundred years after Christ usurped, and was herself by learning able to render a cause why. She could say, that after Zacharias was dead, Onias the prince took on him the priest's office, which prospered not with him, because it was not his vocation; but God struck him therefore with leprosy in his forehead, and the prophecy was fulfilled, *imple facies illorum ignominia*: she could say how can I, a woman, be head of the church, who by Scripture am forbidden to speak in the church? *Mulier taceat in ecclesia*, except the church shall have a dumb head? The head of the church must of consequence and duty preach in the church, and he must offer *sacrificia pro peccatis mortuorum*. But it is not read, neither in the Old, neither in the New Testament, that ever women did sacrifice. These and the like authorities of Scripture she was able to allege why she could not be *caput ecclesie*, and by learning defended the same. Such was her knowledge

as well as virtue, neither ever was there prince on earth that had more of both.

"But although she were such a one, yet could she not be immortal. It pleased God, in whose hand the heart and breath, the life and death, the beginning and end of princes is, to call her from this mortal life, of the pleasures thereof (the pleasure she took in the service of God only excepted) no person, I suppose, took less; so of the troubles and bitterness of the same, none here for his estate taketh more. How she took her sickness and disposed herself against death, how she committed herself to God, and the realm to his providence; what she did, what she said, how meekly she demanded, and with what reverence she received the sacraments of Christ's church, and especially the sacrament which Christ hath ordained to be a passport and safe conduct for a Christian man into the heaven of everlasting quiet and rest; and therefore called viaticum; and after extreme unction, she being by use of prayer, as expert to say the psalms without book, as the priest was to read them therein; how in the mass-time at the elevation of the sacrament, the strength of her body, and use of her tongue being taken away, yet nevertheless she at that instant lifted up her eyes, *ministros, nuncios devoti cordis*; and in the benediction of the church as Jacob blessed his children, she bowed down her head, and withal yielded a mild and gracious spirit into the hands of her Maker. All this, I say, if it were as pithily expressed, as she godly and devoutly did it, should be to you as it was to them that saw it more than ten such sermons. If angels were mortal, I would (rather) liken this her departure to the death of an angel, than of a mortal creature."*

Occasion has been already taken to notice the singular extent to which Elizabeth while she lived was reputed a pious woman. The following passage, describing her death-bed from a sermon at Paul's cross, preached March 27, 1603, will form an interesting pendant to the former relating to her sister. If any one should suspect it of adulation, let him remember that Samson, in a private letter to Peter Martyr, full of earnest opposition to her ecclesiastical measures, yet avowed his heart felt belief and certain knowledge that she was truly a child of God;† even though it should startle him at the perilous doctrine it exhibits, and convince him that Philips had some reasons for saying, "The Pharisees stand so close about the prince's mouth as that she can hardly breathe in the wholesome air of truth."‡ "Herein we have cause to rejoice, on her behalf, that her end was peaceable without the stroke of man, and without any other stroke of God than such as is common to all men that pass by the strait of death. The bull of Pius V. denounced another end; the invincible armada of Spain threatened another end; many bloody traitors suffering among us attempted another end, and yet notwithstanding the God of peace gave unto her a peaceable end. She lived long our bond of peace, and died quietly a child of peace, as if God had promised her that he

* White's Sermon in Strype, Mem. III. ii.

† Burnet Coll. Rec. III. 63.

‡ Philip's Sermons, p. 140.

promised Abraham, (Gen. xv. 15,) ‘Thou shalt go unto thy fathers *cum pace*, in peace, and shalt be buried in *canitie bona*, in a good age—that is, *satura dierum divitiarum honoris*—full of days, riches, and honour, and all present blessings, as a good age is expounded, (1 Chron. xxix. 28.) David died in a good age, full of days, riches, and honours. Our queen, matching him for the fulness of the days of her life, for she was come into the year when David being seventy year old; and over-matching him for the fulness of the days of her reign, for he reigned but forty years; and she saw the five-and-fortieth of her reign in more peace than David had

“And as her end was peaceable, so it was pious, godly, Christian. She died in the faith of Christ, giving evidence thereof in her weakest times, and now enjoyeth the end of her faith, the salvation of her soul, the blessing pronounced from heaven—blessed are the dead that die in the Lord, they rest from their labours.

“On the Sunday last before her death, the Rev. Father the Lord Bishop of Chichester, and Dr. Parry, one of her highness’ chaplains, going to read divine service unto her as the manner was upon the Lord’s-day, her heavy sadness at this time well removed, she pronounced after them the confession of sins with prayer for the forgiveness of them, which is usually pronounced by the congregation when we come together to seek the face of our God. And though it was done with a weak voice, yet was it with great evidence of a fervent spirit looking up unto God. The next night God gave unto her quiet sleep in her bed, whereby she was much refreshed, the Lord preparing her by renewed comfort unto a happy end; for as one well saith, *Vera consolatio perpetuo durat in electis et si languescit, per spiritum sanctum instauratur; potissimum autem est efficax circa vitæ finem et mortis articulum.* True comfort endureth perpetually in the elect, if it beginneth at any time to faint, it is restored by the Holy Ghost; especially it is strong and effectual toward the end of life and approach of death, which in her grace was observed to the great rejoicing of her servants. For on the Wednesday, death approaching, which she desired that she might be loosed and be with Christ, which is best of all. The right reverend father the Lord Archbishop of Canterbury coming in unto her at three in the afternoon, he put her in mind of the sufferings of Christ, the means of her salvation, of remission of sins, and eternal life, and most gladly she hearkened unto him, testifying her joy with her hand, which she could not so well do with her voice; and when the rev. father, knowing how soon sick parties are wearied, did withdraw himself, giving sign with her hand she called him unto her the second time; and when again after a second speech he withdrew himself, she beckoned to have him come unto her the third time. So pleasing unto her soul was the voice of him that had in his mouth the word of reconciliation, so beautiful in her eyes were the feet of him that did preach glad tidings and publish salvation. And it was not affection to the man, but love unto the doctrine . . . that led her listening ear; for the Rev. Lord Bishop of Chichester, coming after unto her, rehearsed unto her the grounds of Christian faith, requiring some testimony of her assenting unto them, which she readily gave

both with hand and eye; and when he proceeded so far as to say unto her that it was not enough generally to believe that those things were true, but every Christian man must believe that they were true unto them, that they were members of the true church truly redeemed by Jesus Christ, that their sins were forgiven, and that they should live for ever with God, she did with great show of faith lift up her eyes and hands to heaven, where she knew her life to be hid with Christ in God, and stayed them long, testifying her particular faith and apprehension of God's mercy to her in Christ. So continuing unto the death a profession of the faith whereof she had been defender in her life; and findeth now the truth of his promise that said (Rev. iii. 10,) be faithful unto the death, and I will give thee the crown of life. Thus did she end her days in the faith; and even in her that is taken away we have cause of rejoicing, when we consider how God took her away in his great mercy, ending her days in peace and in the faith of Christ."*

With this notice of the queen's last hours the curtain might fall upon the scenes exhibited from her reign. Some of them have been sufficiently repulsive, but as Elizabeth certified by proclamation that no portrait had ever done her justice, these may have failed to exhibit absolute truth. However, they are merely given as the view which clergymen put forward in their pulpits of things which fell under their observation, or reached their ears while recent or proceeding, and a review of the whole century by one who was hailing the accession of James in the Cambridge University pulpit, on the day after the sermon at Paul's Cross just quoted, shall conclude them.

"Henry VIII. did cut off the head of the Roman serpent, but left the tail still among us—that is, the six articles, which did sting many saints of God to death; even as King Ahaz is said to have walked in the way of the kings of Israel, so did he. Though he drove out the pope, yet did he retain the old idolatries of popery; but his son, King Edward VI., succeeding him, as another Hezekias, took away both the head and the tail at one blow, whom Queen Mary, as another Manasses, succeeded, a good woman (as they say) but an ill prince, restored both again, and put her own and her people's neck under the Spanish yoke. Behold Queen Elizabeth, the love of God and man, who following her as another Josias, by the strength of Christ did overcome both these monsters with a virgin hand to the comfort of millions of souls, and, to the eternal honour of her name, restored and preserved these four-and-forty years and upward, without any toleration, God's holy and pure religion in her kingdom."†

* God's Universal Right Proclaimed. A sermon preached at Pauls Crosse the 27th of March, 1603, by I. H.

† Leonell Sharpe. Sermon at Cambridge, p. 9—11.

ANTIQUITIES, ETC.

ACCOUNT OF THE DISCOVERY OF THE THEOPHANIA,
A LOST WORK OF EUSEBIUS.

(From the Preface of a Translation of the same by S. Lee, D.D. Duncan and Malcolm, Cambridge.)

"THE first, and probably the only, mention of this work which occurs in any ancient father of the church, is to be found in the catalogue of ecclesiastical writers by Jerome. And in this, all that this father says, after speaking of some of Eusebius's other works, is 'θεοφανείας libri quinque'—i. e., Of the Divine Manifestation, five books. After him, Suidas says, 'θεοφανείας λόγοι ٦,' which is a mere echo of the words of Jerome. Harles, in his edition of the Bibliotheca Græca of Fabricius, speaks of it in this manner. (Vol. vii. p. 408.) *Εὐαγγελικὴ θεοφάνεια*, bis citatur in catena in Lucam in cod. *Vindobon.* cæsareo xlii., teste Lambecio comment. tom. iii. p. 166, not. 4. conf. supra nr. 8. Harl.—'Fragmentum ex Eusebii opere deperd. Theophania Evang. e cod. Coislin. Gött. 1740. 4.' And again, p. 395, nr. 8, speaking of the work of our author against Marcellus, he says: 'Hos quinque Libros adversus Marcellum Labbeus putat innui ab Hieronymo in Catalogo cap. 81. et Suida, quando inter Eusebii Scripta memorat libros quinque *περί θεοφανείας*. Videtur enim hoc idem illi esse quod *θεολογίας*. Sed id tamquam incertum omitto, quum Hebed Jesu quoque in catalogo Librorum Chaldaicorum memorat Eusebii librum *de ortu divino*.'

"The Catalogue of Hebed Jesu, here referred to, will be found in the Bibliotheca Orientalis of Asseman, tom. iii. pt. 1, and the place in p. 18 of this, where, after speaking of the ecclesiastical history of our author, Hebed Jesu says, *ܬܠܬܐ ܟܬܒܐ ܕܥܝܢܐ ܕܥܝܢܐ*—i.e., 'and the Book on the Divine Manifestation. Asseman refers us, in a note, to Cave's *Historia Literaria*, p. 95, where mention is made of this work of Eusebius, entitled *περί θεοφανείας*, libri quinque; but Cave tells us nothing more about it, than that it is a work not now extant.

"But the thing most worthy of remark here, is Asseman's referring us to Cave at all; when, if the work had existed in the library of the Vatican, he would, in all probability, as he has done in many other places, have given us a detailed description of it. It may be added that, although Asseman has given us very extensive lists, in this work, of Syriac books deposited in the Vatican, he has never once spoken of this as being there. And the same might be said, with respect to the present very learned librarian of the Vatican, who has, in his erudite and laborious work entitled '*Scriptorum Veterum nova Collectio*,' said much, and edited some works, of Eusebius, and even given several fragments from our *Theophania*; yet he has nowhere informed us, that either the Greek text or the Syriac version of this work is to be found there. I may perhaps conclude therefore that it is not *known* to exist in that library.

"It must be evident, I think, from what has now been said, that the work of our author entitled *the Ecclesiastical Theology*, noticed above, could not be the same with that entitled the *Theophania*, or *Evangelical Theophania*, for by this latter title is our work designated in the Catena of Vienna; while it must be equally certain that a work by Eusebius, bearing the title assigned to it by Jerome, did exist in the Syrian church; and as no reason can, perhaps, be assigned why the Syrians should forge such a work, it is probable that this is the very work so described by Jerome.

"Again, from the fragments of this work hitherto brought to our notice, it seems sufficiently certain, that this is the work of Eusebius so described by

Jerome. I would add, let the reader also examine in the following pages, the very many places marked as corresponding word for word, with several in the undoubted productions of our author. In our second book, for example, a very considerable number of the sections or paragraphs, are found to be identically the same with many occurring in the 'Oratio de laudibus Constantini;' while in our fifth book, the far greater part is also found word for word in the 'Demonstratio Evangelica;' not to insist on several others, found either in the 'Præparatio Evangelica,' the Ecclesiastical History, or some other work of our author, as shewn in the notes.

"There are also certain peculiarities in the writings of Eusebius which may be mentioned here; they are these:—It is customary with him, though not constantly, to commence a subsequent book with the matter, and occasionally with the words, which closed the preceding one. The close and commencement of the first and second, and of the second and third books respectively, of the 'Præparatio Evangelica' will supply examples of this; as will the corresponding ones of our following work, and more particularly those of the fourth and fifth.

"To this may be added the style of Eusebius, which is universally allowed to be anything but simple and obvious. His periods are often long, and his style both inverted and involved. He seems, moreover, to have been studious to avoid the language in common use, and often to have betaken himself to that peculiar to the poets. This latter consideration could not have affected our original text, which is only a translation; while the former has to a very considerable extent. For our translator, anxious to shew himself faithful in the discharge of this his duty, has so closely followed his original by endeavouring to render it word for word, that his translation may occasionally be considered as obscurity personified; the Syriac very ill admitting of either inversion or involution of style. Several instances of this sort, to which many more might have been added, will be found in the notes attached to the English translation.

"Another consideration is, his Platonic manner of speaking of the Deity as a *self-existing Being*, and with reference to which no other can be said (properly) to exist, of which we shall speak more particularly a little further on. His manner of speaking of the Son has, too, its peculiarities. His being *God of God, begotten of God, proceeding from the Father*; hence *complete*, and in *all respects like him*. His having *ever been*, and *still being, with*, and *in the Father*; extending himself nevertheless throughout all things, and meekly lowering himself to converse with men, and the like; which will be more particularly noticed hereafter. His occasional allusions moreover to the things passing under his own eyes, as the sufferings of the martyrs, (p. 50;) the state of the church of Cæsarea, over which he presided, may all be considered, I think, as genuine evidences that Eusebius was the author of this work; and to these may be added his reasoning generally after the manner of Plato, and, in many instances, his adopting the terms used by that philosopher.

"From these considerations, I think it must be sufficiently evident, that our work is a copy of the genuine Greek work of Eusebius, so long lost. But if not, let it be supposed for a moment that it is a forgery, and that some Syrian was the author of it, who, the better to secure its reception, attached the name of Eusebius to it. I would now ask, Where are we to look for the man, among the writers of the Syrian church, equal to this task? Philoxenus of Mabug and Jacob of Edessa had, no doubt, ability sufficient to compose a work on the same subject; but neither of them, nor yet any other Syrian writer, of which I have any knowledge, had anything like the vigour and learning evinced in this. Much less likely is it, that in such an attempt the Syriac language would have been subjected to the unnatural contortions and involutions so visible in this work, or that it would be found to have copied Eusebius word for word, to the extent noticed above.

"Nor is it in any degree probable that such an imposition could ever have been practised upon the learned of the Syrian church. Besides, the original of the *Theophania* must have been in existence when this Syriac work first made its appearance, and indeed for a long time after; which would have effectually given the lie to any attempt of this sort, had it been made. And to this, its unquestioned reception in the Syrian church, affords full and sufficient testimony.

"Having then disposed of this question, let us now approach our second, which is to give some account of the manuscript from which our work has been taken.

"Sometime in the year 1839, the Rev. Henry Tattam of Bedford, who is an excellent Coptic scholar, formed the resolution of visiting Egypt, for the purpose of procuring Coptic manuscripts, in order to complete, if possible, an edition of the Coptic scriptures. At the suggestion of his friends, a subscription was set on foot, for the purpose of assisting in defraying the expense of this undertaking, and this subscription was headed by a contribution of 300*l.* by government. Individuals contributed to a small extent; and Mr. Tattam accordingly set out for Egypt. In a short time he returned, having procured some good Coptic manuscripts, of which a list has been printed and circulated; and also about fifty volumes of Syriac manuscripts,* some of which were of an extreme age, and very valuable.

"These manuscripts Mr. Tattam sent to me, with the request that I would give him some account of their contents; and, at the same time, say what I thought their value might be; which I did as soon as my other engagements would allow. It was in looking over these manuscripts that I had the extreme pleasure of discovering that of which the following work is a translation. Knowing then, as I did, the extreme rarity of this work, in other words, that no other copy of it was known to exist, I requested Mr. Tattam to allow me to take a copy of it before it should leave my hands, in order that the work might not be lost, whatever might happen to this MS. Mr. Tattam, with the disinterestedness for which he is so remarkable, instantly gave his consent, allowing me, moreover, to retain the MS. as long as I might want it; and although he soon after disposed of the collection generally to the trustees of the British Museum, he was so obliging as to make this stipulation, that I should be allowed to retain this MS. as long as I might deem it necessary.

"The MS. containing our work is very neatly written in the Estrangelo, or old church-hand-writing of the Syrians, on very fine and well-prepared skin. It is of the size of large quarto, each folio measuring about 14½ inches by 11½ and containing three columns, each of the width of 2½ inches, as may be seen in the fac-simile prefixed to this work. The exterior margins average 2½ inches in width, the interior, 1½; and the space between the several columns

* These he purchased at the monastery of the Blessed Virgin in the desert of Nitria, (or Askit, the Coenobium Scetense of Asseman,) situated on the west of the Nile, and somewhat more than 80 miles from Cairo. Asseman visited this monastery in 1715, when he tells us its library did not contain more than about 200 volumes. Of these he requested to have a hundred, but could not get more than nine or ten good authors, with a few others. (Bibl. Orient. tom. i. Pref.) But in his catalogue of the "*Codices Nitrienses*," ib. pp. 561—572, he gives an account of 34 Codices. Some of which were, perhaps, obtained on a former occasion by his cousin Elias (ib.); from which, according to Peter Benedict, their editor and translator, were the works of Ephrem Syrus, published at Rome in 1737—43. I am greatly rejoiced to find, that Mr. Tattam has just returned from a second visit to this same monastery, and has brought with him another collection of Syriac manuscripts, from which, I trust, much valuable matter will be extracted and brought before the public. It is evident that many of the MSS. brought to England by Mr. Tattam, had passed through the hands of Asseman, from certain marks found in them; and this I think is true of ours, as certain pencil marks are found in it which could hardly have been placed there by an Oriental.

is about $\frac{1}{4}$ of an inch. The MS. contains 245 folios; 71 of the first of which contain a Syriac translation of the Recognitions of St. Clement, as they are called. The 83 next following, the work of Titus, Bishop of Bostra, (or Bozrah) against the Manicheans; the next 76 folios contain our work of Eusebius; the next 14, Eusebius's account of the Martyrs of Palestine, as published in the 8th book of his Ecclesiastical History; and the last folio, encomiums on their excellencies, entitled, *ܥܡܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*. This last work is incomplete, some leaves having been lost from the end of the MS., and on this account the original date of the MS. has not come down to us in its close, as is usually the case.

"We have, nevertheless, on the reverse of the fourth folio, after the conclusion of our work, written on the outside margin of one of the folios of the tract on the martyrs of Palestine, the following inscription in a bold but rather unsightly hand, and in the common Peschito character, [words of which the following are a translation :]—'See, my brethren, if the latter part of this ancient book has been cut off, and has perished together with that (with) which its writer closed and completed it; it was thus written at its end—viz., that, *'This book was written in the city of Edessa of Mesopotamia, by the hands of a man named Jacob, in the year seven hundred and twenty-three (and) was completed in the month of the latter Teshrin,'* (February.) And, just as that which was written there, I have also written here without addition. And the things which are here I wrote in the year 1398, in the (era) of the Greeks (i.e., the Seleucidæ)."

"If then we are to take the first of these dates, as given in the æra of the Seleucidæ, and this note as containing a true statement respecting the age of our MS., A.D. 411 will be its date, and its age 1432 years! The date of this note is, we are told, that of the Greeks (or Seleucidæ), that is, A.D. 1398, corresponding to A.D. 1086, just 757 years ago, when, as its author tells us, this manuscript was such as to merit the appellation of *ancient*!"

"PERSECUTION IN KENT."

(Continued from p. 259.)

TERTIO die mensis Junii, anno domini et loco immediate prædictis, coram præfato Reverendissimo patre judicialiter pro tribunali sedente præsentibus tunc ibidem venerabilibus viris, magistris Cuthberto Tunstall, utriusque juris, Gabriele Silvester, Johanne Clement, Thoma Wellys, sacræ paginæ, Petro Potkyn, et Johanne Kedwelly, legum doctoribus, et aliis. Comparuit personaliter Johanna Olberde de Godmersham ac omnes hereses et errores fidei catholicæ, et determinationi ecclesiæ repugnantes abjuravit in genere et in specie juxta contenta in quadam scedula abjurationis suæ hujusmodi per eam tunc ibidem de verbo ad verbum recitata, et manu sua signo crucis signata, prestito per eandem de peragendo poenitentiam sibi perdictum Reverendissimum patrem in ea parte injungendam ad sancta dei evangelia per eam corporaliter tacta juramento corporali cujus scedula tenor sequitur, viz.,—

In the name of God, Amen. Bifore you the most Reverend fader in God my lord William Archie-bishop of Caunterbury, I Johanne Olberde, the wyf of William Olberd thelder of Godmersham of your diocese of Caunterbury of my pure hert and free will confesse and knowlege that in tymes passed bifore this houre, that is to wite by the space of yeres and more,

I have beleved, thought, said, holden, affermed, and taught of the sacramentes of the church and of tharticles of the faith otherwise than the holy church of Rome and universall church of god techeth, holdeth, and observeth, and many and divers open and damned errors and heresies contrary to the true and catholike faith and determinacion of holy church, I have bothe secretly and openly holden, beleved, affermed, and taught, and specially among other thies errors and heresies folowing, that is to witte, ffurst that the sacrament of the autler is not Cristes verey body, but materiall bred, also that pilgremages to holy and devoute places be not necessary nother meritorious for mannys soule, also that worshipping of images of seyntes is not to be doon nor profitable for mannys soule, also that a man shuld not pray to sayntes but oonly to god, Wherefore I, the forsaid Johanne, willing hereafter to beleve in the faith of Criste and of his church, and to folowe the verey true doctryne of holy church with a pure hert, forsake and utterly despise my saide errors, heresies, and damnable opinions and confesse theym to be contrarious and repugnant to the faith of Criste, and determination of his holy church, and therefore the saide errors, heresies and opinions in especiall, and all other errors and heresies, fals doctrynes, and damned opinions in generall, likewise contrary and repugnant to the faith of Crist and determynation of the church aforesaid, I abjure, forsake and utterly renounce here bifore your gracios lordship and all the honourable audience here assembled, and over that I swere by thies holy evangelies by me bodily here touched that from hensforth I shall never holde, teche, bileve, or afferme the forsaid errors, heresies, and damnable opinions nor none other ayenst the faith of Cristes holy church and determination of the same. Nor yet I shall by myself or any other persone pryvatly or apertly defende maynteyn, socour, favour, or support any persone that to my knowlege holdeth, beleveth, affermeth, or techeth, any such error, heresie, or damned opinion, nor any persone that is suspect of the same, and if I may know hereafter any persone of suche error, heresie, or of any suche fals doctrines or any opinions contrary to the comen doctrine of the church aforesaid or if I may knowe any of their fautours, comfortours, concelours or defensours, or any that have suspect bookes or quayers of suche errors, heresies, and damnable opinions I shall without delay give knowlege unto your good lordship or to your successours, or unto the ordinarie or ordinaries of the same persons, or elles unto your and their officers, So god me helpe and holydome and thies holy evangelies. In wittnes wherof to thies presentes with myn own hand I have made and subscribed the signe of the holy crosse. Johanna Olherde. . .

Et deinde juxta et secundum criminis qualitatem, idem Reverendissimus pater tunc ibidem tulit sententiam in scriptis contra eandem diffinitivam per quam ipsam Johannam Olberde perpetuis carceribus mancipandam fore decrevit quousque idem Reverendissimus pater, aut successores sui duxerint eandem fore relaxandam.

Et insuper tunc ibidem idem Reverendissimus pater injunxit eidem Johanne poenitentiam infrascriptam, viz. quod incedat in publico mercato civitatis Cantuarie die Sabbati proxima indicta sola camisia et

uno lintheamine gestans fasciculum ligneum in humero suo circumiens mercatum. Et etiam in die penthecostes proximo futuro simili modo gestabit fasciculum ligneum ante processionem in ecclesia Christi Cantuarie, modo quo supra. Et deinde simili modo consimilem peraget poenitentiam in ecclesia sua parochiali diebus sancte Trinitatis et Corporis Christi proximis ex tunc sequentibus, et stabit in medio ecclesie gestans hujusmodi fasciculum usque adfinem misse.

Insuper dominus injunxit eidem quod gestabit fasciculum depictum super manica sinistra vestimenti sui superioris durante vita sua publice absque aliqua occultatione, nisi aliter fuerit dispensatum secum per dictum Reverendissimum patrem aut suos successores.

Et insuper quod certificabit eundem Reverendissimum patrem de peracta poenitentia citra festum nativitatis sancti Johannis Baptiste, et quod compareat personaliter coram eodem Reverendissimo patre citra idem festum ad recipiendum residuam partem poenitentie.

Eisdem die et loco, coram eodem Reverendissimo patre, &c. in presentia supradictorum testium, comparuit personaliter Elizabeth White, civitatis Cantuarie, et abjuravit omnes hereses et errores per eam confessatos in specie, et omnes alios hereses et errores in genere prout continetur in scedula sue abjuracionis, per eam seriatim recitatam, et manu sua signo crucis signata, jurata primitus ad sancta dei evangelia de peragendo poenitentiam sibi in ea parte injungendam, cujus scedule tenor sequitur, viz.: In the name of god, amen. Bifore you the most Reverend fader in god, my lord William Archiebisshop of Caunterbury, I Elizabeth White of your citie of Caunterbury, of my pure hert and free will confesse and knowlege that I in tymes passed bifore this houre, that ys to witte by the space of yeres and more, have beleved, thought, said, holden, affermed, and taught of the sacramentes of the church, and of tharticles of the faith, otherwise than the holy church of Rome and universall church of god techeth, holdeth, and observeth, and many and diverse open and damned errours and heresies contrary to the true and catholike feith and determination of holy church, I have bothe secretly and openly, holden, beleved, affermed, and taught, and specially among other thies errours and heresies folowing that is to witte, first that the blissed sacrament of thaulter is not Cristes vrey body, but oonly materiall brede, Also that pilgrimages to holy and devoute places be not necessary nor meritorious for mannys soule, but that money and labour doon and spent therabout ys all in vayne, also that worshipping of images of the holy crucifixe, of our blissed lady, and of other seyntes is not to be doon nor profitable for mannys soule. Wherefore I the forsaid Johanne White, willing hereafter to beleve in the faith of Crist and of his church, and to folowe the true doctrine of holy church with a pure hert, forsake and utterly despise my said errours, heresies, and damnable opinions, and confesse theym to be contrarious and repugnant to the faith off Criste and determination of his holy church, and therefore the saide errours, heresies, and opinions in especiall, and all other errours and heresies, fals doctrynes and damned opinions in generall, likewise contrary and repugnaunt to the faith of Criste and determination of his church aforesaid, I abjure, forsake, and utterly renounce here bifore your gracious lordship and all the honorable

audience here assembled, and over that I swere by thies holy evangelies by me bodily here touched that from hensforth I shall never holde, teche, beleve, or afferme the forsaid errorrs, heresies and damnable opinions, nor noon other ayeust the faith of Cristes holy church and determinacion of the same, nor yet I shall by myself or any other persone, pryvatly or apertly defende, maynteigne, socour, favour, or support any persone that to my knowlege loldeth, beleveth, affermeth, or techeth any suche errorr, heresie, or damned opynion, nor any persone that is suspect of the same And if I may knowe hereafter any persone of suche erreure, heresie, or of any suche fals doctrynes, or any opinions contrary to the comen doctryne of the church aforesaid, or if I may knowe any of their fautours, comfortours, conseilours, or defensours, or any that have suspect bookes or quayers of suche errorrs, heresies, and damnable opinions, I shall withoute delay geve knowlege unto your good lordshipp or to your successours, or unto the ordinary or ordinaries of the same persons, or elles unto your and their officers. Soo god me helpe and hollydome, and thies holy evangelies. In wittnes whereof to thies presentes with myn owne hand I have made and subscribed the signe of the holy crosse. Elizabeth White.

Cui idem Reverendissimis pater injunxit quod die penthecostes proxime futuro locum mercati Cantuarie incedat induta sola camisia et uno lintheamine gestans fasciculum ligneum super humero suo.

Item, quod die penthecostes proxima antecedit processionem in ecclesia cathedrali Cantuarie, induta solomodo camisia et tunica, Anglice A Kyrteel gestans fasciculum ligneum super humero suo, et post processionem ipsum fasciculum ibidem relinquet.

Item, die sancte Trinitatis proxime ex tunc sequente, simili modo induta, nudis pedibus et tibiis in ecclesia sua parochiali similem poenitentiam peraget, &c.

Item, quod gestabit fasciculum depictum super manica sinistra vestimenti sui superioris durante vita sua, publice absque aliqua occultatione, nisi aliter fuerit dispensatum secum per dictum Reverendissimum Patrem aut suos successores.

Item, quod non amovebit se a parochia ubi jam inhabitat, nisi prius certificabit eundem Reverendissimum Patrem, seu ejus successores de loco ubi manere intendit.

Item, quod revelabit quoscunque suspectos de heresi aut libros de heresi habentes.

Item, quod perimplet quamlibet particulam hujusmodi injunctionis sub poena relapsus.

Vicesimo sexto die mensis Julii, anno domini supradicto in capella dicti Reverendissimi patris apud Knoll, coram eodem Reverendissimo patre pro tribunali judicialiter sedente, presentibus tunc ibidem Magistro Cuthberto Tunstall, utriusque juris doctore, ejusdem Reverendissimi patris Cancellario, ac Magistris Willelmo Potkyn et David Cooper, notariis publicis et aliis Comparuit personaliter Agnes Reignold de Cranebroke et abjuravit omnes hereses, et opiniones damnatas, determinationi universalis ecclesie et fidei catholice contrarias, juxta et secundum contenta in scedula abjuracionis sue eidem publice tunc ibidem perlecta et per eam recitata ac manu ejusdem signo crucis

signata prestito primitus per eandem de peragendo poenitentiam sibi per dictum Reverendissimum patrem in ea parte injungendam ad sancta dei evangelia per eam corporaliter tacta juramento corporali—cujus scedula tenor sequitur—

In the name of god, amen. Bifore you moost Reverend Agnes fader in god, my lord William Archiebisshop of Caunterbury, I Agnes Raynolds of Cranebroke, lately servant with William Baker, and now servant with oon Jervis Henly, knowleging myself to be of your diocese of Caunterbury of my pure hert and free-will confesse that bifore that bifore this daye at diverse tymes and places have assisted and been present where as it hath been comyned, rede, taught, holden, and affermed, and I have consented therto, that the blissed sacrament of thaulter ys not the very body of Crist flesshe and bloode, but oonly materiall brede, and that pilgremages to holy and devoute places and offeryng and worshipping of images of the crucifixe and holy seyntes were nothing profitable to mannys soule, with other damnable opinions and heresies repugnant and contrary to the true and catholik faith of Crist, and determination of the holy church. The whiche all damnable doctrines, heresies, and also those persones so teching and affermyng I have personally assisted, favoured, conceled, supported, and therunto consented without any contradiction to the same, contrary to cristen faith and the determination and doctryne of the church, Wherefore I the said Agnes willing hereaftir to beleve in the faith of Criste and of his church, and to folowe the true doctryne of holy church with a pure hert and free will, forsake and utterly despise my said errors, heresies, and damnable opinions, and confesse them to be contrarius and repugnant to the faith of Criste and determination of his holy church, and therefore the said heresies, errors, and damned opinions in especiall, and all other errors and heresies, fals doctrynes and damned opinions in generall likewise contrary and repugnant to the faith of Criste, and determination of his church foresaid, I, the foresaid Agnes abjure, forsake, and utterly renounce here before your gracious lordship and all the honourable audience here assembled, and over that, I the foresaid Agnes, swere by thies holy evangelies, by me bodily touched, that from hensforth I shall never holde, teche, bileve, or afferme the said errors, heresies, and damnable opinions nother noon other ayenst the faith of Crist, holy church, and the determination of the same, nother yet I shall by myself or any other persone privatly, or apertly defende, maynteyne, socour, favour, or support any persone that to my knowlege holdeth, beleveth, affermeth or teacheth any suche errors, heresies, or damned opinions contrary to the comen doctrine of the holy church foresaid, nor any persone that is suspecte of the same, and if I may knowe hereaftir any persone suspect of suche errors, heresies, or of suche fals doctrines or any opinions contrary to the said doctryne of the church, or if I may know any of their fautours, comforters, concelours, or defenders, or any that have suspect bookes or quayers of suche errors, heresies, and damned opinions, I shall withoute delaye geve knowlege unto your good lordship, or to your successours, or unto the ordinarie or ordinaries of those same persones or elles unto your or their officers, Soo god me helpe

and holydome, and thies holy evangelies. In wittnes wherof to thies presentes with myn owne hande I have made and subscribed the signe of the holy croasse. Agnes Raynold. †

Et tunc ibidem Reverendissimus pater injunxit eidem Agneti quod a modo non utat^r veste linea Anglicè A Smokk aliquo die Veneris durante vita ejusdem nisi dies Natalis domini contingat eodem die veneris, et quolibet die Veneris dicat v. Pater noster, quinque Ave, et unum Credo pro poenitentia eidem injuncta propter heresim.

(*To be continued.*)

SACRED POETRY.

THE CAPTIVE.

“ The captive exile hasteneth that he may be loosed.”—Isaiah, li. 14.

O WHEN, thou bright and morning star,
When shall I see thy glory rise?
Wandering in night and storm afar,*
To thee I fain would lift mine eyes.
Wearied and dim with vanities,
On the dark mountains ere I fall,
Where the thick shade unbroken lies,
The shade of death's eternal pall.

On faithful hearts thou shinest still,
The beacon of their joy and rest,
To lead them to that holy hill
Where walk the nations of the blest;
Where, of God's life and light possessed,
And washed in blood from earthly stain,
Joy satiates every weary breast,
Forgotten all its toil and pain.
There crystal streams perennial flow,
Where ransomed captives sit and sing;
There fruits and bowers of healing grow;
And airs from each melodious string,
Their sweetly tuned concord bring,
To Sion's songs that ever rise
On her own hill before her king,
Unutterable harmonies.

But here, in strange, forgotten land,
By Babel's rivers far away,
Rivers of tears, amid the band
Of sad captivity I stray.
'Neath cypress' gloom, or willows gray,
And upward lift my failing eyes.—
O when, bright star of springing day,
When shall I see thy glories rise?

Sept. 18, 1842.

Θ

* Wandering in night, and fog, and storm, fain would we reach the happy region where calm light and cheerful day does ever dwell.”—Lucas, Inquiry after Happiness, I. § iii. c. 2.

THE RELEASE.

"To bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah, xlii. 7.

O FOR a voice this torpid heart to wake
Ere it grow chill in death—an angel-call
These thick-wove cords of vanity to break,
And burst these bonds, and rend the dungeon wall
To the high sun, and set the captive free,
A child of God, in glorious liberty.

Speak, thou Hereafter! Let thy trumpet blast
Ring in mine ears, and through my heart dismayed:
Rise, Future, to confront the conscious Past,
In all thy panoply of dread arrayed—
Rise through the clouds of the great deep, and bring
Fire in thine eye, and thunder on thy wing!

Ah! perjured heart, where is thy glorious vow
That bound thee to the altar? Turn, and weep!
Look to yon Cross—behold that crimson brow—
He bled and died for sinners!—thou dost sleep,
And dream of pleasures—while the avenging morn,
Tow'rds the gay world is near and nearer borne.

Past is the day of love, the day of grace—
Behold the day of wrath, and fire, and gloom!
"Where is thy beauteous flock, thou shepherd base?"
The two-edged sword flames out the hireling's doom.
O God of judgment! ere thy sign appears,
Turn Thou, and look me into bitter-tears!

Dec. 14, 1842.

6

OUT OF SIGHT, OUT OF MIND.

Of old, they planted graves with roses,
Where bones of friends and kindred lay;
And maids brought store of fragrant posies
On each successive holyday.

But rank grass waves and nettles blow
O'er mouldering forms we once held dear:
Our roses in our gardens grow—
Why should they waste their sweetness here?

Ice-cold and loveless are our hearts
Thus to treat friends whose use is gone;
We turn, and do our worldly parts,
They sleep untended and alone.

Not all alone, for Heav'n is nigh,
Watchful with sun, or moon, or star;
And if earth's mists obscure the sky,
Angelic guards are never far.

Πίσθος.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

REV. W. D. WILLIS'S SERMON ON SIMONY.

SIR,—A Visitation Sermon under this title has been published, containing an attack upon the customary vending of advowsons and next presentations. It is written with much ability, learning, and thoroughly honest purpose, and it is impossible not to feel, with the writer, that if the selection of a clergyman for a vacant benefice were always regarded as a trust of the highest sacredness, and that the man most able to promote the glory of God was always to be preferred to every other less able or less pious priest, the beneficial operation of such a feeling upon the church would be great indeed. At the same time, I cannot take so gloomy a view of the present practice as Mr. Willis does; nor can I see, nor does he point out any way in which it can be got rid of. Doubtless it is both immoral and debasing for clergymen to buy livings for themselves when they have to make such an accurate disavowal of simoniacal contracts; but surely the nature of this property is too unsettled to allow us to pronounce on the unlawfulness in the sight of God or man of buying or selling it. And if so, why should we offer the dissenters an acknowledgment that we are verily and deeply guilty in a matter which we with our churches, and they with their conventicles, are likely to continue as long as church or meeting-houses remain.

I do not wish to assume any information on this matter not commonly possessed, nor to deny that I have gained a portion of what I have from the discourse in question and its notes; but I have hitherto seen nothing which has convinced me that the doctrine contained in the following passage from an article in the *British Critic* is incontrovertible:—

“The church did not grant rights of advowson to founders and benefactors, that they might derive pecuniary emolument therefrom. The patron is bound in conscience to present the fittest person to the Ordinary, and not merely a person whom there is no sufficient ground for the Ordinary to reject. But if he so transfer his rights to another person for a sum of money, it is the same in substance as if he presented a clerk to the Ordinary for a pecuniary consideration. On the other hand, a man purchasing a next presentation, always does so for the purpose of presenting a particular person, with whom he is closely connected.”

Now, Sir, I am not clear that the church ever, strictly speaking, granted rights of advowson to benefactors and founders, for it is not likely that she can often have had any to grant. When the original benefactor endowed a living he gave away a property, and reserved a right over that property. He claimed no power of creating a priest for the new-made benefice, but of selecting from among a number whom the bishop had pronounced suitable for any benefice by giving them ordination, any one who might be most agreeable to himself. This

right was never practically given to the church, and was reserved at first with a thoroughly secular view. If the founder had intended that the most competent judge of competency should put in the most competent person, he would surely have left the choice of his spiritual instructor to his spiritual Father in God his bishop. As he did not, his aim was in so far secular, and the church by accepting a part, and blessing God for his liberality in giving that part, surely sanctioned his retention of the rest. But he dies, and in the division of his property, this right falls into the hands of those who have no interest in it, while the estate is owned by one who feels the strongest. Is it lawful for him to offer an equivalent for the right thus desired? and if so, is not the sale both of presentations and advowsons brought under the rules of all other secular property. A pious man will exercise the rights thus purchased well—a bad man, badly; but both are equally free from blame in the purchase by which they acquired them. In fact, the sale of advowsons always has been, and probably will be while the church retains endowments, and if so, the more open the better. And surely it savours somewhat of that aggressive spirit which is too characteristic of Rome. If when the church has accepted property with a reserve, a secular reserve, she not only forbids clergymen to purchase the reserved portion, which may be right enough, but makes it a sin to sell it like all other property which the owner never gave nor intended to give her.

Should thus much be conceded, the next evident point is, that the secular right will be secularly regarded; and money, with little to be done for it, will sell for more than money which must be considered as contingent on great exertions. This will explain all the advertisements collected by Mr. Willis, without leaving any stigma upon the advertisers; and if a father is justified in placing his son in the church at all, he is justified in purchasing for him such a living as his impaired health or original want of energy would enable him to serve. And probably he would be more useful there when his income was derived from his benefice, and his secular interest concentrated upon it, than he would have been had he received the same income from another investment, and served the same church as stipendiary curate. As far as I can calculate, his income would be as nearly as possible the same. Indeed, it is easy to say too much about these transactions. And although I concur most cordially with the writer in his feeling that a man who officiates for hire without any sense on his soul of the magnificence of his calling; whose heart is set on things below; who finds his heaven in the fireside of a well-furnished parsonage, and does his duty as a merchant plies his trade, or with even less interest; that man, however decent, and charitable, and respectable he may be in a worldly acceptance of the terms, is a traitor to his trust, and in more danger of the judgment than the most ignorant and vicious man in his charge. But if there is to be a national church, there are two sets of conditions to be aimed at. In large bodies of men some must be hypocritical or vicious, and yet will keep within the letter of any law. The object, then, is to get the largest possible number of faithful, holy, energetic, self-denying servants of God to minister in the church,

and then to see that all of a different character shall be so placed that, in living for this world, their secular interests should bind them as nearly as possible to resemble the good. Now, unless it can be shewn that the sale of livings interferes more with this intent than the gift of livings *by the vending parties*, it will not be easy to shew how that can injure the church. The poor man without interest must know by this time that he has little hope of any worldly advantage from the establishment, whatever may be his talents; that the exceptions to this rule are few, and the confirmations innumerable; while if the wealthy priest engrosses preferments in the hands of his relatives the patrons, the question is, not whether they had not better have been given to poor and holy men, who are now toiling with little but their work for their reward; but whether it is better that there should be no religious instruction in a district, and no ministration of sacraments, or only such vapid teaching and heartless officiating as the rich hireling is likely to give. Thus much was implied in the original foundation, that the church considered the worst priest whom she allowed to retain her orders capable of conferring, and likely to confer, important benefits on the parish in which he officiated, and considered that the patron did a good work in placing him where otherwise there would have been none at all.

This, of course, is an extreme case; it is only by such that a principle can be tested; but a cognate subject is treated of in the following passages, and copiously illustrated by documents in the appendix which seem to demand further notice:—

“While the appointments to benefices are vested in such a variety of hands, and are considered by their possessors as a *sacred trust*, reposed in them by the great Head of the Church, on the due execution of which *trust* much of the spiritual welfare of that holy community depends; so long as this feeling of their *responsibility* actuates the patrons of preferments—from the crown down to the proprietor of the smallest donative—so long will the *general* result be for holiness and good. Under this constitution, duly and godly administered, there will be an effectual bar to the introduction of any *systematic* scheme for the spreading of erroneous doctrines. Secured by the rules and subscriptions of the church, however widely men may differ within the range prescribed by her articles; if error were taught by one incumbent, truth in the next generation might refute and banish it, through his successor nominated by a succeeding patron. By the distribution of advowsons through many hands, corporate and sole, we have thus a degree of security for the purity and the uniformity of the doctrines and discipline of the church. ‘For, from the very circumstances of their appointments, [the incumbents of our parishes] could not be the successive disciples of a particular school, to hand down from age to age the jealous prejudices and narrow conceptions of a party.’

“In the legitimate and Christian exercise of the rights of patronage, resides, therefore, a great safeguard to the doctrine, and discipline also, of the church. Once break down the fence of this *sacred trust*, and, as in a former case, see how ‘the wild boar out of the wood’ will enter the vineyard, and ‘root up’ both doctrine and discipline together. Let this *trust* be deemed a mere disposable chattel property, you raise up a new class of patrons, who with money may thus *influence the doctrine*, and *undermine your discipline*. Make benefices *saleable commodities*, and exempt clerks from the penalties of buying, as by a sort of legal sanction you may be supposed to do, you establish a market for

the sale of the *faith*, and leave the *doctrine* of the church at the mercy of the highest bidder.

"For some men, or a combination of men, perceiving that by possessing themselves of many benefices, they could insure, through the persons they should appoint, a certain class of opinions to be constantly maintained, and the discipline of the church modelled by degrees according to views of their own; then, whatever hope there might be that under *other* circumstances a future generation of men might repair the disorders of their predecessors, there would be no *hope* in such a case as this. For error would here be *entailed*. The power of presentation being vested, as we have supposed, in a kind of corporate body with perpetual succession, would be *fixed* in those parishes *in perpetuity*; and this, too, under the belief, and the plea perhaps, that it was the truth alone for which they were zealous. For, as the excellent Hooker observes, 'When men's *affections* do frame their opinions, they are in defence [and propagation] of error more earnest a great deal, than, for the most part, sound believers in the maintenance of the truth apprehended, according to the nature of the evidence which Scripture yieldeth.' Then, if, seeing the certain evil which will follow such a state of things, other men, to counteract what *they* as firmly believe to be error, should also buy up a number of benefices for propagating what *they* think the truths of the gospel—why, in what a condition would the church be left! And how are her governors to correct the miserable effects of such suicidal proceedings? But, you will say, I am imagining a case, or I am anticipating evil; I am looking forward to a state of things not likely to happen. I wish it could be proved so. I wish it could be proved that the fatal practice of buying and selling the benefices of the church, increased by the sanction which the legislature has given by enacting the sale of the corporation livings, had not already been taken advantage of. I wish it could be proved that no self-constituted body of clergymen held in trust some forty benefices in populous towns, for the express purpose of disseminating the peculiar opinions of the purchaser of those livings, through the agency of the class of men whom they may nominate. I wish such things were not. It matters not, for our present consideration, in what the peculiarity of the opinions proposed to be taught consists. That is a matter of accident. What one man with one set of opinions may do, another man with a contrary set of opinions may also do. But *the system has been commenced*, though *not for the first time*. And if there should arise men who, forgetful of the catholic character of the church of Christ, and of *his Divine nature* who is its Head and Protector; if any man or men, measuring the faith by the rule of their own private interpretation of the word of God—'men whose affections frame their opinions'—and whose individual faith is not so strong, nor their hope so firmly fixed, as to leave to the overruling providence of God the right inclination of those persons' minds who have the disposal of the church's patrimony; why, then, so long as the buying and selling of ecclesiastical preferment shall be permitted and practised, the church must expect to witness within herself a struggle of corruption against corruption; of one set of erroneous opinions against another; and of *all*, against those who would maintain her purity, her truth, and liberties inviolate. Only consider, if Rome in her corruption, always ready to 'do you' a mischief when she can,' or Geneva in her earlier garb of Calvinism, or her present Socinian nakedness, should, either or both of them, take advantage of your *open market*, and possess themselves extensively of English benefices in populous places, could a more severe chastisement be inflicted for our sins upon us? Then add to this the extent of crown patronage into which, to say the least, political relations are expected to enter; and supposing—which God forbid!—that the sale of *private* patronage became the *rule*, and not the *exception*, where are you to look for the supply of men upon whom you may rely, as being faithful to the church for *her own* and her Master's sake?"

But as far as I have had any opportunity of observing, the sale of presentations in private hands is the rule. To this last question, then, I should answer, nowhere. The church never has had, and never will have, a supply of men on whom she could *rely*, because the evil will ever be mingled with the good, and the man who is admitted to the priestly office by the bishop, who may be deceived, it would be great presumption in the lay patron to pronounce unfit for a benefice; but the other subject claims some notice. The Simeon trust and its proceedings may or may not be illegal, and there can be no doubt but that it is schismatical in principle, and as a precedent a very sad one. If persons conscientiously opposed to them in their religious views were to follow their example, and Puseyite assail Simeonite with the same weapons, the clamour that would be raised against such proceeding would be heard from every organ of the opposing parties in the kingdom, and, I believe, most justly. Still, I am apt to think that the practical evil is not so great as the theoretical; and that a society which aims at placing men who have shewn themselves in earnest about religion, to whatever class they belong, which the church does not feel it necessary to expel from her bosom, will be rather above than below the average of patrons. Surely, Sir, it is something not to have the utterly cold and mercenary incumbent. The Simeonites can inflict nothing worse upon the church than the evil they so exceptionably attempt to lessen. The utter impossibility of perpetuating any doctrines by trust deeds has been proved to a demonstration, and the Simeon trustees have already had some experience of it; in another half century they may be the best churchmen in the land, or papists, or Socinians, or anything else, more probably, than what Mr. Simeon would have desired that they should be.

I am, Sir, &c., B. M.

ON THE ILL-SUPPORTED STATE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

SIR,—On several former occasions I have ventured to draw attention, through your pages, to the ill-supported state of the Society for the Propagation of the Gospel in Foreign Parts. I would now, with the last report lying before me, beg leave again to advert to the subject, in the earnest hope that a few plain words, spoken, as I hope, in season, and in the spirit of charity, may not be unproductive of good.

It is truly lamentable to notice the general falling off in the society's receipts for the year 1842, as compared with those of 1841. With the exception of the dioceses of Chichester, Gloucester, and Bristol, Lincoln, Salisbury, and Worcester, the receipts throughout England have invariably decreased, and that to a very serious and distressing extent, the aggregate amount being reduced from 40,469*l.* 18*s.* 6*d.* to 33,866*l.* 10*s.* 5*d.*, and the returns from individual districts being, with few exceptions, as a matter of course, equally unsatisfactory. In the metropolitan and many of the suburban districts, it is truly painful to notice the little that has been done. To instance a few particulars: St.

Marylebone, containing "whole streets of rich men," contributed 81*l.* 16*s.*; Paddington, 15*l.* 15*s.*; St. Pancras, 36*l.* 8*s.* 7*d.*; Kensington, 9*l.* 19*s.* 6*d.*; St. John, Westminster, 12*l.* 7*s.* 6*d.* In the city the contributions were smaller still, some parishes contributing *nothing*, and others frequently a single guinea; and in one instance 15*s.* 6*d.* was obtained. In the parishes south of the metropolis, in the archdeaconry of Surrey, comprising an extensive, wealthy, and enormous population, the total amount contributed was 547*l.* 9*s.* 6*d.*, of which 385*l.* 18*s.* came from *one* district. It is humiliating also to observe that the important parishes of St. Giles, Camberwell, St. George, Hanover Square, each possessing numerous churches, chapels, and parochial clergy, are among those that have done *nothing*. But I forbear to lengthen the unsightly catalogue, which could too easily be done; the more important inquiry is, how may the evil pointed at be remedied? It arises, there can be no doubt, directly or indirectly from the low estimate we are accustomed to take of our position as members of the Christian church. For if we all understood and acted on the principle, that "we being many, are one body in Christ, and every one members one of another"—that "if one member suffer, all the members suffer with it, and if one member be honoured, all the members rejoice with it," we should not be so backward in administering relief, every man according to his ability, first to our own dispersed and spiritually-destitute brethren, and then to those who are now brethren only in the flesh, but whom we should also feel anxious, if we recognised our position rightly, to incorporate with ourselves as brethren of the faith. The society itself has wisely appealed to this principle, for, throwing itself upon the charity of the church, it has "resolved not to abandon any of the ground which it at present occupies, or to withdraw a single missionary from his post; feeling confident that when the exigencies of the case are made fully known, and pressed upon the attention of a Christian people, means will be found to enable the church, not only to maintain, but to extend her operations in the wide field which is daily opening before her."—(See Appeal, p. 75, Report 1843.)

It rests, therefore, with every individual member of the church of England to do his part towards aiding the Society for the Propagation of the Gospel in the great and difficult work which, as the agent of the church, it has been appointed to carry on. There can be no doubt of the propriety of the means which it employs (and this propriety constitutes a strong ground of its claim), for the whole body of bishops, colonial as well as English, have expressed in the strongest terms their confidence in its proceedings, their deep sense of its necessity, and their desire most earnestly to call public attention to the duty of affording it increased aid. Now the way of doing this is by exertions being made quietly, orderly, and systematically, in every parish in the kingdom by those who are intrusted with the spiritual charge of the respective districts. The laity should co-operate with the clergy, and the clergy should stimulate the laity. From congregation to congregation, from parish to parish, from diocese to diocese, should extend that godly emulation which provokes to love and good works, until every member of the church, be he high or low, rich or poor, be afforded opportunities

of furthering by his offerings, and by his prayers, the glorious work of propagating the gospel throughout the world.

They are apostolic injunctions addressed to the church at large, *Do good unto all men, especially unto them who are of the household of the faith. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.* And it is an apostolic injunction addressed primarily to Timothy, and through him to all his successors in the Christian ministry, *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

These scriptures pondered and realized, we should cease to hear of the urgent need of the Society for the Propagation of the Gospel in Foreign Parts, and of the wants of other societies engaged with the church in maintaining and perpetuating the gospel at home; we should regard almsgiving as a choice Christian privilege, and be prepared at all times to distribute to the necessities of saints, to give ourselves to hospitality; and so far from being weary in well-doing, we should be ready to every good work.

Yours, Mr. Editor, faithfully,

X. Z.

IMPROVEMENTS AT ST. PAUL'S.

SIR,—I have much pleasure in calling your attention to a report which every good churchman must hear with satisfaction, if it can be authenticated. I have seen from time to time notices in the newspapers of the unsatisfactory performance of the services in St. Paul's, and I have myself beheld it converted into a house of merchandise. I have read the books of papists enlarging upon the abominable images exposed within its walls, and have lamented that, under such circumstances, any old fashion of having the routine of divine worship there should be persevered in. Now, I learn from the "Morning Post" that this indecorous practice was not persisted in on Lord Mayor's-day, and the sight-seers were not kept waiting in the cold until the priest had finished saying service.

This is improvement at least, and may perhaps lead to the entire suppression of the service, and the refitting of the cathedral as a music-hall or a show-box, or an exchange in which the medal* and the book departments might be divided, and the models not be entirely abandoned to spoilers, who, having paid their money, seem to think they have a right to take away money's worth. But what I look to is the moral improvement of the population, which I conceive would be effected when they no longer saw such things associated with the offices of

* The Editor is bound to say that the last time he was in St. Paul's he saw no medal department.

religion, nor beheld within the consecrated walls the seats for the tables of the money-changers. I had indeed despaired of ever seeing matters brought to this happy issue. I know that in the days of popery the nave of the cathedral was quite a market, and money was customarily paid at the font; and though it may be said that this was of a piece with the then state of religious feeling, and was giving to mercantile transactions the sanction of religion, I think it was all very bad. Then, however, the doors were open, and the solemnity of worship was carried to an extent most incongruous with the necessities of a place of merchandise. The light of the gospel shewed the impropriety of this. The nave continued to be a place of business, but the worship was conducted less obtrusively, and did not so much disturb the merchants as before, although narrow-minded divines affected to suppose that the whole building was intended for them, and talked as if it were horribly profaned by these commercial gentlemen. Now, however, the abuse has reached its height. The doors are shut, and it is necessary to build a new exchange in the city; while the buyers and sellers are actually prevented from plying their avocation until the officiating minister has ended his task. If the Lord Mayors of these degenerate days had a fool, he might make comments on these matters.

I do not see that the objection is equally strong in practice to having divine service in Westminster Abbey. It is more out of the way of business; and if the Walhalla department were partitioned off by a neat wainscoting from the choir, and the images of the demons, genii, &c., concealed, the whole might be very decently conducted. I have heard, however, that the present dean has actually allowed the congregation to retire along the nave, so as to run the gauntlet of all the graven images as they go out of church. I hope it is mere hearsay, or that he will be induced to shut it up to the utmost of his power until he can cleanse the temple of its defilements.

I am, Sir, your obedient servant,

MERCATOR.

A NEW REFORMATION SOCIETY.

SIR,—I lately made an accidental discovery of a somewhat curious nature, which may possibly be new to many of your readers. They may not be aware that irreligion has of late increased to so fearful an extent among the higher classes of society in this country, as to render it necessary to establish a sort of secret association for their improvement. The head-quarters of this are in London; but it has its emissaries in other parts of the kingdom, who forward to the chief or chiefs of the confederacy a list of names of those of their neighbours whom they deem not sufficiently religious. These, in consequence, receive every month, from London, the means of edification in the shape of a tract, sent anonymously. Watering-places are peculiarly advantageous for the purposes of this new propaganda, as, owing to the perpetual fluctuation of visitors, abundance of *subjects* come within its range. How much this system of religious espionage is calculated to improve society cannot but be obvious. It must, of course, admirably supply the defects of the Bible and of the services of our church, which are

inadequate to work the desired reformation. Happy age! when, by means so cheap and easy, piety is to be diffused throughout a whole aristocracy. What heart-cheering consequences may we not expect! Already, even, how truly delightful to know that there are individuals who have attained to so high a degree of perfection, as, safe in their own excellence, to be at liberty to devote their whole energies to discovering and correcting the faults of others! But, to speak seriously, this extraordinary method of promoting the increase of religion may appear incredible. I can, however, vouch for the truth of my statement. It is lamentable that persons should think they are serving the cause of true piety by means so calculated to destroy that spirit of mild humility and Christian charity which is its very foundation. Let them remember the words of our Lord, St. Matthew, vii. 1—3. Such things make one long for a voice like that of the Florentine prophet to be heard among us, with its deep, and earnest, and austere tones striking down the flimsy expedients and cobweb follies of the age at once to contempt and nothingness.

I am, Sir, yours respectfully, Δακρυων.

[This note is unauthenticated, but as the Editor has seen one or two tracts circulated by a society of this kind, he would be glad to hear further particulars from any correspondent.]

THE SYMBOLISM OF CHURCHES AND CHURCH ORNAMENTS, BY
THE REV. MESSRS. NEALE AND WEBB, OF CAMBRIDGE.

REV. SIR,—Permit me through the medium of your columns to draw attention to a few of the erroneous notions promulgated by the authors on the above subject, in their Preface and Introduction to their edition of Durandus just published. They begin by prefacing the matter with certain statements which ought not to be passed over in silence, lest the uninitiated on these important points might consider them unanswerable, and thus be led into the same errors and confusion.

For the sake of dispatch, (for their bare assertions are not worth the time which might be wasted about them,) I have numbered the paragraphs of their Preface and Introductory Essay, which will save time in referring to the sentences. The Preface contains ten paragraphs, and the Introductory Essay twenty-one. In paragraph two of the Preface our authors proceed with the following (though long ago settled) point, "in which we have endeavoured to prove," &c. I sufficiently proved in my work on Kilpeck Church, published three years ago, that Church Architecture was symbolically designed; and now our authors come forward to prove it again—no very great difficulty, certainly, after I had unlocked the door, shewed them the way in, and introduced them to the whole party who knew the secrets, and were well acquainted with all the beauties of the beautiful house, and for which services they endeavour to make the public believe that I have committed the greatest absurdities, coolly assume that things are what I please to call them whenever I become puzzled, a random perverter of Scripture, a maker of puerile conceits, incapable of giving explana-

tions, disposed to a strange forgetfulness, and a violator of a fundamental canon of symbolism; and this string of assertions our reverend authors have thought proper to make against me without giving any reason in their favour. As lovers of the subject, they ought to be the first to give the credit to whom it is due, and not to try and make the public believe that they are the only persons who have interpreted the sculptured forms and architectural divisions and arrangements of our ancient churches, and which they cannot substantiate, for they have not yet ventured to enlighten the community with such a production; and because I have produced a work on this subject, and which I hesitate not to state would be highly useful to them, they reward me with their unjust and illiberal attacks—but they know not what they do—ecclesiastical design is foreign to them. In paragraph seven we have the following:—"We believe, indeed, that the more the subject has been studied, the more truthful our views will appear to be," &c. There are a great variety of views, and very strange ones indeed, in our author's book—a *mélange* sufficient to please some one or other. The human mind is in a sad disjointed state, and this book is a good sample of it. Though there are many more points in the preface that should be noticed, I must pass them over, to come to some more important in the Essay, in order to arrest further mischief, which would arise if they were suffered to be passed by unnoticed. The whole of paragraph one is full of error; it shews the writers to be quite unacquainted with the means necessary for the revival of Christian art. They assert, "We have modern buildings of the most perfect proportions, of the most faultless details," &c. And where are they? Who would have supposed that so great a contradiction would have been sent forth from Trinity College, Cambridge? Then the "undefinable difference between an old church and the most perfect of modern temples." The reason why our old churches appear to be right is, because they are ecclesiastically designed—that is, entirely in reference to the subject for which they were required. And the reason why the modern churches are decidedly wrong is, because they are arranged to suit the present confused state of things we are now suffering under. Paragraph two contains nothing worth noticing. Paragraph three must be left in the hands of the Rev. Mr. Petit and Mr. Pugin. Paragraph four has the following:—"A catholic architect must be a catholic in heart." If an architect is a catholic, he will be sure to design catholically. A man must revere God's works, and make himself fully acquainted with them, before he can expect to be an ecclesiastical designer. Nor will he become one by only studying the works of our ancient designers, or get beyond the patch-working system. Our ancient designers were as great artists as they were divines. Paragraph six is all confusion. Paragraph seven is very good, and should be attended to, and likewise also in paragraph eight; but in this paragraph our authors state, "We are not prepared to say," &c. But why not be prepared to say what ought to be, and what ought not? Would not architects design churches much more as they ought to be if they had their faculties for the arts duly cultivated, and the whole of their minds most religiously trained? How can any one do

that which he is not fit to do? and this being true, then why not make people fit to do that which is so greatly required; and what body so fit to prepare the mind for religious duties as the church? And even further, the church ought to be able to cultivate the faculties for the arts in order to produce Christian art. In paragraph nine, our authors state, "We would go further even," &c. When more old-fashioned and worn-out notions could not be found so entirely devoid of a rational foundation, such idle talk is a century behind the spirit of these times, and ought not to have proceeded from one of the greatest universities in the world; for it shews that art is a dead letter, and unknown in the mines of learning and science. Let the heads of colleges look to it, and rear up professors of Christian art, that they may be free from those servile and puny notions so weakly sent forth by two of her own body. The paragraphs up to fifteen I will pass over, as the matter they contain is only the same as is in the others, and more immediately belong to other persons' notice than my own. In paragraph fifteen our rev. authors state, in allusion to my work of Kilpeck Church, that "His book excited some attention at the time of publication, and was met by considerable ridicule in many quarters. To this we think it was fairly open, since the author did not seem to have grasped the true view of the subject. He appears to believe that from the very first *all* church architecture was *intentionally* symbolical," &c. So, because I appear to them to believe that church architecture was from the very first intentionally symbolical, and that I did not seem to them to have grasped the true view of the subject, that my book was fairly open to the ridicule it met with in many quarters. And this is a specimen of our rev. authors' reasoning and feeling. Seeming and apparent belief should bring forth considerable ridicule, according to our rev. authors' definition of justice and Christian charity. But the seeming part and the apparent belief are only parts of the confusion belonging to our rev. authors on this subject. Will our rev. authors state where the "many quarters" were? I will venture to say they cannot, for I could shew them hundreds of letters of the highest approbation for my labours in my work of Kilpeck church; and publicly the press has also spoken in the highest terms of my work, and the rev. authors know this also, however much they would like now, after having gathered the honey, to destroy the flower. Let any one read paragraph fifteen, and they must come to this conclusion, that the whole of it is mere idle work—a great waste of time and paper—for it is not only useless, but mischievous. But I will soon shew the folly of this round-about dealing in abuse. Now I not only appear to believe, but know that Moses was the first ecclesiastical architect, and God inspired him with the true principles of ecclesiastical design for His chosen people of that time, and he builded an altar, and twelve pillars according to the twelve tribes of Israel. In this account we have a true principle to act upon in all matters of design, and for the worship of God the most important. After this altar we have the tabernacle, then the temple which Solomon built, as well as others, which might have been ecclesiastically designed, besides the synagogues that were erected until our Saviour came.

Then come the apostles ; now, are we to suppose that they could not advise how the Christian house of prayer should be designed and erected ? On what points were they inferior to Moses, Solomon, and other inspired men of God ? Are we to say, because there are no portions left of the houses of prayer of the first to the eighth century, that the early fathers had no mind to design consistently and in accordance with the religion they taught ? and that they would advise the builders to look at the pagan buildings which were left, and to imitate them in forming their houses of prayer ? Such notions to be attributed to the apostles and early fathers we cannot entertain for a moment. Why speculate with Mr. Hope when we have the Scriptures at hand ? What have we to do with the acts of savages, when we have the highest of elevated minds to refer to ? Do our rev. authors think that we are weak enough to suppose that the early fathers would act like unenlightened beings, and that their being ordained ministers of Christ would not enable them to entertain more correct notions of ecclesiastical design than the ignorant ? And that they would feel themselves obliged to take pagan buildings for their foundation, and imitate such an heterogeneous mass of confusion with which those buildings abound, and in which light they would appear to the early divines. Now, because our rev. authors cannot see further than the confusion with which they are surrounded, they think they have an undoubted right to attack every one they please, if they should publish such information which is not in accordance with their notions, or be beyond their comprehension. Again, in this same unfortunate paragraph, we have the following :—"It is quite in analogy with the history and nature of the church, and with the history and nature of God's providence with respect to it, that there should be this gradual expansion and development of truth," &c. As Norman or circular-arched architecture was discarded, and the pointed substituted through the expansion and development of truth, so upon this principle all the wretched jumbles that came after the "Edwardian" did so, according to our author's gradual expansion and development of truth, and therefore the Tudor was an improvement upon the "Edwardian." The James-the-First style was an improvement by the same expansion of the Tudor, Wren an improvement upon James, and so down to these days are St. Pancras, St. Martin's-in-the-Fields, St. George's, Bloomsbury, Mary-le-bone, with a whole host of others, which are entirely devoid of Christian art, and are only noted for the pagan patch-work principle, and, according to our author's notions, arose out of their "gradual expansion and development of truth." This pretty mélange is shewed up by our authors on Christian art for a Christian public. So no other period can be chosen than the "Edwardian," for "all conditions of beauty, of detail, of general effect, of truthfulness, and reality," than that time. Now, what do all these fine words amount to ? and to emanate from ecclesiastical designers is most unfortunate. And pray where is beauty without intelligence ; and what is detail if we know not the language of which it is the letters ; and what is this general effect if we know not the meaning of all the forms, divisions, and arrangements, and which were designed for a specific purpose ; and

what is truthfulness if we know not how to read the matter in which the truth is contained? And as for reality, that would entirely depend upon every part of the matter being true to the subject. What becomes of all this fine show of words? It is easy enough for some people to fill a book with words, but not so easy to fill it with information. Our rev. authors seem much displeased at my endeavours to interpret the designs of our ancient churches. If I investigate the matter, then, according to paragraph sixteen, I am "arbitrary" and "violent" in my expectations "to find" the "types," and in such a way as no "sober symbolist" would proceed. Who made the discovery, then, before me? No one produced a work upon Christian art and ecclesiastical design before I published mine upon Kilpeck Church; and for having produced it, I am not a "sober symbolist;" therefore my "forced sort of symbolism naturally leads to a disregard of precedent and authority; and accordingly, say our authors, "we remember to have heard of a design by this gentleman for the arrangement of a chancel which professed to symbolise certain facts and doctrines," &c. So, because this was not a servile imitation of "the constant rule of arrangement in ancient churches," and yet was in conformity with our authors' "gradual expansion and development of truth," nevertheless they say, "it was practically absurd," &c. How very easy our authors write down the word absurd; they should shew a reason for doing so, or their bare assertions will go for nothing. But for their favourite notions of "precedent and authority," what becomes of that anomalously of disunion in design, the rood loft and screen, which so shamefully mutilates the designs of our cathedrals and churches. When they were first put up, they were against precedent, and are most disjointed additions—so much so, that it would be out of the power of any designer to make them assimilate and in harmony with the parts of the churches to which they are patched. This glaring defect of disunion and mutilation of the designer's intentions is but one out of a number of others that crowd our authors' pages. But our authors care not for mutilations; they even take credit to themselves for having "recommended, and, where they could, insisted on the re-introduction of these matters." How little are our rev. authors acquainted with design! They do not even know that such a barrier, the screen, is a violation of that Christian principle and leading feature of ecclesiastical design of that straight path which leadeth to righteousness, in which no stoppage or barrier should be placed. The original design of the nave arch leading into the choir and then into the chancel was that of openness, that all should have a clear view of the way to everlasting life—no impediments but our own making. The word and the church is open to all; and this important feature of church design our rev. authors ought to have known long ago; the completion of the nave, choir, and chancel arches, are sufficient to shew that no stoppages, or any kind of patch-work, were contemplated by the designers of them. Then why violate that noble and truly Christian principle by blocking up the way? Then, as the Normans did not design rood lofts and screens, they must have been wrong; they completed their cathedrals without them, though, according to our authors,

they must have been incomplete by not having that inconsistent addition. In paragraph twenty will be found great alarm at the wishes of others for the pulling down of the rood screens in our cathedrals and churches, though the original unity of design would in that respect be produced. Paragraph twenty-one finishes the Essay; and as it contains nothing further than our authors' desire for imitating what has been done, there need no further remarks be made, having already said sufficient on the mischievous tendency of *art imitation* as a fundamental rule. The imitation of God's works should be the first point for consideration in all matters of design. The mind will then become well stored with the true materials for producing ecclesiastical design, and without such a foundation all will be confusion, such as we see ourselves surrounded with, and which our rev. authors would further add to, if they had the power of carrying their own inconsistent notions into effect. The other chapters of their work contain many other erroneous notions, but as they are of the same kind, no mention need be made of them. After my having pointed out the defects in the introductory or first chapter, the public will easily perceive the defective parts in the other chapters, and I hope will not allow them to find a resting-place in their minds. But the correct parts of their work will be sufficiently evident to all who possess it, and will not require any comment. I had only intended to have made a few remarks on the illiberal attack our rev. authors made upon my work of Kilpeck Church when I commenced; but perceiving the mischief that would be likely to take place from a belief in some of their statements, I have been led to a little further consideration of the subject, in order that our readers may see the other side of the question. At the same time, I beg that it may be understood that I make no pretence to perfection, and shall rejoice the more as soon as clearer interpretations are given by others than those given by me of the sculptured forms, architectural divisions, and arrangements of our ancient churches.

I am, Rev. Sir, truly yours, GEO. R. LEWIS.

61, Upper Norton-street, Sept. 25, 1843.

ON THE ÆGYPTO-TUSCAN CUPRA.

SIR,—Müller remarks that not only the chief goddess in the Syrian and Phenician mythology is called sometimes Juno, sometimes Venus Cælestis, but also that the name of the planet continued fluctuating between Venus and Juno down to the time of Apuleius, *De Mundo*, p. 252. (*Etrusker*, vol. ii. p. 86.) From the phrase Jupiter, Juno, and Minerva, we see that the Romans were more partial to the epithet Juno. In early times, they seem not to have known or noticed the name Venus. The Roman antiquary, Cincius, says that the word April was incorrectly derived from Venus, since there was not originally a single festival or sacrifice to Venus throughout the month; and farther, that in the ritual of the Salii, there was no hymn to Venus,

as to the rest of the deities: *sed ne in carminibus quidem Saliorum Veneris ulla, ut cæterorum cælestium, laus celebretur*; Cincio etiam Varro consentit affirmans, &c., (Macrob. Sat. i. 12.) In the olden time of Italy, the goddess was evidently worshipped as Juno; on the other hand, the Cushites invariably preferred her in the character of Venus: indeed, Herodotus says, the Egyptians denied that Juno was an original goddess of their religion (ii. 50); and the Tuscans might have made the same statement, for the Tuscan name of Juno was Cupra, which clearly points to Venus, *Κύπρις*: *τὴν δ' Ἥραν Τυβέρηνοι Κύπραν καλοῦσιν*, (Strabo, lib. v., p. 166, Casaub.) Plutarch says that Isis was Minerva, and Nephthys Venus, (De Isid. c. 9, and 12;) so that the Tuscan Jupiter, Cupra, and Minerva, correspond exactly with the Egyptian Osiris, Isis, and Nephthys.

Cyprus was colonized from Phenicia and Æthiopia, and the settlers had dedicated it to their great goddess, (Herod. 7, 90.) Cupra decidedly is an Egyptian word. Champollion gives the name of an individual Cupru, (Précis, p. 175.) The two Pharaohs, Hophra (Hebr., Chophra) and Chouther, were named after different titles of their tutelary deity. Hophra or Cophres is derived from the Coptic *pheri*, and has been discussed under "Aer," xviii. 421; and Couther is thus explained by Eratosthenes, *Χουθήρ ταῦρος, τύραννος*. But Hesychius says, *Ἀθὺρ μὴν καὶ βοῦς παρὰ Αἰγυπτίους*, and Athor is the Egyptian Venus. So that Hophra or Cupra is related to Pharaoh, as Couther or Cythera to Athor; and probably C-aliph is similarly related to the Semitic *aleph*, an ox, a ruler or chieftain. I have before mentioned Hiddekel (Hebr., Cho-dikel) and Dikla, the Tigris. Since Strabo ranks Codrus as a barbarous name with Cecrops, &c., (lib. vii. p. 222,) I shall consider it the same as Couthres or Couther.

The terms *βους, βούκερω*, are quite characteristic of the Egyptian Venus, and she appears on the monuments with the horns of a cow. The symbol can be traced back to the earliest times, for we read of Ashteroth Carnaim, the horned Astarte or Venus, as early as the days of Abraham, Gen. xiv. 5. See "Athara," xix. 212.

Another title of the Ægypto-Tuscan Venus or Juno was Nephthys; but in Italy we have very faint traces of it, beyond the town Nepete, except in a translated form. Plutarch says of Nephthys, that some called her Termina, others Aphrodite, others Victory. Here Aphrodite is Cupra or Juno; and in the character of this Juno, Nephthys holds an important place in the Tuscan mythology.

Tages was the son of Genius, and Genius was son of the gods, and the parent of men, through whom men are born. Müller remarks we here catch a glimpse of the Tuscan doctrine concerning the increase of mankind. I believe he is in a right track when he says, "All the Etruscans in a certain sense were Genii-sons, like Tages, the author of the doctrine, who was the son of Genius; but I think he has wandered into a devious path when he remarks: a Genia, however, which is often mentioned by later writers, involves as great a contradiction as the Genius of a woman. I therefore hold it as taken from Tuscan doctrine that every woman had a Juno, as each man had a Genius," (vol. ii. p. 89.)

Now (1), Müller could hardly object to the Juno Genitalis of Horace, Carm. Sæc. 16. Compare Apollo Genitivus in Macrob. Sat. iii. 6. (2), Genius and Genia are literal translations of Neph and Nephthys; for when I formerly explained why Romulus sacrificed to Neptune to procure wives for his people, I shewed that the Ægypto-Tuscan root *neph* corresponded exactly with the Latin *gen*: gigno, genus, progenies, &c., ("Neph," xxiii. 419.) (3), I do not believe that the common statement of the doctrine, as adopted by Müller, is correct.

Seneca says, *Majores nostri singulis et Genium et Junonem dederunt*, (Epist. cx.) At this rate, says Pliny, there would be more gods than men, *cùm singuli ex semet ipsis totidem deos faciant*, Junones Geniosque adoptando sibi, (N. H. ii. 5.) Euclides Socraticus *duplicem omnibus omnino Genium dicit appositum: quam rem apud Lucilium in libro Satirarum nono licet cognoscere*, (Censorin. *dedie nat. c. 3.*) These passages imply that both a Genius, and a Genia or Juno, were assigned to every new-born child, whether male or female; and assuming it to be so, it would still be natural for a man always to swear by his Genius, and for a woman to protest by her Juno, as in Petronius, p. 19: *Junonem meam iratam habeam si unquam me*, &c. See also the commentators on Juvenal, Sat. ii. 98.

But I have not yet stated what I conceive to be the full extent of the Ægypto-Tuscan doctrine. "In a temple at Dakkeh (in Nubia), the Ethiopian king, Ergamun, is styled on one side of the door, 'Son of Neph, born of Sate, nursed by Anouke,' and on the other, 'Son of Osiris, born of Isis, nursed by Nephthys,'" (Wilkinson's *Anc. Egypt.* iv. 267.) In Roman history, Romulus is described as "Son of Mars, born of Rhea, nursed by Acca." Now, I think that Ergamun and Romulus were no better off in this respect than the humblest individual in their dominions. I believe that the poorest subject, equally with the king, his Genius, had his Genia, and his goddess nurse into the bargain. This view explains in part the great importance attached to the combined worship of "Jupiter, Juno, and Minerva," xxii. 398.

Bedford.

W. B. WINNING.

THE VULGAR TONGUE.

SIR,—Previous to the last revision of the Prayer-book, if my authorities be correct, the closing direction to godfathers and godmothers in the office for public baptism, stood in the form of a rubric: that the minister should "command that the children be brought to the bishop, to be confirmed of him, so soon as they could say, in *their vulgar tongue*, the articles of the faith, the Lord's Prayer, and the ten commandments," &c. The preceding exhortation says, "in the *English tongue*;" or I should be inclined to think that this pronoun had been intentionally indefinite. Can any of your readers inform me whether this subject has been discussed by any of our ritualists? In a country whose national church embraced persons speaking, at least, three languages besides the English, it might have well been left as it was—*mutatis mutandis*—in order to form it from a rubric into an exhortation.

Might it not have been well also to have left the conclusion of the Office of Private Baptism, "And so forth, as in publique baptism?" The omission of this form frequently causes the sponsors to be dismissed in this office, without the direction, amounting, under the circumstances, almost to a stipulation to bring the child to the bishop.

Whosoever considers himself bound by the spirit, rather than the letter, of the rubrics, will hardly fail to subjoin it.

I am, Sir, your faithful servant,

A. B.

One other question, on another subject, I should be glad to ask :—Where shall I find any account of a little book, entitled—

"A MANUAL, OR THREE SMALL AND PLAIN TREATISES.

Viz.,

- | | |
|---------------------------------|-------------|
| " 1. Of Prayer, or Active | } Divinity. |
| " 2. Of Principles, or Positive | |
| " 3. Resolutions, or Oppositive | |

"Translated and collected out of Ancient Writers, for the private use of a most noble Lady, to preserve her from the danger of Popery.

"By the most Rev. Father in God, John Lord Archbishop of York.

"Published in 1672?"

MR. McNEILE'S SERMON ON MESMERISM.

SIR,—My attention has been recently directed to a sermon said to be a production of the Rev. H. McNeile, and published in the periodical called the "Pulpit," on the so-called Mesmerism. As I cannot but think that some remarks on the profession to which I have the honour to belong are founded on imperfect views of the positions and relations of clergy and physicians, I take the liberty of stating to you my objections to them. In the discourse in question, in laying down what he considers to be the "proper place" of our profession, its characteristics, the tendencies of its studies, &c., he says that our "whole professional duties are connected with matter;" that "their habit is to look on death as the end of a man," &c.; "when a man is dead there is an end of him as far as their profession goes," &c., &c.; and that you would suggest to the profession "*as it is called*," that "there are more things in heaven and earth, than are dreamt of in their philosophy." I should have been sorry to see Mr. McNeile adopt this *tone*, even had his observations been just; but as I earnestly desire to impress him with more elevated and, as I believe, more just, views of our profession, I shall respectfully endeavour to sketch out at least some of its duties, and the bearings of these on *mind* as well as *matter*, and then add a few remarks, in the hope of shewing that it is neither safe, sensible, nor just, to deduce its business, its "proper place," or its duties, from its practices or habits. The duties of a medical man require, first, an industrious and inductive inquiry into the laws by which animal bodies in general, and man in particular, are governed—with a view to ascertain what are the processes of nature in the reparation of injury, and in the prevention, the cure, or the conduct of dis-

ease; and also to discover the various modes by which, as in the removal of impediments or otherwise, he can assist her operations. In the course of his investigations he is obliged to seek instruction from almost every department of knowledge; since, without helps deduced from these sources, he cannot really understand the little which he may have discovered in that microcosm—his own body. But he makes very little progress in the study of the *physical* laws of his being before he perceives that there is nothing more beautiful, nothing more striking than their *moral* relations; and he finds, and that too by steps so rapid, that his *perceptive* will hardly wait while his *reasoning* faculty traces and tests their order and their truth; that infringements of the physical laws necessarily involve infractions of the moral laws also; and that, conversely, infractions of the moral law are equally certain of disturbing the physical relations; and, in short, that in a temporal no less than in an eternal sense, sin, disease, and death, are ever in fearful juxtaposition; that there are indissoluble relations between temperance, soberness, chastity, well-regulated feelings, benevolent impulses, &c., and health; and relations as indissoluble between intemperance of body, angry, irritable, anxious, and ambitious states of mind, (vice in fact,) and disease; and again, that if he wishes *permanently* to relieve disease, he must not content himself by exciting the offending organs by medical means, ordinarily so called, but by the addition of such directions as (though not so stated) practically conduct the patient, with kindness and gentleness, to the observance of those laws, whether moral or physical, which he has violated.

In the further progress of his investigations the medical philosopher finds that so great is the power which physical disturbances have in affecting the mental functions, that from recognising in these at first only fugitive results of bodily disorder, he finds, through a series of affections of rapidly increasing intensity, that madness itself is often a result of physical disturbance. I recollect, indeed, when this view was hardly acceptable, but it is now trite and familiar; and I think it may be predicted, without much risk of error, that when the *remote* influences of physical disorder shall have been duly considered, particularly as *exalting* the disordering effect of moral causes every year will add largely to the catalogue of those cases of insanity to which I am referring.

Mr. M'Neile should remember how much a study of human nature is necessary to enable us to soothe those ills which may not admit of cure; to leave the countenance we find depressed by melancholy and despair, mantling with hope and cheerfulness; to recall the reckless and impatient to a sense of his duty and his danger, and numerous other duties (all really influential agents) which those of his own profession will sufficiently suggest to him. I say, then, that our duty is by a more enlarged course of study than that required from any other body of men, to see how we can render the laws under which the Almighty has placed us most available in our endeavours to make the blind to see, the lame to walk, the deaf to hear; and when we do this by leading them back to the observance of those laws which they have neglected, we appear, I think, to speak at least a portion of the gospel to them.

I know he might rejoin, and, perhaps, with too much justice—this is all very well, but I do not see you set to work after this manner. You appear, on the contrary, to do little more than administer certain agents to correct disease, on principles which very often you cannot or will not explain, and which frequently leave both you and me equally blind to the causes of your success or failure. I admit, Sir, that there is too much truth in this, and in many similar things which might be urged; but I object to the proper functions of any profession being inferred from its habits or its practices.

But nothing can shew the fallacy of persons unacquainted with the real duties of a profession, inferring them directly from habits or practice, more than extending the principle—e.g., I assume and I suppose safely that the duties and proper place of lawyers imply, ‘inter alia,’ the administration of justice, carefully deduced from the facts and from certain principles, divine and immutable; but shall I find this the habit in the courts of Westminster? Shall I seek it in the ingenious sophisms which too often make the worse *appear* the better reason, in the unequal contest of an educated counsel and a common jury? Shall I discover it in the attempt to make the feelings usurp the functions of their intellects, in the brow-beating, uncourteous cross-examinations—in the fact that the highest reputations may be built on the conduct of the worst causes—in the verdicts occasionally given in direct opposition to the evidence which juries are sworn to observe—in the indiscriminate defence of right and wrong, and the subserviency of talent and eloquence to these purposes? Surely not. Again; if we take a still more extended view, and try how far we may infer the duties and “proper place” of man from his practice, or the tendencies of his habits, we see how glaring is the absurdity of attempting anything of the kind without a real study as to what those duties are. Actually, there can be no doubt that he is a creature endowed with peculiar attributes, gifted with high destinies, with powers more extensive than any other, and favoured (both here and hereafter) with peculiar provisions. Endowed with an extraordinary creative mind, to which (if man will only use it) his Creator speaks not only in his works, but by a special revelation. His duties, Sir, it is not my province to sketch; but let me ask, shall we find them in his habits? or shall we infer his proper place and function from his practice? Do we not see him exercising his free agency in abuse of the power it confers, in the daily infraction of the laws which his Creator has established, in puny endeavours, yet not apparently always unsuccessful, to diminish the sum of happiness for which there seems to have been such liberal provision? Do we not see him returning that love and care so bountifully showered on him by distributing *his* only when he fancies his temporal interests secured by it; and too often elsewhere nothing but envy, hatred, and all uncharitableness? Much of this is his daily habit, although neither “his proper place” nor “his duty.” So it is with our profession. We have many habits and practices which afford very imperfect types of our real duties or position; yet with great disadvantages, with bad examples in high places, with no summi honores to urge us on, like those of the bar or the

church, with avocations that establish unusually severe requisitions as to time, labour, and health, for the failure of which last we are peculiarly destitute of provision; with all this, there are no men, as a body, less mercenary, no class more useful, nor any in which there are fewer examples of impropriety. Those attempts which I have made at improvement, humble though they be, shew how little I am disposed to blink at our faults; yet I would offer a word or two on a charge which Mr. McNeile somewhat tauntingly insinuates as to our alleged absence from public worship. I will not deny the possibility of every medical man attending church once every Sunday, but I assert that to do this with regularity would often involve sacrifices which no other man is called on to make, and sometimes even the neglect of a paramount duty; and I doubt whether, had he a relative requiring prompt medical assistance, he would think that apology satisfactory, which rested a delay of two hours on the necessity of first attending public worship.

Believe me, Sir, this imputation is in a degree unjust, as not making allowance for the peculiarities of our avocations, and connected with that error which imputes scepticism so commonly to our profession. Very little examination would, I have no doubt, shew that there have been fewer works of a sceptical tendency from medical authors than from any other class of men. There may have been one in the last half century in this country, put forth by a vain young man, placed by a corrupt system in a position for which he was unfitted, and whose opinions seemed to have been held so lightly that he does not appear to have had courage to maintain them on the slightest aspect of their interfering with his worldly prospects. It is hardly necessary to protest against the conduct of such a man being allowed to give the smallest colour to our noble profession.

No, Sir; we have plenty of faults, it is true, and nothing should I like to hear better than his powerful eloquence employed in denouncing them; I must confess, too, that the mode and means by which the subject of his sermon has been investigated by the majority is not calculated to elevate any sensible man's ideas of the philosophy of our profession. Do not, however, infer, I pray you, our "proper place" or duties from habits or practices, because, if you do, instead of elevating our views or improving our tone, you tend to perpetuate all in which we are deficient, and this exactly in proportion to your talents and your power, which, believe me, Reverend Sir, few more highly appreciate than your obedient servant,

GEO. MACILWAIN.*

9, *Argyle-place.*

* The Editor must apologize for an erasure, and for a series of verbal alterations rendered necessary by a rule, the scope of which will be seen at once.

NOTICES AND REVIEWS.

Journals of the Rev. Messrs. Isenberg and Krapf, Missionaries of the Church Missionary Society; detailing their Proceedings in the Kingdom of Shoa, and Journeys in other parts of Abyssinia, in the years 1839, 1840, 1841, and 1842; to which is prefixed, a Geographical Memoir of Abyssinia and South-Eastern Africa, by James M'Queen, Esq. Grounded on the Missionaries' Journals, and the Expedition of the Pacha of Egypt up the Nile. Seeley, Burnside, and Seeley.

THESE journals, and the geographical memoir which has embodied some of the information they contain, form a volume of great interest. Mr. Krapf, in his journey from Ankobar to Egypt, was prevented from pursuing his projected course by the hostilities of some of the chiefs, and was thus compelled to travel through regions which do not appear to have been visited by Europeans. Mr. Isenberg, during a residence in Shoa in 1839, made a number of translations into the Amharic; and both seem to have conducted themselves with great prudence; while the account of their conversations (which being sent home and printed, cannot have been dressed up) shew them to be men of considerable information and good sense. Extracts from the work will better illustrate its texture than any general observations, and they shall be taken from such passages as will throw most light on the present condition of the Abyssinian church—not the most important always, nor the most interesting portions. In the first place, one is glad to find Mr. Isenberg in the church, and apparently his orders recognised.

"June 30: *Lord's Day*.—I went this morning to the church. We think it necessary to go often, partly that they may not accuse us as despisers of their church; partly to become acquainted with the people and priests; and partly that we may become well acquainted with the manner of their worship. On coming to the door of the church, I was obliged to pull off my shoes. Having entered the church, I was requested to sit at the side of the Alaca, and received a long stick, which the priests carry with them, and on which they lean in church. All that they do in church is to make a terrible bawling, which they call singing. Their hymns are contained in a book called Degua, which book is composed by an ancient teacher of their church, whose name is Fared, from Samien. In singing, they frisk and dance, beat together with their sticks, then with cymbals and drums. Their bawling is interrupted by reading a portion of Scripture. In fact, the whole seems to be rather a play than worship."—pp. 71, 72.

These missionaries shew less Quixotism against external modes of devotion than many of their brethren have done, but surely it is a great mistake in any man to imagine, because some action is not one which his own feelings of reverence would suggest, it must therefore of necessity be irreverent. There seems, however, to be enough of absurdity in the Abyssinian forms to try any man's patience, although one cannot help wishing that Mr. Krapf had stayed to the close of the scene he witnessed on the 29th of Oct. 1839.

"October 29, 1839.—The priest Tseddoo brought to me another book, called 'Ridan.' He then said, 'If you go to our church, you must kiss it before you enter.' I said, 'You must worship Him who resides in the church, and is

higher than the church; and your worship must be performed in truth and spirit.' He then went away, but soon returned again, bringing with him the Abyssinian Liturgy. I found much therein which pleased me. I shewed him our English Liturgy on this occasion. Afterward, a man of Gondar came, whom we asked about the present king, Wolda Denghel. He said that he was only a nominal king, and had no power at all; that his annual income was three hundred dollars, which he received from his governors; and besides which, he has a share in the butter which is sold in the market place.

"This afternoon I was present at a baptismal service, to which Mamhera Tseddoo had also invited Mr. Krapf, but who declined the invitation. Two grown up Mahommedans were baptized; one of them a man, a native of Gurague, the other a girl about fourteen years old, from the Dankali country, both of whom were slaves; with two little children, a boy and a girl. The service was performed under trees in the churchyard of St. George's. There were present several deacons and school boys, the persons to be baptized, with their respective godfathers and godmothers—each male having a godfather, and each female a godmother—and the priest Tseddoo; in all about twenty persons. Tseddoo, with one of the deacons, both clad in coloured Surat cloth, were the chief agents. The service commenced in the greatest possible disorder, all running to and fro. A deacon began to sing, and exhorted to prayer; whereupon all joined to make a great clamour, singing the Wadassieh Mariam. A large broken jar, instead of the baptismal font, was then brought; when, after a little more singing, the priest Tseddoo inquired after the persons to be baptized, their godfathers and godmothers, and then laid his hands on the heads of the candidates. The Nicene Creed and the Lord's Prayer were then repeated, and the third chapter of St. John's Gospel read with the utmost rapidity. The baptismal jar was then filled with water, and consecrated in the following manner:—Tseddoo held it over a censer filled with frankincense, having an iron cross in the other hand; and bowing himself over the water, sang, 'Blessed be the Father, and the Son, and the Holy Ghost;' then raising his voice as loudly as he could, exclaimed, 'One Holy Father,' at the same time drawing the cross through the water in a cross direction, and touching the jar on four opposite parts in the form of a cross—'And one Holy Son'—repeating the same ceremony—'And one Holy Spirit,' performing the same act, while the bystanders sang. The candidates then approached, led or carried by their sponsors. Tseddoo and the assisting deacon each took from the sponsors one candidate, carrying the children under the arm, and taking the grown-up candidates by their beads, and made them worship in a circle, toward the four directions of the horizon, the Father, the Son, and the Holy Spirit. The children were then taken up, and dipped in the water up to the loins; first in the name of the Father, then in the name of the Son, and, in the name of the Holy Spirit, they were quite immersed under the water, when the words were pronounced: 'N. N. I baptize thee in the name of the Father, and the Son, and the Holy Spirit.' The two grown up individuals were ordered to undress themselves entirely, and sit on the ground. A bason full of water was then three times poured over them, with which they were ordered to wash themselves so that the water might be taken to every part of the body, the priest at the same time repeating with each of them the words of baptism: 'N. N. I baptize thee, &c.' They then presented to the priest a horn full of merom—the sacred oil—into which four cotton cords were dipped; one of which the priest took out for each person baptized, with which he made the sign of the cross on their foreheads, and then tied it round their necks, pronouncing a blessing over each of them. They then sang again, and thus the service was finished. After this, all went into the church, in order to see the communion administered to the newly-baptized persons. I also entered the church to witness that rite; but as it lasted too long, I could not persuade myself to stay to the close."—pp. 154—157.

The following details on the Abyssinian church discipline are interesting:—

“October 4, 1839.—Priest Abba Tseddoo gave us this evening some details concerning the government, discipline, and usages of their church.

“GOVERNMENT.—The number of priests and deacons which are thought necessary for each church is twenty; one-third of whom have to officiate during one week, while the other two-thirds rest. There are, however, few churches at present in this kingdom which possess the full number, owing to the want of an abuna, or bishop, for the last eleven years, to ordain priests and deacons; so that there are many churches which have been shut for want of priests. During the week the priests officiate, they live apart from their families. Each priest has got a number of spiritual children. In one sense, all those who are under his clerical care as penitents, to whom he administers absolution and sacrament, are his spiritual children; but more strictly, the boys who go to him to be instructed, and entrust themselves to his special clerical care, are called his spiritual sons. At the commencement of their wardship, they solemnly promise, that they will obey their priests, observe all the usages prescribed by the church, (and, Abba Tseddoo said, the Word of God,) give alms to friars, to the poor, the widows and orphans; and frequently take the Lord's Supper. In this manner they remain with the priest for several years, and then they decide whether they will marry; and, if so, whether they will devote themselves to the priesthood or not, or whether they give themselves to the monastic life. If they intend to marry, the priest has to guide their choice, &c. If they enter upon the monastic life, they have to take a vow never to have the least intercourse with the other sex, never to look at a woman, nor hear her voice, nor to eat anything which has been dressed by women, nor even bread, &c. This, of course, leads them to convents, where no females are allowed to enter.

“DISCIPLINE.—In cases of criminal intercourse with women, a monk is excommunicated for twenty years; a married man, whether of the clergy or the laity, for forty years; and a priest loses his office, and is removed into the laity. I asked Abba Tseddoo what was done when an excommunicated person died before his time had transpired. He answered, that in such cases the priest endeavoured to prepare the dying penitent; that if the latter really repented of his sins, the priest promised to take half the remaining time of penitence upon himself, and to work it out by fasting and prayer; and for the other half, he endeavoured to persuade him, if he possessed any property, to distribute it among the poor, the priests, and monks; to order Tescars—feastings to the clergy and the poor in remembrance of the dead person, for the purpose of encouraging many prayers for him—to see prayers performed, and the Lord's Supper administered in his favour; and thus the priest dismissed the dying person with the absolution, and then the latter would, after his death, arrive in the Sheol—intermediate place between hell and heaven—where he had to stay until by his alms, tescars, prayers, fastings, and communion (masses) he got to heaven. I asked him whether this discipline was really observed. He replied, very seldom; though it is still acknowledged. On my inquiring whether they had any divine authority for prescribing as well as observing such discipline, he referred to certain sentences which he thought were taken from the gospel, but which are derived from the fathers. Upon shewing him this, he appealed to the apostolical constitutions, and Fetha Negest—their code of laws. I answered, that those laws must be judged by the Word of God, and deviated from, where they do not agree with it. I then shewed him Luke, xvi., concerning Dives and Lazarus, dwelling particularly on the *great gulf fixed* between heaven and hell, and the impossibility of passing from one to the other. He said, ‘This passage must be explained.’ I asked how he was able to explain it so as to

maintain his doctrine and the usage of his church, without explaining it away. He referred to the passage, '*Whatsoever ye shall bind on earth, &c.*' I observed to him, that this passage took for granted the submission of the apostles as well as their followers, the ministers of the gospel, under the entire Word of God, and thus the terrible *gulf* was not filled up. He then related the following story, which he said was contained in Athanasius' writings, and which I had heard once from Debtera Abisalom at Adowah. A certain rich man, called Bael, died, after having amassed many treasures, not having cared for the state of his soul. His pious son, who, during his father's life-time, had often in vain reminded him to think on eternity, saw in a dream his soul going into hell-fire; so that nothing remained to be seen, not even the hairs of his head, being wholly drowned in the fiery sea. When he awoke, his fearful dream had such an effect upon him, that he immediately set to work, collected one-half of his father's treasures, and gave them to the poor and to the churches, ordering prayers to be offered, psalms to be read, fastings performed, and communion administered for his late father. Soon after, he had the pleasure to see the good effect of his exertions; for, in another dream, he saw again the flaming abyss, and his father rising out of it, above its surface, up to his loins. Encouraged by this success, he gave the remaining half of his father's possession for the same purpose as the first, and his father ascended out of hell-fire into heaven. In reply to this story, I told him that we considered Athanasius to have been one of the most distinguished fathers, and that we honoured him much on account of his manly conduct in struggling against Arianism for the glory of the Son of God, and on account of the sufferings he endured in that cause; but, nevertheless, we felt obliged to examine into his doctrines, and such things as did not harmonize with the letter and tendency of the Scriptures we must reject; and if this story, which he had been relating to me, was really contained in Athanasius' writings, we should reject it as anti-scriptural, though I doubted whether it had not been falsely ascribed to him. As to my own feelings, I said that I could not venture to pray for any dead person, however dear to me in this world, because St. Paul says, *Whatsoever is not of faith is sin*; reasoning thus:—Faith is grounded upon the Word of God; a faithful prayer is such as has a divine command, and a divine promise for its basis. Now, as to dead persons, we have neither divine command nor promise encouraging us to pray for them; and consequently we cannot pray in faith if we really pray for them; and not being able to pray in faith, our prayer, instead of being answered, would be counted as an addition to our numberless sins. And a further proof of this was, James, i. 6, 7; iv. 3. The fact was, that we believed the fate of mortals, at least those to whom the Word of God was given, to be decided immediately after death—Luke, xvi.; Hebrews, ix. 27. Here was the seed-time, and hereafter the harvest; and he that died in sin for him was no further sacrifice; and even if we should suppose that God had provided means for their salvation, as they were not within our reach, nor knowledge, we could by no means make any use of them. He answered, that it was true that those who died in sin had nothing but darkness before them; but that from behind this world, there fell some few rays of light into their path, which tended to lessen their dark night a little; and if they made a proper use of these rays, they would increase, and by degrees lead them to full light. This is in itself an ingenious idea; but who will lighten the way for the dead, as well as for the living, if not *that word, which is a lamp unto my feet, and a light unto my path*?

“MARRIAGE.—With regard to marriages, he said that their church permitted successive marriages; with laymen as many as four. They, however, do not quite agree with each other, some churches not allowing more than three. If people wish to live in accordance with the church, they are obliged, after their

last marriage, to enter the monastic life—not, however, as it seems, with the same restrictions as the regular Abyssinian monastic order.

“**FASTING.**—Concerning fasting, he mentioned, that many people did not observe the forty-days fasting (of Lent), nor the fast of the Apostles (after Whitsunday, of twelve days continuance); nor that of the Virgin’s assumption (a fortnight) nor Tsoma Ledat (Advent); but he that observed no fasting at all, would not be interred in the church’s burial ground. I asked how it was that so many people scarcely ever fasted. He replied that they still fasted every Wednesday and Friday, and that they were not admitted to the communion except they made penances for their non-observance of the saint’s fastings. An honourable burial, however, was not refused to them. I asked him whether they would bury us, since we did not observe their fastings. He said that they would, for our church did not prescribe fasting. He then related of Abba Mohallem—a certain Armenian Wortabet, of the name of Yohannes, who died here last year—that he had not fasted at first, and had even eaten meat on Wednesdays and Fridays, whereby the people of Shoa thought that the Armenian church had no fastings; but that after they had several times urged him to fast, he at last yielded, complying with the Abyssinian custom.”—pp. 126—132.

The Englishman’s Hebrew and Chaldee Concordance of the Old Testament; Being an Attempt at a verbal Connexion between the Original and the English translation. 2 vols., royal 8vo. Longmans.

THIS is one of the monuments of patient labour which astonish the more from the almost total absence of interest which must have accompanied the process, at least in many of its details. A description of this process would be the strongest recommendation of the work. Suffice it in this place to say that every precaution which ingenuity could devise was taken to facilitate a reference from the English to the Hebrew; and the result of comparisons would shew that these are rendered greater than in any previous work in any language. Part I. contains, in alphabetical successions, all the appellatives in the Hebrew and Chaldee Bible. Immediately after each Hebrew or Chaldee word follows the series of passages in which it occurs, with the quotations in the language of the authorized translation, and in its order of books. Part II. is an index, shewing, under each Hebrew and Chaldee word, the variations of the English translation. Part III. is an index to enable the English reader to turn any English word into that which corresponds to it in Hebrew. Then an additional index of proper names with references to the concordance, and a table of the variations of chapters and verses in the English and Hebrew Bible.

The singularly modest and interesting preface by Mr. Wigram is a literary curiosity. The series of experiments on various methods of compilation, and the account of the last eight years’ labour of those who commenced on a plan originating with Mr. Burgh, in 1830, but who evidently deviated from it so far as to deserve the praise of no inconsiderable originality themselves, reads like a novel in the pursuits of literature.

As to the success which has attended these labours, it is obviously impossible to speak with certainty. Years hence the work may become known as perfect of its kind; or it may be discovered that after

all the toil, it has failed to do more than improve upon existing resources. The writer fully expects to find it a most valuable aid in biblical inquiries.

The Fundamental Principles of Modern Judaism Investigated. By Moses Margoliouth. 8vo. Wertheim.

THIS work is written by a converted Jew, who has prefixed a memoir of himself, reciting the steps by which he was led to embrace Christianity. This is preceded by a preface from the pen of the Rev. H. Raikes, giving a sketch of the progress of the Jewish mind from the introduction of Christianity to the present time.

The text of the volume is sufficiently curious. It is a popular exhibition of the religious practices of the Jews of the present day, with sketches illustrative of their observances, and the whole of the six hundred and thirteen precepts by which their children are trained up in the faith of modern Judaism. Regarding these as a whole, and considering the large number of them which are mere reiterations of the words of the law, we can hardly quite enter into Mr. Raikes's censure of them as a mass of trifles. We concur heartily with him, however, in the wish that they may be superseded by the truths of Christianity, and doubt not that works like the present, which keep up intercourse between Hebrew and Christian minds, will sustain the interest of the church in the people of Israel, and conduce to their union as one fold under one shepherd.

The History of the Parish of Grittleton, in the County of Wilts. By the Rev. J. E. Jackson; with an Introductory Essay on Topographical Literature, by J. Britton, T. S. A.

THIS work has been printed only for the Subscribers to the Wiltshire Topographical Society. This society has, it seems, been three years in existence, its objects are just such as its name would import; and should it be continued, it cannot fail to place on record much interesting and important matter which would otherwise pass into oblivion. Next to religion, a love and veneration of the past is one of the highest occupations which can engage the human mind; and every one who knows anything of country society, must feel how very important any association must be which induces persons to busy themselves about their own paths and homes, and leads them to contemplate times in which, whatever may have been their errors, men did recognise the presence of things unseen in a way of which we form no notion.

The volume before us is a very well-judged commencement of such pursuits as are here alluded to. Many would feel inclined to lend some aid in their own locality to the researches of others, but have no notion how to begin. Mr. Britton has set collectors to work in the right way, by a notice of some of the best topographical works extant, and extracts from the Reports of the Record Commission, shewing the sources from which the History of Wiltshire Antiquities will probably derive

most elucidation. The parish history is written in the best way, clearly and briefly. The engravings are on tinted paper, and have a somewhat novel but very pleasing effect.

SEVERAL reviews and notices have been postponed. A friend, in whose judgment the Editor feels much confidence, speaks very highly of "The Doctrine of Dr. Pusey's Sermon considered," by J. S. Edison, Esq., (Cadell.) The third edition of "The Shadow of the Cross," by the Rev. W. Adams, (Rivingtons,)—a truly delightful little volume, full of genuine feeling, and inculcating the truest lessons, has gone too long unnoticed.

DOCUMENTS.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, *Lincoln's Inn Fields, November, 1843.*

The REV. DR. RUSSELL in the Chair.

At the General Meeting, held on Tuesday, the 7th of November, the secretary read from the minutes of the proceedings of the 4th of July last, the following resolution, which had been unanimously agreed to at the general meeting held on that day, with reference to the report of the Foreign Translation Committee for the year 1843: "That this board have heard with much satisfaction the report of the Foreign Translation Committee just read; that the report be received and published; and that the Standing Committee be requested to take into consideration the subject of the report, with a view of placing such additional means at the disposal of that committee as may enable them, consistently with the general interests of the society, to carry out more fully their important objects."

The secretary reported that the Standing Committee had taken the subject of this resolution into their consideration; and they gave notice of their intention to recommend, at the general meeting in December, that the sum of one thousand pounds be placed at the disposal of the Foreign Translation Committee, towards the objects which that committee have in view.

A letter was read from the Rev. Dr. Alley, Rector of St. Andrew's, New Brunswick, and Missionary, thanking the society for its aid formerly rendered to his parish, and stating that since he wrote last, a new church had been built in his mission, and another station opened at a distance of eleven miles from St. Andrew's. At both these stations there are good congregations, but he finds the great want of Bibles, and books, and tracts. He requested a grant of these, as well as of books for the performance of Divine Service in the new church.

The Lord Bishop of Nova Scotia recommended this application, and said—"The progress of the church in Dr. Alley's mission is a subject of much thankfulness."

It was agreed to grant a quarto set of books for the performance of Divine Service, and books and tracts to the value of 5*l*.

A letter was read from the Ven. Archdeacon Trew, in which he informed the society that he had recently been appointed to the Archdeaconry of the Bahamas, whither he was proceeding; and that a grant of Bibles, Common-Prayer Books, and tracts, for distribution among the poor islanders, would be

very useful to him. He said—"As the office which I have the honour to hold in the church is new with reference to the district in question, and having never yet, in my official capacity, visited those islands, I regret not being prepared to do more than state, in general terms, that there are about twenty islands, having a scattered population of about 25,000 souls, many of whom are very poor, and, as I am informed, without suitable means of Christian instruction."

Books and tracts were granted, on this application, to the value of 10*l*.

One hundred Common-Prayer Books in Italian, and thirty Common-Prayer Books in modern Greek, were granted on the application of the Rev. E. Hall, Chaplain to the Lord High Commissioner of Corfu, for distribution in that island.

The Rev. T. H. Bridge, Vicar-General, and Commissary of Newfoundland, in a letter dated St. John's, September 21st, 1843, transmitted to the society 21*l*. 8*s*. 8*d*. sterling, it being the amount which he had received as a return for the grant of books, to the value of 30*l*., which was made in the course of last year to the missionaries and teachers in the service of the Newfoundland School Society. He also acknowledged the grant of books recently made on his application.

Several letters of acknowledgment were laid before the meeting.

Books for the performance of Divine Service were granted for six new churches and chapels. Twenty-six grants of books and tracts were made for schools, lending libraries, &c. From the fund of "Clericus," books to the value of 5*l*., for the barracks, at Preston, Lancashire. Sixty new members were admitted.

Rev. Mr. Dodsworth called attention to a note in Tract No. 619, p. 8, in which was a quotation purporting to be taken from the Church Catechism. After some discussion, it was agreed, on the motion of the Rev. R. Burgess, seconded by the Rev. R. Harvey, "That the attention of the Tract Committee be called to the quotations from the Church Catechism in Tract No. 619, with a view to correct the errors in those quotations before such tract be re-issued."

Mr. Dodsworth gave notice of his intention to move, at the general meeting in December, that the thirty-first rule of the society* be altered, and stand as follows: "That the Tract Committee be empowered to place upon the society's catalogue any book or tract which shall have been approved by them, and shall afterwards have received the unanimous sanction in writing of the episcopal referees."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, November 11, 1843.

THE treasurers of the society beg to remind the district and parochial secretaries and treasurers, of the arrangements adopted by the society for closing the accounts on the last day of the year, and entreat that the remittances may be made in compliance with the arrangement. It is of the highest importance to the society to ascertain as soon as possible the extent of its resources.

The society is authorized to recommend immediately to her Majesty's government clergymen, as candidates for the office of religious instructor to the convicts in Van Diemen's Land. The salary is 200*l*. a-year, with lodgings and rations. Applications to be addressed to the secretary.

* The thirty-first rule of the society is as follows: "That the Tract Committee be empowered to place upon the society's catalogue any book or tract which shall have been approved by them, and shall afterwards have received the sanction of the episcopal referees."

It is well known that many of the bishops have recently addressed their clergy on the importance of giving more regular and systematic support to the Society for the Propagation of the Gospel.

It begins to be very generally felt and acknowledged, that the missions of the church can be adequately supported by nothing short of a general and sustained effort on the part of every parish in the country. The following letters will shew how effectually as well as how easily a plan of parochial contributions might be carried out. Of course, variations in the plan will be required, according to the circumstances of each parish; and while in some places collections are made at the houses of the parishioners, in others it may be thought better to make them in church.

"DEAR SIR,—Being deeply impressed with the vital importance of giving every member of the church an opportunity of contributing according to his means towards the maintenance and extension of Christ's holy religion in the colonies and dependencies of the British empire, by the establishment of parochial associations in aid of the Society for the Propagation of the Gospel in Foreign Parts, I am induced to submit to you the plan upon which I proceeded in January last, in the humble hope that others may be induced to follow the plan suggested by the society, and urged by my respected diocesan, in a circular addressed to his clergy, which has succeeded in my parish far beyond my most sanguine expectations.

"Having assembled my parishioners at the school-room, I commenced by reading the prayers used by the society; after which I read the 'Brief Statement of the Past and Present Operations of the Society,' together with some extracts from the Annual Report and Quarterly Papers, and then proceeded to place in the hands of the principal parishioners, farmers, &c., resolutions similar to those recommended by the society in the 'Suggestions for the formation of Parochial Associations.' These having been proposed, seconded, and adopted, it was agreed that monthly meetings of the association should be held at the school-room. At the end of the first quarter, 87 members, out of a population of 653, were enrolled; the farmers subscribing from 10s. down to 4s. a-year, the village tradespeople and their wives each 6d. a quarter, the labourers 1d. a month. The meetings are opened with prayer, after which the quarterly papers are read by the rector, tracing the progress of church extension and missionary labours on the large church map of the world, published by the Society for Promoting Christian Knowledge; using also for the same purpose separate maps of Upper and Lower Canada, New Brunswick, &c., which tend greatly to heighten the interest when the papers are read by the members at their own homes, where the rector has experienced the comfort of the assurance held out in one of the quarterly papers of the society, 'that where parochial associations are formed, they will be found to be a bond of union between the clergyman and his flock.' Portions of the Annual Report and Appendix are also read, and the journeys of the colonial bishops and missionaries traced on the maps. Any other information relating to the society is also given at the monthly meetings.

"The school-room being small, it was found requisite to limit the numbers by requiring non-members to put at least one penny into the collecting-box at the door.

"The meetings have continued to be attended with unabated interest; the number present at the meeting held this month was 85.

"Since the commencement of the year, 100 have enrolled their names, and many occasional contributors, whose names are not entered, have attended the meetings. Where so large a portion of the population enter their names as subscribers, there must necessarily be great fluctuation, arising from the want of regular employment. The present number actually subscribing is 86; the amount collected in the year will exceed 10l.; the subscriptions are paid at the monthly meetings, or sent with the contributions to the clothing

and coal clubs. None have been solicited to subscribe ; all have given cheerfully, and many have expressed their gratitude for the privilege of being permitted to join in the great work of evangelizing the world. That the same privilege may be extended to others is the sincere payer of,

"Yours faithfully,

H. KISSY."

"Rectory, Great Woldingfield, Oct. 13, 1843."

"Parsonage, Teddington, Nov. 7.

"MY DEAR SIR,—In compliance with your desire, I have great pleasure in sending you the particulars of the plan which I adopted for the establishment of my parochial association.

"I began by preaching in behalf of the society ; I then distributed copies of the enclosed circular throughout the parish. My next step was to convene a meeting of my parishioners, of all classes, at which I entered into full details ; explaining the objects of the society ; its antiquity as a missionary institution ; the chief spheres of its operations ; the vast increase of labour thrown upon it by the prodigious addition to our colonies, both in number and in extent ; its strict adherence to the apostolical order of our church, both in doctrine and in discipline ; and lastly, the inadequacy of its means to carry out its objects. I followed up this course by sending round my subscription book immediately, from house to house, with a copy of an address, setting forth the strong claims of the society, for the perusal of those who had been prevented from attending the meeting. This has been my yearly practice (with the exception of the distribution of the circular), while I have endeavoured still further to keep up the interest excited by occasional passing allusions to the subject from the pulpit, and by a regular distribution of the quarterly papers. And I now give you the result :—Population 1100. Number of contributors in the year 1839, 85 ; 1840, 145 ; 1841, 142 ; 1842, 130 ; up to this present date, 1843, 121.

"From this statement, it appears that there has been a slight diminution in the number of the contributors since the year 1840 ; this, however, I attribute not to any decrease of interest in the cause of the society, but to the fluctuating changes of population, to which all suburban parishes are, more or less, liable.

"I am aware that you demur to my plan of limiting my annual subscriptions to 5s. ; but it must be remembered that I invite annual donations to any amount, and that my object is to induce 'all, from the least to the greatest,' to contribute, according to their ability, to this great work of Christian labour and love ; an object which a reference to members will shew to have been in some measure attained. The rule may be objectionable, as a general one ; but I think that in parishes similarly circumstanced to mine, which is composed of all the intermediate grades of society, between the rich and the very poor, it will be found to work well. It removes the stumbling-block of false shame from the path of many a man of moderate means, who now cheerfully gives his shillings, which he would have shrunk from doing had he been called upon to place them in immediate juxtaposition with his richer neighbour's pounds. And, indeed, in all cases where the clergy have the means of heading the list with donations of such an amount as shall give a tone and character to the rest of the contributions, I cannot see that the plan is open to any objection whatsoever. As thus—

DONATIONS.

	£	s.	d.	
Rev. A. B.	1	10	0	

SUBSCRIPTIONS.

Rev. A. B.	0	5	0
Mrs. A. B.	0	5	0
Their Children	0	7	6

"At all events, I am perfectly satisfied that some such plan (involving little personal labour or inconvenience to the clergy) may be adopted with the happiest results, throughout every parish in the kingdom; and daily experience only tends to strengthen the painful conviction, that if the parochial clergy will not bestir themselves manfully in the matter, the society must abandon all hopes of evangelizing our newly-acquired colonies, or even of cultivating, to any extent, the vast moral wilderness of our ancient possessions abroad. My own conviction is, that the lower orders generally take a lively interest in Christian missions. Nothing more is wanting than that the question should be brought before them in a plain and practical manner; and, let me add, that when you have shewn them the expansive spirit of charity with which the church, as a faithful mother, watches and yearns towards her distant children, you will have done much to attach them cordially to her communion, and to make them spiritually, as well as nominally, members of a body whose ministrations are so holy, disinterested, and apostolical. On this account I believe it to be the interest, as well as the duty, of all our clerical brethren to establish branch associations in aid of the parent society, in their respective parishes. I hold that missionary institutions are the right hand of the parochial clergy; for, when a man has been taught to aid Christian missions with his prayers and with his alms, from the one right motive, he is not, cannot be, 'far from the kingdom of God.'

"Believe me, my dear Sir, very ever sincerely yours, H. J. LLOYD."

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

THE committee of the Additional Curates' Fund desire to bring before their subscribers and friends, and the members of the church generally, a brief statement of the many urgent applications for aid which have now accumulated upon their books. These cases now amount to the number of 426, inclusive of those to which grants have already been made, either in aid of endowment, or for the supply of an additional pastor. No fewer, therefore, than 256 cases remain unaided; and to none of the applicants can assistance be rendered, until, through the exertions and co-operation of the parochial clergy at large, a considerable augmentation shall have been made to the society's income.

The committee are well aware that at the present time various calls are made upon the members of the church by other societies, and for objects of the utmost importance. Nor would they desire in any way so to press the claims of the Additional Curates' Fund, as to interfere with the due measure of support which other great church objects unquestionably deserve. It must at the same time be evident, that in exact proportion as the parochial system is strengthened and carried out, and the influence of the church extended by the multiplication of her pastors, in that same degree will every other church society ultimately prosper, and find fresh supporters and advocates. Nor can it be denied that the vigour and efficiency of our national church, both at home and abroad, will increase only as the population at large are brought into more full communion with it; a result which can never be accomplished until a body of pastors shall be provided commensurate with the wants of our increased and increasing home population. In claiming, therefore, the support and sympathy of the parochial clergy, and of the members of the church generally, the committee feel that they are subserving the cause of the other great church societies, and promoting the welfare of the church at large, while they aim at the accomplishment of their own more immediate objects. And they beg to state, that a trifling contribution from each parish would enable them at once to relieve cases, equal in importance to any of those which have already been aided by the society; and they believe that not even the poorest members

of the church would withhold their mite, if the urgent wants of the manufacturing and mining population, and the distressing situation of many overburdened and sinking parish priests were brought before them. The secretary will be ready at all times to forward details of information, for parochial distribution, with reports and the other publications of the society, to any clergyman who will apply. The committee also gladly avail themselves of this opportunity of stating that a recent enactment, entitled, "An Act to make better Provision for the Spiritual Care of populous Parishes," will render the operations of this society more needful than before; for the benefits of that enactment will apply, under its peculiar conditions, to very few of such cases as are aided by this society, while the districts and new parishes created under the provisions of that bill will not be sufficiently well endowed for the incumbent to provide a curate for his populous flock. Added to which the bill will come slowly into operation, while the wants of the applicants to this society are most urgent.

The following table presents a comparative view of the cases which have been aided and of those which have not yet been aided; on behalf of the latter this present appeal is made:—

Name of each Diocese.	Total number of applications received by the Committee.	No. of Cases with Populations.		No. of Applicants with Incomes.		No. of Cases.		No. of Cases.	
		Above 10,000.	Under 10,000.	Under 300l.	Above 300l.	With local resources to meet the Grants of the Society.	Without local resources to meet the Grants of the Society.	To which the Committee have extended aid.	To which the Committee cannot extend aid with their present income.
Canterbury..	14	5	9	12	2	8	6	9	5
York..	23	6	17	22	1	13	10	9	14
London ..	43	31	12	33	15	27	16	17	26
Durham ..	20	9	20	22	7	18	11	13	16
Winchester..	17	7	10	12	5	7	10	6	11
Bangor ..	4	1	3	4	—	1	3	2	3
Bath and Wells	16	8	8	9	7	9	7	5	11
Carlisle ..	3	—	3	2	1	1	2	—	2
Chester ..	67	51	16	57	10	27	40	31	36
Chichester ..	8	3	5	6	2	7	1	3	5
Ely ..	3	—	3	3	—	2	1	2	1
Exeter ..	10	1	9	8	2	8	2	1	9
Gloucester & Bristol	15	2	13	14	1	8	7	5	10
Hereford ..	10	—	10	6	4	3	8	2	6
Lichfield ..	45	18	26	40	5	21	24	14	31
Lincoln ..	14	3	11	12	3	7	7	6	8
Llandaff ..	5	1	4	5	—	2	3	2	3
Norwich ..	7	—	7	6	1	4	3	1	6
Oxford ..	4	—	4	4	—	4	—	1	3
Peterborough ..	3	—	3	2	—	1	1	—	2
Ripon ..	44	28	16	38	6	19	25	24	20
Rochester ..	—	—	—	—	—	—	—	—	—
Salisbury ..	8	1	7	8	—	5	3	2	6
St. Asaph ..	5	4	1	3	3	4	1	1	4
St. David's ..	14	2	12	13	1	7	7	6	8
Worcester ..	15	5	10	11	4	6	9	7	8
Sodor and Man ..	1	—	1	1	—	—	1	1	—
Total ..	426	183	243	347	79	218	208	179	256

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this society was held at their chambers in St. Martin's Place, on Monday, the 20th November, the Lord Bishop of London in the chair. There were also present Sir R. H. Inglis, Bart., M.P.; the Ven. Archdeacon

Lonsdale; the Revds. Dr. Shepherd, H. H. Norris, and B. Harrison; W. Cotton, N. Connop, W. Davis, H. J. Barchard, J. S. Salt, S. B. Brooke, A. Powell, J. Cocks, Esqrs., &c.

The secretary read the reports of the sub-committees, and the meeting having examined the cases referred to their consideration, voted grants of money towards building additional churches or chapels at Alltgyryg, in the parish of Llangwick, Glamorganshire; at Kensall Green, in the parish of Chelsea, Middlesex; at Wood Green, in the parish of Tottenham, Middlesex; in the district parish of St. George's, Leeds; at Robert Town, in the township of Liversedge, near Leeds; at Cowhill, in the parish of Oldham, Lancashire; at Plymouth; and at Trawden, in the parochial chapelry of Colne, Lancashire. Also towards enlarging by rebuilding the church at Bovington, Herts; enlarging the church at Owston, Lincolnshire; reseating, or otherwise increasing the accommodation in the churches at Batcombe, Somerset; Burton, Westmoreland; Stoke Golding, Leicestershire; Tavistock, Devon; and Wanborough, Wilts.

The population of these *fifteen* parishes is 213,614 persons, and the accommodation provided for them in thirty-seven churches and chapels is 29,411 seats; being less than *one-seventh* of the whole number; while the free seats are only 9672, or *one free seat for twenty-two persons*. To this insufficient provision of church room, 5753 seats will be added when the works above referred to, which include the erection of eight additional churches, have been completed; and 3788 of those seats will be free and unappropriated for ever. Among the parishes now assisted are, one which contains 60,000 inhabitants, with church accommodation for less than *one-tenth*; another with upwards of 40,000, and church room for less than *one-eleventh*; another with 30,000, and accommodation for *one-sixth*; another with 23,000, and church room for less than *one-fifth*; another with 20,000, and accommodation for less than *one-seventh*; one with upwards of 12,000 inhabitants, and church room for less than *one-eighth*; one with 6000, and accommodation for *one-sixth*; and in one parish, *seven* miles in length and *six* in breadth, with a population of 3000 persons, and accommodation for rather more than *one-tenth* of that number; a church is about to be built in a district containing 1500 inhabitants, *five miles* distant from the nearest place of worship belonging to the establishment.

Certificates of the completion of the works in *ten* parishes were examined and approved, and the board issued orders to the treasurer for the payment of the grant voted in each case. The population of these parishes is 36,727 persons; and to the former provision of church room therein—viz., 3909 sittings, including 1507 free seats—2300 sittings are now added, 1861 of which are free and unappropriated.

In addition to the cases which have now been assisted, the committee have received notices since their last meeting, that applications are about to be made for aid towards building churches at the Swindon Station of the Great Western Railway; at Norland in the parish of Kensington; at Coventry; at St. Lawrence, near Ramsgate; at Thorpe Acre, near Loughborough; at Seasalter, near Whitstable; at Lynn, Norfolk; and at Nenthead, in the parish of Alston, Cumberland; and also for enlarging or otherwise increasing the accommodation in *fourteen* existing churches.

RIPON DIOCESAN CHURCH BUILDING SOCIETY. AND THE RIPON DIOCESAN BOARD OF EDUCATION.

THE annual meetings of these societies were held at the Royal Hotel, Briggate, Leeds, on Wednesday the 1st of November, the Lord Bishop of Ripon, the President of the Society, in the chair.

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Prayers having been read by the Secretary, and the right reverend chairman having addressed the meeting, calling attention to the great objects of the societies,

The Rev. WILLIAM SINCLAIR then read the fourth annual report of the Church Building Society, from which it appeared that the expenditure since the publication of the last report had been 3092*l.*, out of which grants had been made in aid of the erection of five new churches, the endowment of four and the enlargement of one, exclusive of grants in aid of the erection of five parsonage houses. By these means, amongst other great advantages, increased church accommodation had been provided for 1977 persons, out of which 1500 had been reserved for the exclusive use of the humbler classes, for whom the means of attending the worship of the Almighty had been hitherto so scantily provided.

In further testimony of the activity and zeal with which the Society had prosecuted its labours since its first institution in 1828, it was stated that grants to the amount of 8720*l.* had been made in aid of the erection of thirty new churches, to the amount of 1932*l.* 12*s.* 2*d.*, in aid of the increase of church accommodation, and to the amount of 500*l.* towards the purchase of buildings since converted into churches, whereby increased church accommodation had been obtained for 18,766 persons, 10,860 of the sittings being free, or let at a small rent; also the sum of 8170*l.* in the endowment of thirty-seven churches and chapels, and the sum of 3680*l.* in the erection of seventeen parsonage-houses, shewing that no less a sum than 23,002*l.* 12*s.* 2*d.* had been thus appropriated through the agency of the society, exclusive of not less than 100,000*l.* which has been contributed by private benevolence to the same objects.

The second annual report of the Board of Education was next read. The following are extracts:—

The board, under all the circumstances, is disposed to recommend that it should for the present, at least, confine its expenditure mainly to the support of the Training Institution in York, conducted at the joint expense of the York and Ripon Diocesan Boards of Education. The sum advanced as its proportion of the expense of maintaining the institution since the last report is 550*l.* The funds now at the disposal of the board are 2174*l.* 15*s.* 4*d.* The board is gratified in being able to report that the Training Institution is already in a very efficient and prosperous condition. The pupils admitted for instruction have, with but three exceptions, conducted themselves with exemplary propriety, and invariably shewn a most anxious desire to conform to the necessary discipline of the institution, while the progress made in their studies, as well as the improvement in their personal deportment, have given complete satisfaction to the reverend the principal, and have secured the deserved commendation of the managing committee, and of all who have visited the institution.

At the end of the quarter just completed, there were thirty-one pupils in the training-school, thirty-five in the middle school; in addition to these, not fewer than ten masters of schools in agricultural districts have been received during the late harvest, with a view to their own individual improvement, and to obtain a knowledge of the system of instruction pursued in the institution, with the intention of adopting it so far as might be practicable in their own schools.

At the beginning of the present year the want of an institution for training mistresses urged itself on the attention of the Board of Management, and steps were taken to supply it. A house capable of accommodating twenty pupils was hired, and placed under the management of the mistress of the Model National School in York, an individual whom the board has found equal to the trusts reposed in her. The terms of admission are 8*s.* per week, which sum covers every expense except washing. During the year ten pupils

have been received into the institution, of whom eight are still in it; one has taken charge of an infant school at Ripon, and one who, being already in charge of a school, came for improvement during the harvest, has returned to her own school. All these individuals have been much improved, and some of them in a greater degree than could have been anticipated. This infant establishment is effectually performing the object for which it was begun, and preparing the way for that larger scene of operation which will supersede it when the plans of the board are more matured.

The following donations were announced as having been recently made to the Church Building Society—viz., Lord Prudhoe, 300*l.*; William Beckett, Esq., M.P., 50*l.*; William Hey, Esq., Leeds, 50*l.*; Mrs. John Allen, Huddersfield, 25*l.*; W. Ewbank, Esq., Leyburn, 5*l.* Also a legacy of 50*l.* by the late Miss Ellen Hadwen, of Sowerby, near Halifax, deceased, and second donation of 5*l.* by the Rev. Samuel Powell, Sharrow, Ripon.

The proceedings of the two societies being concluded, the central committees proceeded to make the following grants towards the erection of churches:—400*l.* to Robert-town, in the parish of Birstal. This church is intended to supply free accommodation for 403 persons, and also for 162 Sunday-scholars. 250*l.* to Seacroft, in the parish of Whitkirk: 300 sittings, 250 free, or let at a small rent, and accommodation for 100 Sunday-scholars. 500*l.* to St. Andrew's, Leeds. This church is intended to supply free accommodation for 745 persons. 300*l.* to Grewelthorpe, in the parish of Kirkby Malzeard: free accommodation for 300 persons. 300*l.* to Oakworth, in the parish of Keighley: 595 sittings, 315 of them free, and accommodation for 200 Sunday-scholars. 400*l.* for rebuilding Honley Church, in the parish of Almondbury: 192 additional sittings, exclusive of accommodation for 250 Sunday-scholars. 100*l.* for the enlargement of South Stainley parish church: 90 additional sittings will be provided, and accommodation for 20 Sunday-scholars. 120*l.* Thurgoland in the parish of Silkstone. Additional grant to meet the extra expense of providing 80 sittings in addition to the number specified in the original application to the society. 50*l.* Denby, in the parish of Penistone. To complete the erection of the church.

The grants to Thurgoland and Denby were made in consequence of the poverty of the districts, and the great exertions which had been already made towards building the churches.

In Aid of the Erection of Parsonage Houses.—200*l.* Queen's Head, in the parish of Halifax; 200*l.* New Mill, in the parish of Kirkburton; 200*l.* Liversedge, in the parish of Birstal; 200*l.* Woodhouse, in the parish of Huddersfield, in aid of the purchase of a parsonage house; 200*l.* St. Andrew's, Leeds, in aid of the purchase of a parsonage house; 50*l.* an additional grant towards the erection of the parsonage house at Arkendale, in the parish of Knaresborough.

Board of Education.—500*l.* to the National Society's proposed fund in aid of the establishment and support of schools in the manufacturing and mining districts. 200*l.* for founding ten additional annual exhibitions of 20*l.* each, in the York and Ripon Training Institution, one to be attached to each of the several districts of Leeds, Halifax, Bradford, Dewsbury, Wakefield, Huddersfield, Bramley, Keighley—including Skipton and Settle, Richmond—including Bedale, Leyburn, Hawes and Sedbergh, and Ripon—including Knaresborough. The qualification of the candidates, the time of admission and of residence in the Training Institution, to be determined by the Lord Bishop of Ripon, assisted by the Venerable the Archdeacon of Craven, the Rev. Charles Dodgson, the Rev. Thomas Collins, and the Rev. William Sinclair. Ripon Diocesan Commercial School, at Leeds, 110*l.* to discharge the existing debt upon this school.

A resolution was also passed, "That hereafter no applications for aid would

be entertained by the committee unless the application, plans, and other documents shall have been transmitted to the registrar at least ten days before the meetings of the central committee."

SALISBURY DIOCESAN CHURCH BUILDING ASSOCIATION.

OPERATIONS of the society during the year 1843 :—

1. In aid of building new churches and chapels. Dilton's Marsh, parish of Westbury, additional accommodation appropriated, 100, free, 500; total cost, 3135*l.*, grants 350*l.* Broad-town, Avebury, free, 230; total cost, 707*l.*, grants 150*l.* Longham, parish of Hampreston, free, 326; total cost 1427*l.*, grants 175*l.*; total grants 675*l.*

2. In aid of the enlargement or rebuilding with enlargement of existing churches and chapels. Newton Toney, Amesbury, (former accommodation appropriated, 160,) additional accommodation, free, 70; total cost 1100*l.*, grants 150*l.* Codford St. Mary, (former accommodation appropriated, 70, free, 50,) additional accommodation, free, 84; total cost 600*l.*; grants 50*l.* Wylde, (former accommodation appropriated, 200,) additional, free, 103; total cost 650*l.*, grant 60*l.* All Saints, Dorchester, (former accommodation appropriated, 266, free, 245;) additional, free, 120; total cost 2000*l.*, grants 200*l.* Winterbourne Whitchurch, (former accommodation appropriated, 170, free, 121;) additional free, 151; total cost 820*l.*; grants 120*l.*; total grants 80*l.*

3. Towards increasing accommodation by repairing or erecting galleries. Bower Chalke, (former accommodation appropriated, 145, free, 36,) additional free, 30; total cost, 283*l.*; grants 25*l.* St. Mary's, Marlborough, (former accommodation appropriated, 320, free, 242;) additional impropriated, 40, free 200; total cost 401*l.*; grants 100*l.* Broad Hinton, Avebury, (former accommodation appropriated, 159, free, 89;) additional appropriated, 7, free, 60; total cost 360*l.*; grants 40*l.* Osmington, Dorset, (former accommodation appropriated, 154, free, 49,) additional free, 34; total cost 561; grants 10*l.*; total grants 175*l.*

Gross amounts: of former accommodation appropriated, 1644, free, 833; of present accommodation appropriated, 1699, free, 1692; of cost 11,539*l.*; of grants 1430*l.*

The triennial meeting of this association was held on Wednesday, 4th Oct., the Right Rev. the Lord Bishop of Salisbury in the chair.

The report stated that the appeal recently made on behalf of the society to the diocese at large, had produced a sum of 1500*l.*, and additional annual subscriptions to the amount of 200*l.* The church at Dilton's Marsh was described as being in a state of forwardness. To this work the society have contributed 350*l.*

A district church situated at Broad Town, in the parishes of Cliffe Pypard and Broad Hinton, in the archdeaconry of Wilts, is about to be built, in aid of which the committee have apportioned 150*l.*

The south wall of the church at Codford St. Mary, having fallen down from decay, the parish was about to restore it; but, as a favourable opportunity thus presented itself of enlarging the fabric, and thereby affording the additional accommodation which an increased population had long required, it was determined to erect a new aisle, thereby offering free seats to 84 persons, towards which the committee have voted a grant of 60*l.*

The church at Horningsham, in the archdeaconry of Sarum, to which attention has been directed in former reports of this society, has been taken down, and is now in the course of being rebuilt on a scale adequate to the

population of the parish. This work, which is being executed in a style of great beauty, will be completed at the sole expense of the Marchioness of Bath.

During the past year the new churches at Crockerton and at Elmore have been consecrated, as also the church at Swallowcliffe, rebuilt on a new site, and mainly at the expense of the Earl of Pembroke and his family. In the space of seven years, fifteen new churches have been built where no church existed before; fourteen insufficient or dilapidated churches have been taken down and rebuilt on an extended scale; forty others have been enlarged by aisles or transepts, and by various means have been made to accommodate a larger number of their parishioners, forming an aggregate of sixty-nine churches which have received the aid of the association during that short period. The expense to the society has been 8228*l.* 3*s.*, which has caused an outlay much exceeding, it may be believed, the estimates returned, which, however, amount to 67,186*l.*, being an expenditure of upwards of 11,000*l.* a-year in the great work of church extension, by means of which the ministrations of the church are yearly offered to 3000 souls, which had, heretofore, been virtually excluded from her ordinances.

Treasurer's Statements.

The accounts of the Treasurer shew the following result:—

The total receipts during the year amount to 2609*l.* 12*s.* 4*d.*, viz.,—

	£	s.	d.
Donations paid since making the report of 1841	1740	10	0
Total of annual subscriptions received to Sept. 1842	656	0	4
Mr. Stickland's legacy	180	0	0
Interest on Exchequer Bills	29	12	2
Ditto, allowed by Wilts and Dorset Bank	3	9	10
	2609	12	4

The actual state of the funds of the association will be seen by the following figures:—

Exchequer Bills in Treasurer's hands	2500	0	0
Balance of cash ditto ditto	827	17	8
	3327	17	8

Liabilities.

Sums given for special objects	53	5	0
Outstanding claims	1940	0	0
	1993	5	0
Balance available for the objects of the association	1334	12	8

NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH THROUGHOUT ENGLAND AND WALES.

The special fund for the establishment of schools in the manufacturing and mining districts now (10th November) amounts to 120,705*l.* 11*s.* 2*d.*, viz:—

765 Contributors of 50 <i>l.</i> and upwards	£84,384	7	8
6197 Contributors of sums under 50 <i>l.</i>	36,321	3	6
6962 Total amount subscribed	£120,705	11	2

ARCHES COURT, SATURDAY, Nov. 11.

(Before Sir H. JENNER FUST.)

The Office of the Judge promoted by Titmarsh v. the Rev. W. H. Chapman.

THE learned judge gave his opinion on the validity of the protest offered last court day by the Rev. Mr. Chapman. It is a proceeding brought by letter of request from the diocese of Ely against the defendant, for having refused to bury the corpse of a child, first on the 17th February, 1840, and secondly, on the 26th May, 1841, after due notice had been given. The Church Discipline Act, under which the suit was commenced, provides that after two years have elapsed from the commission of any offence by clergymen, proceedings could not be commenced, and the counsel for the Rev. Mr. Chapman argued, that as but one offence had been committed in refusing to bury the same child twice, the first refusal being in February, 1840, the two years had elapsed, and the court was prayed to sustain the protest, thus ending the suit. The Rev. Mr. Chapman is the vicar of the parish of Bassingbourne, in the county of Cambridge.

Sir H. J. Fust, after briefly referring to the leading facts, said he had looked into all the cases cited on both sides in the arguments heard on the protest, and he thought there was nothing in them to induce the court to stop the proceedings *in limine*. He would very shortly state the grounds upon which he had come to such a conclusion. *The first occasion* the defendant had refused to bury the child was on the 17th February, 1840, and this was an offence according to the true intent of the Church Discipline Act, and the court had jurisdiction over it; but the question raised was, if the second refusal was not a fresh offence, and the court was so clearly of opinion that it was, that it could not stop the proceedings. The cases cited were principally of a private nature, but here a public offence had been committed, as from all that appeared to the contrary the clergyman had refused to bury the body of this child, and the penalty attached. The court might conjecture that this was a similar case to that of "*Mastin v. Escott*," which had attracted much attention some time since. There was a public scandal to be removed; and the court thought the offence was revived by the second refusal, and the charge to be proceeded with was, the refusal to bury the child on the 26th May, 1841. This was within the two years, as provided by the act; to this must the clergyman answer. The court was bound to overrule the protest, and assign the Rev. Mr. Chapman to appear absolutely.

CHURCH MATTERS.

A VALUABLE paper in the "*Christian Remembrancer*" of last month commences by saying, that "There will be no lack of materials for the future historian of the English church," who shall draw into chronicle the events of the last ten years. As a statement of fact, this is true to a great extent; as a prophecy, it is one eminently likely to be accomplished, still there are matters which might puzzle the imaginary annalist, and of which, could he consult with most well-informed men

of the present day, the efficient causes would be far from apparent. Indeed, the spirit that has gone forth upon our church has arrayed itself in considerable mystery. The hands have been dimly seen which awoke the country from that infatuation under which it seemed as if she were going to turn her back upon the church of God, and bow down in body and soul before the molten image of political economy. And if one disease has to a considerable extent been supplanted by another, it has been by such imperceptible progression, and accompanied by such a blending of symptoms, that it is only possible to say the suffering church was not in a healthy state at the beginning and is not now; while it would be difficult to fix the time at which there were fairest symptoms of convalescence.

One feature of this movement has been very remarkable, and it can hardly be superfluous to name it, for it is one on which the inexplicable complaints of some who may have been subjected to inconvenience, or even what may be called injury, would be very apt to mislead the future historian. It is the almost unexampled absence of that kind of persecution which has usually followed religious movements as the shadow the substance. Some of the bishops in their charges have reprov'd certain doctrines or practices which they conceived to be alien to the spirit of the English church, but always with acknowledgments of the benefits which had been derived from the Tract-writers; sometimes an affectionate tribute to their worth and the purity of their motives. They have indeed received from other quarters the gross abuse, which they feel as their highest eulogy and the very earnest of a divine blessing; and it is to be feared that some who would be otherwise the less conspicuous members of the party, enjoy it in a way that makes them not averse to gain a little more. Hence here and there a curate has been lured into a course which ultimately made it pleasanter for him to change his curacy. Then for the leaders, do the measures taken with Dr. Pusey form any exception? For an offence—at the present time a serious one—the choice of an exciting subject, and the handling it with studied obscurity, approaching as closely as possible to a forbidden tenet, he has been suspended from preaching for two years in the University. The punishment is as light as the offence would have been at another time. The Professor may preach elsewhere, as he pleases; he is unhurt in person, pocket, or reputation; and if this is persecution, some other name should be found for men who had not to complain that they were *not* brought before their judges face to face, but who were brought before them day after day, to undergo cruel mockings and insolent jeerings, which they knew would be followed by bonds, imprisonment, and the stake. What has Mr. Newman endured? Is he in any danger when he walks abroad without escort? Has he any apprehension that Mr. Sutcliffe or Mr. Holloway (we forget which) will verily fulfil his devout wish, and pitch him with his own hands into the river, like the bad half-crown of which he so triumphantly relieved himself, and rid the world of him for ever? Is this persecution beyond the tolerance of a Christian man? Nay, has it never lighted up the smile of mingled pity and self-complacency on the face of the bene-

volent and accomplished individual thus summarily to be disposed of. We have heard in old times of good pastors who were expelled by legal process from their benefices, where the poor man loved and the educated man admired, or driven from the retirement of a college in which they delighted, to beg or starve. Nothing of the kind has yet befallen Mr. Newman, and we earnestly hope it never may. Multitudes half idolize him; some even imitate his voice, and ape his expressions and gestures, while others, who fear or hate his sentiments, look upon him with that sort of awe which is the most gratifying tribute that can be paid to a party leader—by the ignorant to the learned—by the fool to the man of intellect. A dangerous privilege it is, but a fascinating, to be master of that magic which a strong mind exercises over a weak one.

And here is another feature in the history of these times which awaits further elucidation. The pamphlets of Messrs. Perceval and Palmer have stated in some detail the proceedings of those individuals who first commenced the revival of church principles, and who have ever since been pushing them forward into new developments, or acquiescing with various degrees of cordiality in the course taken by their original allies. Nothing seems clearer than the fact that, after much discussion, an "association of friends of the church" was virtually formed, avowing the following objects, but abandoned, nominally, on the objection of Mr. Froude, who "was strongly against any society or association other than the church itself; which objection, striking many others with like force, occasioned the idea of any such association to be speedily relinquished."* "The formulary, however, as agreed on, was printed, and privately and extensively circulated in 1833."† Under the sanction of Messrs. Newman, Keble, Froude, Rose, Perceval, and Palmer. The objects they professed were these:

"1. To maintain pure and inviolate the doctrines, the services, and the discipline of the church—that is, to withstand all change, which involves the denial and suppression of doctrine, a departure from primitive practice in religious offices, or innovation upon the apostolical prerogatives, order, and commission of bishops, priests, and deacons.

"2. To afford churchmen an opportunity of exchanging their sentiments, and co-operating together on a large scale."

No objects could be nobler, no terms more unexceptionable; but how came the "British Critic" to be erected on such a basis? It is perfectly notorious that this periodical has for sometime past been conspicuous for its contempt of the reformers and the Reformation; its warm sympathy with the church of Rome, its encouragement of every fervid spirit that would push forward into an approximation of English to Roman usages beyond anything hitherto deemed compatible with the vows of an Anglican priest. But the connexion between this periodical and the original scheme is a mystery, at least Mr. Palmer's pamphlet would contribute to render it such; for this is an able and elaborate attempt to dissociate the Tract-writers from the "British

* Perceval's Collection p. 18.

† Palmer's Narrative, p. 9.

Critic," and establish the former as the advocates of principles generally sound, with exceptions arising only from unguarded expression in the heat of argument, or the occasional caprice of an individual mind, the latter as an essentially "new start," which the originators neither made nor approved. The evidence for this shall be stated at length in Mr. Palmer's language:—

"Let me be permitted to bring before the reader some proofs of what has been now said, selected chiefly from the Appendix to Dr. Pusey's Letter to the Bishop of Oxford, 'On the Tendency to Romanism imputed to doctrines held of old, as now, in the English Church.' This Appendix is entitled 'Extracts from the Tracts for the Times, the *Lyra Apostolica*, and other publications; shewing that to oppose ultra-protestantism is *not to favour popery*.'

"I first turn to the 'Tracts for the Times.'

"The Tracts maintain, that at the Reformation we were 'delivered from the yoke of papal tyranny and usurpation,' and from the '*superstitious* opinions and practices which had grown up during the middle ages;' that 'there is not a word in Scripture about our duty *to obey the pope*;' that 'Luther and others of the foreign reformers, who did act without the authority of their bishops,' were justified in so doing; that one object of the tracts was to 'repress that extension of popery' for which religious divisions are making way. They profess 'enmity against the papistical corruptions of the gospel;' a persuasion that the Romish 'communion is infected with heterodoxy; that we are bound to flee it as a pestilence; that they have established a lie in the place of God's truth.' It is admitted 'that our church is a *true branch* of the church universal;' that '*it is catholic and apostolic*, yet not papistical.' Transubstantiation is represented as 'a manner of presence *newly invented* by Romanists.' It is declared, that the Romish doctrine of justification is 'unscriptural;' that the doctrine of transubstantiation is 'profane and impious;' that the denial of the cup to the laity; the sacrifice of masses as it has been practised in the Roman church; the honour paid to images; indulgences; the received doctrine of purgatory; the practice of celebrating divine service in an unknown tongue; forced confession; direct invocation of saints; seven sacraments; the Romish doctrine of tradition; the claim of the pope to be universal bishop; and other points, are respectively blasphemous, dangerous, full of peril, gross inventions, at variance with Scripture, corruptions, contrary to Scripture and antiquity. We are told to 'apply Vincentius's test—antiquity; and *the church of Rome is convicted of unsoundness*.' Amongst the 'practical grievances' in the Roman communion are, 'the denial of the cup to the laity; the necessity of the priest's intention; the necessity of confession; purgatory; invocation of saints; images.' It is held, that 'the twelfth century' was a time 'fertile in false steps in religion;' and that 'the *addresses to the blessed Mary* in the Breviary carry with them their own *condemnation* in the judgment of an English Christian;' that these usages 'do but sanction and encourage that *direct worship of the blessed Virgin and the saints*, which is the great practical offence of the Latin church.'

"I next turn to the writings of Dr. Pusey, in which we find the same sort of disapprobation of Romanism.

"We read there, that 'the Romanist, *by the sacrament of penance*,' would forestall the sentence of his judge. The '*corrupt church of Rome*' is spoken of. The reformers who suffered under Mary are entitled 'martyrs.' Rome is described as 'a seat of Antichrist.' 'The error of transubstantiation' is said to have '*cast into the shade the one oblation once offered on the cross*.' Rome is admitted to have forsaken 'the principles of the church catholic;' and to have 'stained herself with the blood of saints.' Our church, 'alone of all the reformed churches was purified in the fire, and *purged by the blood of martyrs*, and had the evidence of affliction that she was a beloved child.' The idolatrics

committed in the worship of saints in the church of Rome (without any protest or objection from her authorities) are amply exhibited in the postscript to Dr. Pusey's Letter on the Articles treated of in Tract 90; and the conclusion of the whole is, that '*while these things are so, although we did not separate from Rome, yet, since God has permitted that Rome should separate us from her, we see not how the Anglican church could re-unite with her without betraying the trust which she owes to her children.*'

"Few writers have expressed their sentiments more decidedly on this subject than Mr. Newman. A sort of retraction of some strong expressions has, indeed, lately appeared, which is supposed to have proceeded from this eminent writer; but we have no right to infer that such retraction (though it may, perhaps, with some reason have added to the apprehensions which had been previously excited in the minds of churchmen) was intended to apply to the general view which had been taken of the Romish system: it seems only to relate to particular modes of expression. I shall therefore, without hesitation, refer to the following passages as confirmatory of the views developed in the tracts, and in Dr. Pusey's writings:—

" 'We agree with the Romanist,' he says, 'in appealing to *antiquity* as our great teacher, but *we deny that his doctrines are to be found in antiquity.*' We are thus cautioned against making advances to Rome: 'If we are induced to believe in the professions of Rome, and *make advances towards her, as if a sister or a mother church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relation.*' With reference to the doctrine of purgatory it is said, '*it may be shewn that its existence is owing to a like indulgence of human reason, and of private judgment upon Scripture, in default of catholic tradition.*' 'There have been ages of the world in which men have thought too much of *angels*, and paid them excessive honour; honoured them so perversely as to forget the supreme worship due to Almighty God. This is the sin of a *dark age.*' 'We believe' that popery is '*a perversion or corruption of the truth.*' 'We are restrained by many reasons from such invocations [of saints] . . . First, because the practice was not *primitive* . . . next, because we are told to pray to God only, and invocation may easily be corrupted into prayer, and then becomes idolatrous.' 'The present authoritative teaching of the church of Rome, to judge by what we see of it in public, goes very far indeed to substitute another gospel for the true one. Instead of setting before the soul the blessed Trinity, it does seem to me as a popular system to preach the blessed Virgin and the saints.'

"In fine, Mr. Keble has spoken of the '*exorbitant claims of Rome*'—its '*undue claims and pernicious errors*'—its '*image worship and similar corruptions by authority.*' He remarks that '*the reverence of the Latin church for tradition*' has been unscrupulously applied '*to opinions and practices of a date comparatively recent*'—that '*had this rule (the exclusion of novelty) been faithfully kept, it would have preserved the church just as effectually from transubstantiation on the one hand, as from the denial of Christ's real presence on the other.*'

"There cannot then, I think, be any doubt in fair and reasonable minds, that the Tracts and their principal writers were opposed to the Romish system on the whole; and that they concurred in this with *protestants*, and with the *reformers* themselves. It is true, indeed, that individual writers may have made unwarrantable concessions to Romanism on *particular points*; and it is also true, that writers may not be willing to justify every particular expression which they may have employed against Romanism; that they may even have withdrawn language which seems to them to have been unnecessarily strong, offensive, &c.; but, after all, the general principle and spirit of the passages to which I have referred (and which might easily be multiplied) was *opposed to Rome and its corruptions, and favourable to the Reformation.*

"The repeated and explicit avowals on these points; the anxiety which was

evinced to disclaim the imputation of Romanizing tendencies, obtained for the tracts and their authors the support or the toleration of a great and influential portion of the church, which would otherwise have been withdrawn. We endured much of what we could not approve—exaggerated views of the independence of the church; undue severity to the reformers; too much praise of Romish offices; a depreciating tone in regard to our own; not to speak of views on ‘sin after baptism,’ the ‘doctrine of reserve,’ and other points which were more than questionable: but we were satisfied that the imputation of Romanism was *really* unjust and unfounded; and therefore we could not assume any hostile position. Nor does it seem that any circumstance has yet occurred which should oblige churchmen to alter their opinion of the general views and the intentions of the authors of the tracts.

“Within the last two or three years, however, a new school has made its appearance. The church has unhappily had reason to feel the existence of a spirit of dissatisfaction with her principles, of enmity to her reformers, of recklessness for her interests. We have seen in the same quarter a spirit of—almost *servility* and *adulation* to Rome, an enthusiastic and exaggerated praise of its merits, an appeal to all deep feelings and sympathies in its favour, a tendency to look to Rome as the model and the standard of all that is beautiful and correct in art, all that is sublime in poetry, all that is elevated in devotion. So far has this system of adulation proceeded, that translations from Romish rituals and ‘devotions’ have been published, in which the very form of printing, and every other external peculiarity, have evinced an earnest desire for uniformity with Rome. Romish catechisms have been introduced, and formed the models for similar compositions. In conversation remarks have been sometimes heard, indicating a disposition to acknowledge the supremacy of the See of Rome, to give way to *all its claims*, however extreme, to represent it as the conservative principle of religion and society in various ages; and in the same spirit, those who are in any way opposed to the highest pitch of Roman usurpations are sometimes looked on as little better than heretics. The Gallican and the Greek churches are considered unsound in their opposition to the claims of Rome. The latter is held to be separated from *catholic* unity. The ‘See of St. Peter’ is described as the centre of that unity; while our state of separation from it is regarded, not merely as an evil, but a sin—a cause of deep humiliation, a *judgment for our sins!* The blame of separation, of *schism*, is openly and unscrupulously laid on the English church! Her reformers are denounced in the most vehement terms. Every unjust insinuation, every hostile construction of their conduct is indulged in; no allowance is made for their difficulties, no attempt is made to estimate the amount of errors which they had to oppose. Displeasure is felt and expressed if any attempts are made to expose the errors, corruptions, and idolatries, approved in the Roman communion. Invocation of saints is sanctioned in some quarters; purgatory is by no means unacceptable in others; images and crucifixes are purchased, and employed to aid in private devotion; celibacy of the clergy—auricular confession, are acknowledged to be obligatory. Besides this, intimacies are formed with Romanists, and visits are paid to Romish monasteries, colleges, and houses of worship. Romish controversialists are applauded and complimented; their works are eagerly purchased and studied; and contrasts are drawn between them and the defenders of the truth, to the disadvantage of the latter. The theory of development advocated in the writings of De Maistre and Möhler, (Roman-catholic controversialists,) according to which the *latest* form of Christianity is the most perfect, and the superstitions of the sixteenth or eighteenth century are preferable to the purity of the early ages, is openly sanctioned, advocated, avowed. In fine, *menaces* are held out to the church, that if the spirit which is thus evinced is not encouraged, if the church of England is not ‘unprotestantized,’ if the Reformation is not forsaken and condemned, it may become the duty of those who are already doubtful in their

allegiance to the Anglo-Catholic communion, to declare themselves openly on the side of its enemies. I have no disposition to exaggerate the facts of the case; all who have had occasion to observe the progress of events will acknowledge the truth of what has been said. I would only add, that I hope and believe that the spirit which has been described is only to be found amongst a *very small section* of those who are popularly connected with the advocates of church principles. I believe it is no secret, that the authors of the Tracts, (several of them at least,) however they may think themselves obliged to tolerate such excesses, are embarrassed by them, and deplore their occurrence. I believe that the great body of their immediate friends concur in this feeling; and, most assuredly, the advocates of church principles in general most strongly disapprove of the spirit which has now been described, and of the existence of which I am about to furnish detailed proofs.

"I will not say that the writers of the Tracts have not been, in any degree, instrumental in drawing forth this spirit; I will not inquire how far it is traceable to the publication of Froude's '*Remains*,' and to the defence of his views contained in the Preface to the second series of the '*Remains*;' nor will I examine how far it may be a reaction against ultra-protestantism: it is unnecessary now to enter on this painful and complicated question, on which different opinions may be entertained. One thing, at least, is most perfectly certain; it never was the *intention* of the advocates of church principles to promote Romanism: they have always been persuaded that their principles do not, by any fair and legitimate reasoning, lead to that system, to which they have ever been conscientiously and firmly opposed; and I am persuaded that they will feel it a duty to offer to the church every possible pledge of their attachment to her doctrines; that if their names have been employed to sanction any system which generates a spirit of dissatisfaction with the English church, and tends to the revival of Romish errors and superstitions, they will adopt such measures as may be sufficient to mark their disapprobation of such a system, and their sense of its inconsistency with the principles which they maintain."

A Letter bearing no signature has been printed, and pretty widely circulated, combating these positions. It will certainly shew thus much, that this is not the only view that a well-informed person can take upon this subject. The following are its most important passages:—

"The object of your able and ingenious pamphlet, as far as I understand it, is to shew historically, that the line of theological discussion lately taken by the '*British Critic*' is essentially what may be called a '*new start*,' for which the authors of the tracts are in no way responsible, and which has no legitimate connexion with the views propounded by them, whether in the Tracts or elsewhere. You also appear very desirous of shewing, not only that the Tract-writers have no connexion with these later views, but that they *repudiate* them, and this not merely in some of their details, but in their general spirit and tendency. Now, I am not going to dispute any one of these positions; nor to draw out the '*Case*' of the '*British Critic*' (which yet it would not be impossible to do) by the help of the same mode of argument as you have adopted on the other side. I have but to remark, as I have already said, upon certain points, material to a correct estimate of the question which you have undertaken to discuss—points which you, Rev. Sir, for whatever reason, have too much disregarded. And these, though their number might easily be multiplied, shall be confined for the present to two or three.

"In the first place, then, I must take leave to observe, that the preface to the second part of Mr. Froude's '*Remains*' requires a far distincter consideration than that given to it at page 46 of your pamphlet. Your general object, it

appears, is to disconnect the doctrine of the Tract-writers from that of the 'British Critic,' and especially upon the all-important question of the English Reformation and reformers. Yet you dismiss, in a single line, a publication, in which *two of the most eminent Tract-writers* explicitly identify themselves with Mr. Froude's views of that movement and of those movers; and direct the whole force of your attack against an article in the 'British Critic,' which certainly used no language against Bp. Jewel more severe than the phrase of 'irreverent dissenter,' (previously vindicated by Mr. Froude's editors,) nor any against the English Reformation itself, more disparaging, than that it was 'mainly originated and controlled by Henry VIII. and the Protector Somerset, and by ecclesiastics evincing a most unworthy subservience to the capricious sensuality of the one, and the unblushing sacrilegiousness of the other.' (Preface, p. xxii.) I repeat, that I am not defending the article on Bp. Jewel, nor denying that it may fairly be called *an advance*, in some respects, upon the doctrine of this preface. I am but shewing, that its general view, which you impugn, receives some considerable countenance at least, from the avowed language of the Tract-writers; and that this circumstance has not been adequately recognised, Rev. Sir, by you. It may be replied, that the merits of the English Reformation constitute but one among the many subjects which have given rise to obnoxious statements in the 'British Critic.' I think, however, that you will be among the last to deny the paramount importance and peculiarly comprehensive nature of this particular topic.

"I observe, in the next place, that you endeavour to convey throughout your work an impression of some decided repugnance, on the part of the principal Tract-writers, to the views more recently set forth in the 'British Critic.' I do not mean that you directly assert this; but still you imply it. Moreover I must add, that the repeated use of the plural 'we,' has a tendency (I am far from saying intentional) to convey the idea of your being, in the present pamphlet, the organ of your former associates; an idea, as you are well aware, wholly unwarranted by the facts of the case.

"You say, '*I believe it is no secret*' (not, let me observe, a very conclusive sort of testimony) 'that the authors of the Tracts, several of them at least,' (a considerable qualification,) 'however they may think themselves obliged to tolerate such excesses, are embarrassed by them, and deplore their occurrence.'—(p. 45.)

"The authors of the Tracts are reputed to be very numerous. The names of yourself, Mr. Perceval, Mr. Benjamin Harrison, and others, are 'in ore hominum' as tract-writers, besides those of Mr. Newman, Dr. Pusey, and Mr. Keble. Now, it certainly is material to consider, to what members of this body you are referring, (for you admit that your remark is not applicable to all;) but upon this matter you have left us in doubt. In the meantime, it strikes many persons as remarkable, that Dr. Pusey should have published a Letter to the Archbishop of Canterbury, the very object of which was the vindication of the Tracts and Tract-writers from popular censure; and with a view to which object it would have been most material for the writer to have drawn a line between the *Tracts* and the 'British Critic.' However, as a matter of fact, no such line was drawn. This, of course, does not shew that Dr. Pusey agrees in every statement of the 'British Critic,' (which, considering the extent of its matter and the diversity of its contributors, would be a good deal to expect of any one;) yet it appears to indicate that Dr. Pusey's view of that periodical is at all events very different, Sir, from yours.

"Another fact, which has come before the public, and of which I can hardly suppose you ignorant, yet do not like to suppose you aware, is, that Mr. Newman, in his late volume of University Sermons, has appended the following note to one of them:—"Some admirable articles have appeared in the *late numbers of the 'British Critic'* on the divinely-appointed mode of seeking truth when persons are in doubt and difficulty. *As they appear to be but the first*

sketches of a deep and important theory which has possession of the writer's mind, it is hoped that they will one day appear in a more systematic form."—(Note, p. 242.)

"It is only necessary for me to add, that among the articles here specified are those which contain the following passages cited in your pamphlet—viz., that at page 53, beginning, 'They seem almost to rejoice more,' &c.; at p. 54, beginning 'The idea that to a Christian,' &c.; one in the following page, beginning, 'So natural is this feeling,' &c.; and several more in the sequel of the quotations.

"I have no wish to draw any inferences from the circumstance of this note, though I certainly consider it (as you, if you know of it, seem to have done) an awkward fact in the way of yours.

"On the whole, Rev. Sir, I cannot but consider that you have hitherto dealt with your case rather in the spirit of a practised advocate, than in that of a bold and candid inquirer. You have selected with admirable skill the strong points of your defence, and thrown the weaker into the back-ground. You have made no misstatements, that I know of, but many *understatements*. You have eked out your materials by significant hints, and comprehensive implications; you have fenced yourself round with suitable reserves, and couched your attacks in most unassailable courtesy of language. You have defended all the strong, and attacked all the vulnerable: praised all the popular, and sought to conciliate all but the hopeless. With the single exception of the note in Mr. Newman's Sermons, you have not positively *skinned* any of the points which tell against you, but an enemy might say that you had sturred some of them over. How much of positive theological statement you have left us after all your reserves, exceptions, compliments, and gentle censures, is another question. Certain it is, that you have spoken leniently of the protestant view of Justification and of the Sacraments; excepted against the theory of Reserve and the doctrine of Postbaptismal sin, and dealt tenderly with writers who have characterized the 'Tractarian movement' as an infatuation, and referred it to the operation of Satanic influence. All this deducts nothing from your character as an able controversialist; but it necessarily tends to weaken confidence in your trustworthiness as a theological guide."

Before the appearance of this letter, however, the writer in the "Christian Remembrancer," already alluded to, had expressed strong doubts as to the correctness of Mr. Palmer's theory. He argued with considerable force that the presumptions were strong—that of those who after much difficulty and discussion found some terms of association in a great and holy enterprise, some looked further than others—that the very difficulty of finding terms in which they could agree, proved there was no entire coincidence of opinion among them—that there are presumptions from their writings that Mr. Newman, and Mr. Keble, and Mr. Froude, would be likely to regard with satisfaction the present development of the scheme they originated—and that the withdrawal of Messrs. Perceval and Palmer does not prove them or their former friends to have acted with any want of candour, but makes it almost certain that they coalesced, attaching a different degree of force and extent to certain terms which all honestly agreed to, he adds—"What sense Mr. Rose affixed to it we have fewer materials for determining."

A few considerations may be suggested which go far towards shewing the amount of sympathy between Mr. Rose and his Oxonian friends. In July, 1838, when a laudatory review of Froude's "Remains" was sent to this Magazine, Mr. Rose pointedly refused to insert it. To

manifest his own dissent instead of placing it among the notices of books, for which he acknowledged a sort of editorial liability which he had been careful to define at the outset, of the Magazine, he placed it among the correspondence, for which he every month declared that he would not be responsible. Not content with this, he drew attention to the fact that it was a rejected review, by the following note :—"The Editor is much indebted to the gentleman who has been so kind as to send him a notice of a book which ought to have been reviewed long ere this. He has frequently on previous occasions said how gladly he should receive similar notices, and insert them in this part of the Magazine."

Again, what inference is to be drawn from the title ultimately chosen for the Tracts for the Times? Why were they confined to members of the University of Oxford? The writer is bound by every personal consideration to think most highly of his own University, although he neither is, nor ever was, in the confidence of any one of the Oxford party; but surely some useful aid might have been obtained from Cambridge. There was one in the circle of allies who might have been supposed capable of contributing something of value to the common store. In 1833, his revision of "The Churchman's Manual" had been thought worth having. Why was it made impossible for Mr. Rose at any future time to write a tract, if the writers had confidence in his principles? In the meantime, their less frequent appearance in the pages of this Magazine swells the list of presumptions that Mr. Newman's dedication of his fourth volume of sermons to Mr. Rose may have shewn as much polemical dexterity as personal affection.

And this suggests another obscure point in the history of these times, at present under discussion. The writer is most thankful that he is spared the correspondence which his notice of it originated, by the able and temperate remarks in the "Irish Ecclesiastical Journal" of the last two months. At the same time, until something more is known about them, he is quite at a loss to conjecture under what imaginable "well-considered" circumstances the respected Bishop of Oxford can have acquiesced in the circulation of any tract which he considered "objectionable, and likely to disturb the peace of the church."

"REPUBLICATION OF THE TRACT NO. 90. LETTER FROM DR. PUSEY TO THE EDITOR, AND FROM THE LORD BISHOP OF OXFORD TO DR. PUSEY.

"The observations in the last number on Mr. Churton's letter have called forth the following letter from Dr. Pusey to the editor, in which Dr. Pusey enclosed a letter addressed to himself from the Bishop of Oxford. As it will be necessary to make some observations on these letters, it seems advisable to print them here :—

"To the Editor of the Irish Ecclesiastical Journal.

"Sir,—In defending an article of the 'British Magazine,' in the last number of your journal, you brought a charge of inconsistency against Mr. Newman, as though, after having, in 1838, declared his readiness to withdraw any tract to which his bishop had any objection, he continued the publication of Tract 90 after his bishop had declared it objectionable.

"Had you known more of Mr. Newman's saintly and simple character, you would have felt sure that he would not profess what he did not fulfil. It had savoured more of that charity which thinketh no evil, to suppose that since Mr. Newman did not withdraw the tract, there were some reasons why the bishop, although he thought it 'objectionable,' still acquiesced prospectively in its being continued. It is obvious what misstatements there would have been, had it been withdrawn, when there are so many now; that it might have been represented as going further than it does, and this unavoidably, even without the aid of all the angry and uncharitable feelings which are striving to rend our church. How inaccurately do we all remember anything, each giving to what we hear or have read the colour of his own mind. It was natural to suppose that the bishop, kind as he is known to be, would not require of any one so hard a sacrifice as this. Nor did he. For whatever reasons, although the bishop wished that it had never been published, he acquiesced prospectively in the continuance of its publication. Nothing but evil could have resulted from its suppression. The mode of interpreting the articles justified in it (and to which I myself cordially assent), had gone forth, and must find its way; the only remaining question was, whether it should find its way in its genuine form, and as it had already been guarded in the second edition, or in some exaggerated, perhaps, or distorted form, misleading some of those disposed to embrace it, and giving occasion to unfounded surmises. Again, nothing could have prevented its being reprinted—e. g., in America, and re-imported into this country. Again, the withdrawal of this tract involved a principle, which was not the case with the preceding. Other tracts might have been withdrawn—e. g., on account of the wording of any statement, without giving up any doctrine they contained; the withdrawal of Tract 90 involving the mode of subscribing the articles maintained in it, would have been an apparent recantation of the mode of signing under which he held a cure under the bishop. However, it is not for me to state grounds upon which the bishop may have thought it right to acquiesce beforehand in the publication of Tract 90; this would be to make him, in his episcopal office, amenable to public opinion. It is sufficient that he thought it just and right to do so. 'I enclose a letter from himself, stating, 'that from well-considered reasons at the time,' he so did.

"And now allow me to express my strong conviction, that this habit of judging individuals without knowledge of the circumstances, as it is directly contrary to the commands of our blessed Lord, so it is one of the greatest evils with which our church is well-nigh rent asunder. It is of God's mercy, not through any love or bowels of compassion in men, that she is kept together. They are not so much things without which shake men's minds, or loosen their allegiance to our church, but rather this unceasing strife within, these endless suspicions, 'hatred, variance, emulations, wrath,' which certainly are not the fruits of that Spirit which 'maketh men to be of one mind in an house.' There is, I doubt not, a deeper unity whereby both the several branches of the church catholic, and our own church within herself, are held together, notwithstanding these miserable appearances on the surface. But certainly this is not the way to obtain the blessing upon those 'who dwell together in unity.' Evil reports or conjectures against good men and faithful servants of our Lord should not even be heard, much less entertained. Shall we ever go on as though our Lord had said 'judge'—not 'judge not;' or as if we meant to reverse all which Holy Scripture says of charity, 'rejoicing in iniquity,' and 'rejoicing' not 'in the truth,' 'bearing' nothing, 'believing' nothing, 'enduring' nothing?

"Your humble servant,
"Christ Church, Oct. 14, 1843."

E. B. PUSEY.

"Cuddesden, Oct. 11, 1843.

"My dear Sir,—I was not aware, till I received your letter this morning, of the serious and unfounded charge brought against Mr. Newman, of his

having broken his faith with me by suffering a republication of the Tract No. 90.

" 'I lose no time in stating, that when I requested the 'Tracts for the Times' might cease; however I might have regretted the original publication of Tract 90, it formed no part of my injunction or request (from well-considered reasons at the time), that there should be no republication of that tract.

" 'People may feel themselves at liberty to express their opinions as to the policy or propriety of having published more editions of that tract; but the accusation of Mr. Newman's having done so, contrary to promise, is unfounded and unjust.

" 'No one, however, who has the slightest knowledge of Mr. Newman, will give a moment's credit to such a charge of unfaithfulness in him; and I feel sure it is unnecessary for me to state to Mr. N., or yourself, that nothing which I have ever said or written can have given the remotest grounds for the accusation.

" 'I know not, of course, from what quarter so serious a charge may come, and should, myself, deem it undeserving of notice; at the same time, if you think differently, you are at liberty to make any use of this letter.

" 'Believe me, my dear Sir, faithfully yours,

" 'R. OXFORD.

" 'To the Rev. Dr. Pusey.'

" As the editor of the 'Irish Ecclesiastical Journal' has not been furnished with a copy of Dr. Pusey's letter to the Bishop of Oxford, he is ignorant in what terms it was written, or how far Dr. Pusey explained to his lordship the circumstances which led him to make the application. Indeed, from the concluding paragraph of the bishop's letter, in which his lordship distinctly states, *that he did not know from what quarter the charge complained of had come*, it would seem that the fact of Dr. Pusey's application having been occasioned by the remarks in the September number of this journal in reply to Mr. Churton's letter, could scarcely have been communicated to his lordship at all. The editor may be wrong in this supposition; nor does he presume to conjecture how far the knowledge of this fact might have tended to influence his lordship in his reply. But under this impression, and without, therefore, meaning the slightest disrespect to the bishop, indeed with feelings of quite a contrary description, the editor considers it due to himself to state, that *he never did say* that it had formed part of his lordship's injunction or request that there should be no republication of the Tract No. 90. *He never did say* that, in consequence of such a request or injunction, Mr. Newman had promised not to publish another edition of it, and contrary to such promise had republished it, and in this way had broken faith with his diocesan. The editor neither said nor believed any one of these things, or anything like them. What he did say (and, as he still supposes, did prove) was this, that the Bishop of Oxford had *condemned* No. 90; and also that it is not very strange if persons are perplexed or offended who know it was *condemned*—that Mr. Newman, in his published letter to his lordship, distinctly, and with no little solemnity, repeated the promise formerly made through the Archdeacon of Oxford—namely, that if any tract under his control was objected to by the bishop, he would withdraw it—and yet that No. 90, though expressly and formally declared by his lordship, to be objectionable, was not only not withdrawn, but republished. This is what the editor really did say in his reply to Mr. Churton; and he felt compelled to say this, not only as due, both to his feelings of kindness and respect for Mr. Churton, and to his regard for his own character as editor, but likewise as an act of justice to many of his brethren in both countries (men of real and earnest piety), to whom the *publication* of Dr. Pusey's sermon, and the *non-withdrawal* and *republication* of No. 90, have proved a stumbling-block and an obstacle in the way of their examining and receiving some of the doctrines of the church of England, which, unfortunately, they regard as peculiar

opinions of the Tract-writers. And, to speak of another class of persons, (for there is no use in disguising plain facts,) few things are more certain than that some who sincerely respected both Mr. Newman and Dr. Pusey, and went far with them, and fully believed all that they said about discipline and the humble obedience of meek presbyters to the voice of authority, have been led by these occurrences to look on them with a diminished confidence extremely painful to themselves.

"The editor thinks it necessary to recapitulate thus distinctly what he did say, and why he said it. At the same time, as he knows not how far the Bishop of Oxford was aware of the connexion between Dr. Pusey's application to his lordship, and the matter which appeared in this journal, so (he repeats) he does not presume to say how far the knowledge of that connexion would have operated to modify his lordship's letter.

"With regard to the letter addressed by Dr. Pusey to the editor, it is impossible to read it without the deepest pain and regret. The editor thinks that any one who will calmly read what he wrote in September must perceive there is nothing there to warrant Dr. Pusey's heavy charge of 'judging individuals without knowledge of the circumstances.' It is easy to raise prejudices by such language; but *what* circumstances did not the editor know? Will Dr. Pusey look again at what the editor really did say, and said with no pretence to private knowledge, but mere reference to printed documents, and then distinctly state those circumstances of which he would have it thought the editor was ignorant? The editor made not the slightest pretension to a knowledge (which he really did not possess) of any circumstances whatever, except those already laid before the public in printed documents. Nor did he write for the purpose of judging any one, but for the purpose of defending the use he had previously made of the remarks in the 'British Magazine.' He thinks it quite a duty to notice this charge of Dr. Pusey's, not only because he believes that he has done nothing to deserve it, but because he feels such a mode of charging him with rash and unfounded judging is one of the worst and readiest ways of injuring his character, personal and official.

"And, moreover, the editor would ask seriously (without the slightest feeling of unkindness), whether Dr. Pusey really means to say that our Lord intended, that when we see a person, for whose general character we have a high respect, doing what appears to be obviously and undeniably wrong, and contrary to sound morals, we must always, in the judgment of charity, take it for granted that some circumstances, with which we are at present unacquainted, would explain away all we do see and know.

"Whether it is just or charitable to describe the 'Irish Ecclesiastical Journal' as 'rejoicing in iniquity'—not 'in the truth'—'bearing' nothing—'believing' nothing—'enduring' nothing, is a question which the editor is not afraid to trust with those who have been and who are the readers of it.

"There is one other point in Dr. Pusey's letter which, although it does not touch the editor personally, he yet feels it his duty to notice, and that with the most earnest and heartfelt desire that his doing so may induce Dr. Pusey and his friends calmly, and in the fear of God, to examine the views and principles which they have adopted. The editor refers to this fact, that Dr. Pusey should, in his present letter, go out of his way to express his cordial assent to the mode of interpreting the articles justified in No. 90. There are a thousand modes by which Dr. Pusey, if he felt it necessary to do so, could have communicated his approval of that tract to the public. Anything which Dr. Pusey might think it proper to print or publish, it is needless to say, is sure to find readers to the utmost limits of the English language and communion. But he goes completely out of his way to do it in this case. The facts are these: The Bishop of Oxford, at Dr. Pusey's request, writes a letter full of kind and generous feelings towards Dr. Pusey and Mr. Newman, and gives Dr. Pusey authority to make it public, for the purpose of exculpating Mr. New-

man from a charge which the bishop understands to have been brought against that gentleman in connexion with the Tract No. 90. But still the bishop does not think it proper to perform even this act of generosity and kindness, without guarding himself by again recording his regret at the original publication of the Tract; and yet Dr. Pusey, in transmitting this letter to the editor, encloses it in a letter from himself, (also intended for publication, and bearing his name,) in which he distinctly, and, as it will appear to most readers, without the slightest occasion, declares his cordial assent to the principle of the Tract condemned by the bishop in the very letter he encloses. It is with anything but feelings of unkindness that Dr. Pusey is entreated to consider what view would be taken of such a mode of acting, in the case of a pamphlet written to justify a presbyterian method of interpreting the Thirty-nine Articles. Surely the most charitable and unjudging commentary would be, What other result could be looked for from the system? And if men of real and earnest piety, who have been educated in what are called low-church principles, think that they have a stronger reason, in the present instance, to express their astonishment; and if persons holding the editor's views think that there must have been something radically and fundamentally wrong to lead to such results, surely Dr. Pusey and his friends can scarcely deem them unkind or uncharitable for expressing their feelings and opinions."

One would think not; but there is something very peculiar in the way that the friends of Dr. Pusey and Mr. Newman expect all persons to treat their names. None but the lowest of the religious vulgar doubt them to be men of genuine piety, and abounding in qualities which ought to command the respect of the good. None but the very unobservant of their public actions doubt that between them there lies a full share of shrewdness. Whether one distinction may not now and then interfere with the other—whether, for instance, the Bishop of Oxford may not have been out-manœuvred, and hoped, from Mr. Newman's sense of propriety, that which he would not secure by promise, is a different thing. There is no saint on record without some touch of this world's dross, and "the saintly sage of Christchurch" and the "saintly and simple" Mr. Newman must be supposed to have their share. But surely we may question, not the absolute *rightness*—neither of them would do what he believed *wrong*—but the propriety, the good taste, the good feeling of employing towards each other, or tolerating in their adherents the employment of such terms. Never has the writer heard a reflection cast on either of them from an inimical quarter without endeavouring to defend them; but this kind of phraseology embarrasses the task among those inconsistent people who have not been able to discern the connexion of all their principles.

Surely the Editor of the "Irish Ecclesiastical Journal" might say the same, as far as his public conduct goes; and deserved a more ample apology for the hard words used towards him than he has got in the following letter, for grouping him with the hard judging and vindictive race who think evil as matter of course, and as an instinct of their nature:—

"Sir,—As you have commented at considerable length on my former letter, you will allow me, I doubt not, to explain a few points which you have misapprehended.

"And first, I would say, that in my letter to the Bishop of Oxford, I had reference, not to the 'Irish Ecclesiastical Journal' only, but to the imputations which had continually been thrown out against Mr. Newman. Your

statements were the ultimate, but not the only occasion of my writing. This may account for the bishop's answer applying on the surface to stronger charges than yours. I would say also, that in the close of my letter, which seemed to you unjust, I was thinking not of you only, but of the whole miserable state of things around us, and the deep disease of the whole public mind, which seems always ready to believe evil, and to believe nothing but evil. People do not love; and of those whom they love not they will believe anything, if it be evil. They think it of them, and so what is evil seems to them most natural, and most like truth.

"2ndly. You repeat the charge against Mr. Newman, that in his published letter to the Bishop of Oxford he 'distinctly and with no little solemnity, repeated the promise formerly made through the Archdeacon of Oxford—namely, that if any tract under his control was objected to by the bishop, he would withdraw it, and yet that Tract 90, though expressly and formally declared by his lordship to be objectionable, was not only not withdrawn, but republished.'

"Now, if you refer to Mr. Newman's letter to the bishop, you will observe that he distinctly says that 'he took that course which the bishop *finally*' (as his lordship says, 'from well-considered reasons at the time,') 'decided upon.' It was not the question *at that time*, of making any offer or promise; what Mr. N. did offer, or what may have passed before this time was matter of private intercourse. All that appeared was in Mr. N.'s words:—

"'Directly I heard that you had expressed an unfavourable opinion of Tract 90, I again placed myself at your disposal, and now readily submit to the course on which your lordship has finally decided in consequence of it.'

"It should, I think, have been inferred from this letter alone that, since Tract 90 was not withdrawn, its withdrawal was no part of that 'upon which his lordship finally decided.' Mr. N. distinctly states that, to that 'course he readily submitted.' In my last letter, however, I stated more definitely that, 'for whatever reasons, although the bishop wished that it had never been published, he acquiesced prospectively in the continuance of its publication.' This, of course, I should not have stated, had I not known it to be true; I must now say, (which I hoped to have had no occasion to say,) that this statement had been submitted to the bishop, and had received his sanction. But then, since the bishop did, under the circumstances, 'acquiesce prospectively in the continuance of Tract 90,' there is an end of all charge of inconsistency in not withdrawing it. Surely you should be glad to know this, since you have found 'the non-withdrawal and republication of Tract 90 an obstacle to the reception of some of the doctrines of the Church of England, where they had unfortunately been regarded as peculiar opinions of the tract-writers.' And besides, one should be glad when any imputation is removed from a good man.

"What I would say, then, in few words, is this, that 'there was no difference whatsoever in Mr. N.'s conduct towards his bishop in 1838 and 1841. On both occasions he put himself fully and unreservedly into his bishop's hands. It was no idle offer in 1838: it was felt to be a venture, but one which it was right to make. In 1841, things were far more serious. Mr. N. could not withdraw Tract 90 as matter of feeling only. Had he withdrawn it, this would, as I said, 'have been an apparent recantation of the mode of signing the articles, under which he held a cure under the bishop.' He must then have withdrawn also from his cure. Yet it may well be thought that at a critical moment he was not entitled to do this without his bishop's sanction. There remained then only to place himself unreservedly at his bishop's disposal. This he did: and all which his bishop finally decided upon, he did readily, so as even himself to become the organ of conveying to the church the bishop's blame of his tract. The circumstances, then, of the case differed. Mr. N.'s full and entire submission to the bishop was the same. I

may say that Mr. N.'s readiness to submit has even been much greater than the bishop's to enjoin or desire.

" Allow me, further, to state, without assuming to know more on this point than others, that this sentence of the bishop seems, on the very face of it, intended to relieve any perplexities of Mr. N. It is couched in the most general terms, that he thought Tract 90 was ' objectionable, and may tend to disturb the peace and tranquillity of the church.' It pointedly avoids condemning any doctrines of the tract; and any one who recollects the excitement which then prevailed, cannot but be assured that words were chosen, which without compromising the duty which the bishop felt incumbent upon him, might leave Mr. N. as free as possible.

" It seems, also, not to have been known that the bishop's expression that he regarded Tract 90 as ' objectionable,' and his acquiescence in its continued publication were part of one and the same act. It is incorrect, then, to speak of the *republication* of Tract 90; it was simply not withdrawn, because the bishop, when he expressed his sense that it was ' objectionable,' did, ' for well-considered reasons,' also express that he did not wish it to be withdrawn. Both were signified together to Mr. N.; but he published (as was desired) the bishop's disapproval of the tract: on his lordship's acquiescence in its being continued, he was silent.

" 3rdly. I did not mean to throw any blame upon you, except that of judging without knowing the circumstances. I did mean to say that if there are good grounds for previous confidence in the character of an individual, and we hear of any single action of his, capable of different constructions, we are bound by our Lord's rule, in justice and charity, to put the most favourable construction upon it, and that which is agreeable to his general character, until we are forced to take the reverse. We should be readier to believe good than evil. It is almost a proverb that we should put ' the most charitable interpretation.' I cannot understand what that character of charity is which ' thinketh no evil,' and again, ' believeth all things,' unless it be a duty in itself not to believe evil, and to believe good, although appearances, in a single case, be even against a person. In the present case a *prima facie* appearance of inconsistency might have been made out, *unless something had passed previously which removed it*. But, in most cases, it is not desirable that the private intercourse of a bishop with his clergy should be made public; and Mr. N. has with his usual delicacy remained for two years and a half under the obloquy entailed by this reserve, sooner than clear himself. What I have at last done, I did wholly without his cognizance. Yet although the real state of the case was previously unexplained, I do think it was still the line of Christian charity to believe (which was the fact) that it could be explained, not to assume that it could not. To have believed against these appearances would have been to have believed the truth.

" 4. You blame me for mentioning in this context my agreement with the principles of Tract 90. My ground for so doing was, that it seemed almost dishonest, writing about Tract 90, to write as if it were something abstract, and altogether foreign to myself. Yet I have said nothing new in this. As soon as it came out, I found that, as I understood it, it maintained the same line of explanation of the Articles as I had myself held; I wrote to defend the principles contained in it; referred to my defence in my ' Letter to the Archbishop of Canterbury;' was, I know, identified with it by one in high station in your branch of our church; and having submitted to the bishop the substance of my letter to yourself, in which this statement was embodied, I thought there was no want of respect in publishing it.

" 5. You will perceive, if you refer to the preface of my sermon, that it was not published as an ' appeal against authority.' I could not, indeed, (except as far as my oath to observe the statutes requires me,) recognise that as authority which neglected all the principles of law requisite to give authority to

a sentence. Yet I did not publish my sermon as an appeal against it, but because such sore things had been currently circulated about my sermon (and, as usual, believed), that it became a duty to publish it, 'lest any be perplexed in consequence of all which had been lately said.'

"Excuse this long intrusion. Yet it will not have been without its use, if any of us learn to judge more slowly of each other, and to speak less where one cannot speak favourably. In times of such serious difficulty and peril as the present, I am sure that the only safety is to make as large allowances, and to believe as well of one another, as we can. Your humble servant,

"E. B. PUSEY.

"*Christ Church, Nov. 3, 1843.*"

The expression of Dr. Pusey, that Mr. Newman placed himself "fully and unreservedly" in the bishop's hands, forbids the interpretation of his words, which otherwise would seem obvious. That Mr. Newman signified his intention, if he must give up the Tract, to give up the living too. For if he gave himself up unreservedly, of course he was willing, at the bishop's desire, to give up the Tract, and retain the cure. Indeed, why he must have withdrawn under such circumstances is anything but apparent. His feelings seem to have been consulted with fastidious delicacy; no recantation demanded, no pretext for raising the cry of persecution given; and after all, he has resigned the cure, and maintained the Tract. But the writer earnestly desires to follow Dr. Pusey's counsel—he has followed it with the most self-denying perseverance for months and years—to speak little when he cannot speak favourably.

Nevertheless, from all the documents and statements which have preceded, it is impossible not to draw some general conclusions. It is evident that in the course of the last ten years a party has sprung up which, rejecting successively from its body those who were disposed to retard its advance, has gained an importance and attained an influence through the boldest of the Tracts and the "*British Critic*," which is leading to not generally anticipated results. There was at the commencement of this period a high-church party, as it was called—a numerous, respected, and influential body—and the "*British Critic*" was understood to be their organ. How far it was satisfactory to them that Mr. Newman should undertake the office of its editor, we presume not to say, nor how long afterwards they continued to regard that periodical as their organ, but that in its progress it has divided and unnerved them, shaken the confidence of the laity in their spiritual heads, and rendered them, as a body, helpless and powerless, is a melancholy certainty. It is true that since that time *Tract 90* has been republished, and the "*British Critic*" has changed editors, but Mr. Newman's continued patronage and recent praise is evidence enough that it continues true to his principles; and if some young critic spiced an article with popery rather stronger than he imagined could be palatable, it was not *always* rejected on that account.

At last the high churchmen—not the slumberers over "hesternal port," and the church and king gentry, but true and warm-hearted Christian men, to whom the church of their fathers is dearer than their country, and who deplore the apathy from which they incessantly strive to rouse her, became alarmed. The "*British Critic*" must lower its tone, or

be put down, and so it may be possibly in name. Hitherto they had contented themselves with private disapprobation expressed to their immediate friends when anything very startling appeared in its pages ; but the public had no disclaimer by which to know this, and Mr. Rivington's very respectable name seemed to vouch for the contrary supposition ; now they seriously make a move, and something is to be done, and perhaps it may not be too late. But whatever may be done by others, is it likely that the men who have been deriving an income from their contributions will cease to vend the same quality of article ? Is it likely that the scholars who have gained so much influence over the public mind will cease to enjoy that enviable power ? Is it likely that such pious men among them as really believe they are sustaining the pure spirit of Christianity, will hide their talents or desert their post ? With what mingled feelings must they all regard this late attempt to withdraw a power which, but for the long sanction of the high church, they would never have attained, and which now they are little likely really to resign !

It is confidently asserted that the able editor of the "Christian Remembrancer" quits his post. What connexion this may have with the changes in the "British Critic," the writer pretends not to say ; but he has pleasure in acknowledging the ability and good feeling with which that review has been lately conducted ; and though articles have occasionally been rather "high," as the ecclesiastical phrase would run, he has generally found much both useful and interesting in its pages. The reason assigned for the change, however, is, that Mr. ——— is not "high" enough ; and if analogies are fair presumptions, the probability is, that after doing his utmost to accommodate his writers, he found he could not insert what his publisher could not refuse. A month or two will serve to shew whether the "Christian Remembrancer" is to be the new "British Critic."

ECCLESIASTICAL INTELLIGENCE.

PREFERMENTS & CLERICAL APPOINTMENTS.

DOWNING STREET, Nov. 20, 1843.—The Queen has been pleased to appoint the Right Rev. Father in God, Aubrey George Spencer, now Bishop of Newfoundland, to be Bishop of the See of Jamaica.—The Queen has also been pleased to constitute one Archdeaconry, in and over the Bahama Islands, to be subordinate to the Bishopric of Jamaica, and to be styled the Archdeaconry of Bahamas ; and her Majesty has been pleased to appoint the Rev. John McCameron Trew, Doctor in Divinity, to be Archdeacon thereof.—*London Gazette.*

The Ven. John Lonsdale, Archdeacon of Middlesex, to be Lord Bishop of Lichfield.

Rev. W. Alder, of St. Peter's Coll., to the V. of White Notley, Essex.

Rev. H. Allen, V. of St. Mary-le-Wigford, Lincoln, to the V. of Patcham, Sussex.

Rev. J. G. Ansley, to the C. of St. George's Church, Barnsley.

Rev. James Balfour, to the V. of Eckington, Worcestershire ; pats., the D. and C. of Westminster.

Rev. Mr. Barton, to the C. of Berse and Minera, Derbyshire.

Rev. W. H. Bateson, to the V. of Maddingley, Oxon ; pat., the Bishop of Ely.

- Rev. W. H. Beauchamp, B.A., of Christ's Coll., Camb., to the R. of Chedgrave, Norfolk; pat., Sir. W. Proctor, Bart.
- Rev. E. Leigh Bennett, to the V. of Long Sutton, Lincolnshire.
- Rev. Gilbert Beresford, to the R. of Hoby with Rotherby, Leicestershire.
- Rev. David Barclay Bevan, formerly of Magdalen Hall, to the R. of Burton Latimer, Northamptonshire.
- Rev. T. Booth, to the V. of Bedingham, Norfolk; pat., John Winn Gooch, of Woodton, Esq.
- Rev. G. Ayscough Booth, to the C. of West Braddenham, Norfolk.
- Rev. H. Boyce, late Assistant Minister of Welbeck Chapel, to be Chaplain to the Dowager Lady De Clifford.
- Rev. P. Brett, of Emmanuel Coll., Camb., to the C. of Great Linford, Bucks.
- Rev. J. W. Brooks, V. of Clarbrough, Notts, to the V. of St. Mary, Nottingham; pat., the Earl of Manvers.
- Rev. J. Bush, to Christ Church, Nailsea, Somerset.
- Rev. W. Carus, Fellow and Senior Dean of Trin. Coll., Camb., to be one of the Chaplains to the Duke of Manchester.
- Rev. T. Chapman, to the V. of Radford-Semele, Warwickshire.
- Rev. C. Childers, R. of Cantley, Yorkshire, to be British Chaplain at Nice.
- Rev. W. K. Clay, B.D., Minor Canon of Ely, to the P. C. of Holy Trinity in that city.
- Rev. Woodthorpe Collett, to the R. of Normanton, Lincolnshire; pat., the Marquis of Bristol.
- Rev. S. Coates, Incumbent of Sowerby, near Thirsk, to a Prebendal Stall, or Canonry, in York Cathedral.
- Rev. J. Coker, R. of Radclive, Bucks, and Rural Dean, has been collated by the Bishop of Lincoln to the unendowed Prebend of Sleaford, in Lincoln Cathedral.
- Rev. B. F. Couch, of St. Peter's Coll., Camb., to the C. of Sunderland.
- Rev. G. Coulcher, P. C. of St. Benedict, Cambridge, has been appointed Chaplain to the Mayor of Cambridge, Rowland Morris Fawcett, Esq.
- Rev. G. Dacre, C. of Ecclesfield, Yorkshire, to be Assistant Curate of Trinity Church, Carlisle.
- Rev. J. Osmond Dakeyne, of Downing Coll., Incumbent of the adjoining parish of St. Benedict, to the pastoral care of St. Peter's Lincoln.
- Rev. Prince Crawford, to the Chaplaincy of St. James's Cemetery.
- Rev. C. Day, to the R. of St. Swithin, Norwich; pat., the Lord Bishop of Norwich.
- Rev. A. Dene, V. of Rattery, Devon, to the R. of St. Athan, Llandaff, vacant by the d. of the Rev. J. R. Casberd.
- Rev. J. W. Devlin, to the C. of Bodney and Great Cressingham, Norfolk.
- Rev. T. Thompson Eager, late Assistant Minister of St. Margaret's Hollingwood, Oldham, to the Incumbency of Portwood, Stockport, Cheshire.
- Rev. Whitwell Elwin, to the C. of Hemington-cum-Hardington, Somerset.
- Rev. E. T. Evans, B.A., Scholar of Jesus Coll., Camb., to the P. C. of the English Church, Llanrwst.
- Rev. Evan T. Evans, B.A., to the C. of Holywell, Flintsh.
- Very Rev. the Dean of Exeter, to the R. of Collaton, Rawleigh, Devonshire.
- Rev. J. Farrow, R. of Over Helmsley, Yorkshire, to be Chaplain to the Gale Helmsley Retreat.
- Rev. J. Grisdale Fawcett, P. C. of Stockton-on-the-Forest, to the V. of Warthill, Yorkshire.
- Rev. S. Fisher, B.A., to the C. of Shelton, Staffordshire.
- Rev. H. Grey, M.A., late C. of Wooler, has been appointed to the C. of Jarrow.
- Rev. Brabazon Hallowes, B.A., of Lincoln Coll., Oxon, to the P. C. of St. David's, Denbigh.
- Rev. H. Harding, R. of Aldridge-cum-Great Barr, Staffordshire, has been appointed Precentor in Lichfield Cathedral by the D. and C.
- Rev. H. Harrison, Incumbent of Christ Church, Kilndown, to be Domestic Chaplain to Lord Viscount Beresford.
- Rev. C. Hill, of Liverpool, to the Incumbency of the new church of St. Katherine, Barton-upon-Irwell.
- Rev. T. H. Hill, to the C. of Wolverly, Worcestershire.
- Rev. G. F. Hill, to the C. of Clench-warton, Norfolk.
- Rev. T. Holloway, M.A., P. C. of Spilsby, and R. of Partney, to the Prebend of Stow Longa, Hunts, in Lincoln Cathedral.

- Rev. T. Hope, to the P. C. of Hatton, in the diocese of Worcester; pat., Mrs. Baker.
- Rev. C. H. Hosken, to the Assistant Curacy of Wellington, Somerset.
- Rev. E. Dudley Jackson, P. C. of St. Michael's, to the P. C. of Heaton Norris, Manchester, vacant by the d. of the Rev. C. P. Myddleton.
- Rev. E. L. C. Jones, to the R. of Llangerniew, Denbighshire.
- Rev. R. Parry Jones, to the Curacy of Dwygyllchie, Carnarvonshire.
- Rev. W. J. Kennedy, C. of Kensington, to be Secretary of the National Society.
- Rev. Watson King, C. of Trinity Church, Leicester, to the P. C. of the Holy Trinity, Batley Carr, Dewsbury, Yorkshire.
- Rev. Godfrey Kingsford, to be Assistant Chaplain to the Milbank Penitentiary, Westminster.
- Rev. J. Stoughton Money Kyrle, of Emmanuel Coll., Camb., to the R. of Yatesbury, Wilts.
- Rev. W. Layng, B.A., of Sidney Sussex College, Cambridge, to the Curacies of Mablethorpe and Strubby, diocese of Lincoln.
- Rev. R. Leigh, to the R. of Halsall, Lancashire.
- Rev. T. Littlehales, Student of Christ Church, Oxford, to the R. of Shering, Essex.
- Rev. S. J. Lockhart, to the V. of Hurstbourne Prior with St. Mary Bourne, Hampshire.
- Rev. Irwin Lloyd, to be Incumbent of the new church of Farsley, in the parish of Calverley, York.
- Rev. T. Hill Lowe, D.D., Dean of Exeter, and V. of Littleham, Devon, to the R. of Collaton Rawleigh.
- Rev. H. Milne, to the C. of Holm Hall, Norfolk.
- Rev. J. L. Noot, to the Incumbency of St. James's Church, Dudley.
- Rev. E. Parker, to the R. of Great Oxendon, Northamptonshire.
- Rev. W. Parks, P. C. of Rainow, Macclesfield, to the Incumbency of St. Barnabas Openshaw, Manchester.
- Rev. H. Parry, Jun., Llanasa, to be Chapl. to Holywell Union Workhouse.
- Rev. A. Paton, to the C. of Weobley, Herefordshire.
- Rev. H. Pearson, V. of Norton, Derbyshire, to the V. of Prestbury, Cheshire.
- Rev. C. Peers, to the C. of Banham, Norfolk.
- Rev. J. Leyborne Popham, R. of Chilton Foliat, to be one of the Rural Deans of the Deanery of Marlborough.
- Rev. C. H. Potter, of St. John's Coll., Cambridge, to the R. of Gadsden, Cumberland.
- Rev. R. Pughe, to the P. C. of Meliden, Flintshire.
- Rev. E. Reddall, to the C. of Marston St. Laurence, Northamptonshire.
- Rev. W. Richardson, to the Incumbency of Stainforth, Yorkshire.
- Rev. Foster Rogers, to the C. of Kirkby-Overblows, near Harewood, Yorksh.
- Rev. E. Nelson Rolfe, of Caius College, Cambr., to the R. of Town Barningham, Norfolk.
- Rev. G. Croke Rowden, Fellow of New College, to the Mastership of the Diocesan School, Southampton.
- Rev. C. Ryle, of Christ Church, to the R. of St. Thomas with St. Clement's, Winchester.
- Rev. J. Sinclair, V. of Kensington, and Chaplain to the Bishop of London, to be Archdeacon of Middlesex.
- Rev. W. Singleton, B.A., of St. John's College, Cambridge, to be Principal of Kingston College, Hull.
- Rev. W. H. Strong, C. of Blackburn, to the Incumbency of St. George's, Chorley, Cheshire.
- Rev. Thos. Tate, C. of Edmonton, Middlesex, to that Vicarage; pats., the Dean and Chapter of St. Paul's.
- Rev. Geo. Thompson, Master of the Free School, Wisbech, has been elected Master of the Free Grammar School, North Walsham, Norfolk.
- Rev. Lewis Tomlinson, M.A., of Salisbury, to the V. of Caerwent, Monmouthshire, vacant by the death of the Rev. J. Probyn; D. & C. of Llandaff.
- Rev. Wm. Twyne, of Magdalene Coll., Camb., to the R. of Rayleigh, Essex.
- Rev. W. M. Wade, Incumbent of Trinity Episcopal Church, Paisley, has been appointed by the Right Rev. Bishop Russell to the Deanery of Glasgow.
- Rev. T. Ward, late Minister of Percy Chapel, Charlotte-street, Fitzroy-sq., to be Minister of Bedford Chapel, Charlotte-street, Bedford-square.
- Rev. T. Warner, to the Incumbency of Trinity Church, Swansea.
- Rev. S. Wilkes Waud, President and

- Fellow of Magdalene Coll., Camb., to the R. of Rettenden, Essex.
- Rev. W. Whall, R. of Thurning, to the R. of Little Gidding, Hunts.
- Rev. Jas. Park Whalley, of University Coll., to the R. of Illington, Norfolk; pat., R. K. Long, Esq.
- Rev. J. White, to the V. of Stalham, Norfolk; pat., Rev. B. Cubitt.
- Rev. T. Williams, R. of Llanvapley, Monmouthshire, to the Archdeaconry of Llandaff.
- Rev. Lewis Williams, C. of Mounton, Monmouthshire, to the R. of Matherne, near Chepstow.
- Rev. W. F. Woodcock, late Curate of Kendal, to the R. of Wetherstock, Westmorland.
- Rev. R. Woodford, to the Second Mastership of Bishop's College, Bristol.
- Rev. W. Woodford, to the Vice-Presidency of Bristol College, Bath.
- Rev. Philip Wynne York, to the R. of Hawkeswell, Essex.
- Rev. C. Worthy, C. of St. David's, and Assistant Master of the Grammar School, Exeter, has been appointed by the Mayor of Exeter, to be his Chaplain.
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- CLERGYMEN DECEASED.**
- Rev. F. H. Turner Barawell, at Bury St. Edmund's.
- Rev. E. J. Cathrow, formerly of Corpus Christi Coll., Camb., late of Oakwood Cottage, Surrey.
- Rev. Morgan Davies, R. of Llanarmon Dyffryn Ceiriog, Denbighshire.
- Rev. J. Fanshawe, Vicar of Frodsham, Cheshire.
- Rev. S. Fennell, D.D., Principal of the West Riding Proprietary School at Wakefield, at the Rectory, High Hoyland.
- Rev. W. Flower, jun., Rector of South Hykeham, Lincolnshire, and Chaplain to the Castle at York.
- Rev. J. Foster, at Stapleton, near Liverpool.
- Rev. R. Greenwood, Vicar of Celyton Raleigh, Devon.
- Rev. J. Hudson, V. of Kendal, Westmoreland.
- Rev. C. Ingle, V. of Osbaldwick, Yorkshire, and also of Haxby, Murton, and Strensall.
- Rev. T. Picton Jenkins, formerly Curate of Shalfleet, Isle of Wight.
- Rev. C. Littlehales, S.C.L., Fellow of New College, Oxford.
- Rev. T. Lomas, P. C. of Leeds, Kent.
- Rev. John Moore, Frant, Sussex.
- Rev. S. M. Morgan, Secretary to the Irish Society of London, at Bristol.
- Rev. J. Fletcher Muckleston, D.D., Prebendary and Priest-Vicar of Lichfield, Prebendary of Wolverhampton, and Vicar of Wybumbury, Cheshire.
- Rev. W. H. Neville, R. of Cottesmore, Rutlandshire.
- Rev. R. Orme, V. of All Saints', Hertford, and R. of Essendon-with-Bayford, Herts, and one of Her Majesty's Chaplains in Ordinary.
- Rev. J. Pattison, C. of Northwood, Isle of Wight.
- Rev. J. Purcell, Vicar of Worminghall, Bucks.
- Rev. W. Lewis Rham, R. of Fersfield, Norfolk, and V. of Winkfield, Berks.
- Rev. J. Richards, R. of St. Donat's and V. of St. Bride's Minor, Glamorgansh.
- Rev. H. Stanbury, S.C.L., Curate of Trinity Church, Bristol.
- Rev. W. Bate Strong, son of the Rev. W. Strong, Standground.
- Rev. T. Tanner, V. of Burliesdon, and V. of Ninehead, Somersetshire.
- Rev. E. Thomas, at Rolleston Hall, Leicestershire.

UNIVERSITY NEWS.

OXFORD.

November 2.

In a convocation holden this day, permission was granted to C. H. Borrett, Esq. M.A. and Fellow of Magdalen, to

commute the degree of Master of Arts, for that of Bachelor in Civil Law.

In the same Convocation, G. Lidwell Shannon, M.A., of Trinity Coll. Dublin, was admitted *ad eundem*.

In a congregation holden at the same

time, the following Degrees were conferred :—

Bachelor in Divinity—The Rev. J. Rouse Bloxam, Fellow of Magdalen.

Masters of Arts—Rev. G. T. Spring, Edmund Hall; Rev. T. Jackson, Queen's; Rev. Lloyd Sanders, Ch. Coll.; Rev. W. E. Allfree, Wadham; Rev. E. J. G. Hasluck, Pembroke; A. Bigge, University; J. Barber, Worcester.

Bachelors of Arts—Rev. H. Fyfe, New Inn Hall; S. Harward Archer, Exeter; J. O'Brien, Queen's (incorporated from Trinity Coll. Dublin).

In a convocation holden on Monday, the Rev. W. Hunter, M.A., Fellow of St. John's, was unanimously elected lecturer of St. Giles's, in this city.

On Tuesday, Oct. 31, the following gentlemen were elected Fellows of University Coll. :—Mr. H. Ellison, B.A. of University, on the Percy foundation; and Mr. J. Cox Algar, B.A. Scholar of University, on Sir S. Bennet's foundation.

November 9.

In a convocation holden on Tuesday last, J. R. Kenyon, Esq., D.C.L., Fellow of All Souls', was unanimously elected Vinerian Professor of Common Law, in the room of the late Dr. P. Williams, of New Coll.

At the same time, the Rev. Archibald Hamilton Duthie, M.A., of Trinity, Camb., was admitted *ad eundem*.

In a congregation holden on Thursday last, the following degrees were conferred.

Masters of Arts—C. Manners Lushington, (Fellow elect of All Souls') Oriel; Rev. W. D. Hall, Fellow of New Coll.

In a convocation holden in the afternoon of the same day, it was unanimously resolved to grant, out of the University Chest, the sum of five hundred pounds to the National Fund in aid of the establishment and support of schools in the manufacturing and mining districts.

On Friday last, the following gentlemen were elected Fellows of All Souls' Coll. :—W. F. Hotham, M.A. Ch. Ch.; C. Cavendish Clifford, B.A. Ch. Ch.; A. Bigge, M.A. Ch. Ch.; C. Manners Lushington, B.A. Oriel; F. A. Goulburn, B.A. Merton.

On Monday, the Rev. W. Thompson, M.A., one of the Senior Fellows of Queen's, was elected to the vacancy in

the Headship of St. Edmund Hall, caused by the death of the late Rev. Dr. Grayson. This election was afterwards confirmed by the Vice-chancellor with the usual formalities.

November 17.

In a congregation holden on Friday, the Rev. W. C. Howell, of Brasenose, and Mr. F. A. Goulburn, of Merton, were admitted to the degree of Master of Arts.

In a congregation holden on Thursday, the following degrees were conferred :

Doctors in Civil Law—C. W. Borrett, Fellow of Magdalen; Rev. W. D. J. Bridgman, Wadham,

Bachelor in Divinity—Rev. T. H. Whorwood, Fellow of Magdalen.

Masters of Arts—R. Cholmeley, Fellow of Magdalen; Rev. G. J. Davie, Exeter; Rev. R. Underwood, St. John's; J. W. de Longueville Giffard, Merton; Rev. H. Boys, Worcester; Rev. W. J. Whately, Student of Ch. Ch.; Rev. F. Leigh Colville, Trinity; G. Lidwill Shannon, Pembroke, (incorporated from Trinity College, Dublin.)

Bachelors of Arts—R. G. Linzee, Ch. Ch., grand comp.; J. Bleaymire Steel, Exeter, grand comp.; H. Frazer Walter, J. J. Jackson, F. Pitman, A. Jekin Dayman, J. C. Blomfield, H. Willoughby Adams, Exeter; Forster G. Simpson, Edmund Hall; T. Griffith Peyton, St. Mary Hall; H. Addington, J. W. Atkinson, Lincoln; E. Kilvert, Alban Hall; C. H. Angell, Queen's; H. Stretton, Rev. G. Woodbury Spooner, Magdalen Hall; J. Chambers, All Souls; J. J. Holford, G. Taswell, J. Copner Wynne Edwards, Brasenose; H. E. F. Lambert, J. Giles, G. H. Turner, Balliol; Cadwallader Coker Adams, W. Holt, Merton; Sanford G. Scobell, N. J. Moody, Oriel; F. Corbett Pigott, S. Price Davies, Ch. Ch.; W. E. C. Austin, H. W. Norman, Fellows of New Coll.; A. Cooper, St. John's; J. Williams Roberts, Scholar of Jesus; J. Hughes, Evan Lewis Davies, E. W. Thelwall, Jesus; W. J. Dry, W. Wilson, Wadham; C. Bennett Calley, E. T. Waters, G. Chinnery Tooth, W. Scarlett Vale, Worcester; S. R. Lockey, Pembroke; W. C. Newcome, Owen Blathwayte Tyler, Trinity.

On Wednesday last, Mr. Villiers

Chernocke Smith (from Winchester College), was admitted actual Fellow of New College, being of kindred to the founder.

Wednesday being the day appointed for hearing counsel on the objection taken by Mr. Cary, the proctor of Mr. Macmullen, to the admission of the appeal of the Regius Professor, the delegates of congregation assembled at ten o'clock. Mr. Macmullen's proctor, however, appeared absolutely, having withdrawn his protest. The court then directed that counsel should be heard on the 29th of November, on the original question, viz., the admissibility of the libel.

November 24.

In a convocation holden yesterday, it was unanimously resolved to give 25*l.* from the university chest towards the erection of a school-room at Kirkdale, Yorkshire.

In the same convocation, a letter was read from the Lord Bishop of Calcutta, returning his own and the thanks of the cathedral committee of Calcutta, for the grant lately made by the university to the new cathedral now erecting in the metropolitan city, of more than 300 volumes printed at the University Press. His lordship states that the cathedral is in so forward a state as to encourage a hope that, in eighteen months from the date of his letter (Aug. 9), the whole edifice will be ready for consecration.

In a congregation holden at the same time, the following degrees were conferred:—

Doctors in Divinity—C. H. Hutton, R. Meadows White, Fellows of Magdalene.

Masters of Arts—W. Godfrey Whatman, Ch. Ch. grand comp.; Rev. H. Smith, Student of Ch. Ch.; Rev. F. H. Bennett, Ch. Ch.; Rev. R. Drummond Burrell Rawnsley, Magdalene; Rev. W. Darnell, Corpus Christi; Rev. T. Palling Little, Trinity.

Bachelors of Arts—W. Smith, Lincoln; T. Green, F. Grant Hartwell, New Inn Hall; L. F. Burrows, Scholar of Wadham; C. C. Mainwaring, Oriel; J. Gibson Cazenove, Scholar of Brasenose; C. W. Eddy, W. C. Bache, Brasenose; W. A. B. Cator, Postmaster of Merton; W. H. Lucas, W. Cole, Merton; R. Bethell, Exeter; H. F. Mallet, Balliol; A. W. Loveband, E. North Maddock,

F. Bussell, Worcester; W. D. Scoones, Trinity.

On Thursday the 16th inst., the Rector of Exeter College was elected President of the Oxford Female Penitentiary, in the room of the late President of Corpus Christi College.

CAMBRIDGE.

October 28.

On the 25th of October, her Majesty, Prince Albert, and suite, honoured this University with a visit: the day was a complete holiday, and their reception was most enthusiastic and flattering.

The following students have passed the voluntary theological examination, and been approved:—J. B. Ansted, Christ's; C. Babington, St. John's; G. J. Boudier, King's; D. Foggo, St. John's; J. R. Foot, Sidney; I. Haviland, St. John's; H. C. Hawtre, Emmanuel; H. Kirwan, King's; C. P. Male, Christ's; A. Martell, St. John's; H. Shuker, St. John's; R. Stevens, Queens'; F. H. Wilkinson, St. John's.

November 4.

The Seatonian Prize, for the best English poem on a sacred subject, has been adjudged to the Rev. Thomas Rawson Birks, M.A., Fellow of Trinity. Subject: "Faith, Hope, and Charity."

On Wednesday last, W. R. Ick, B.A., Mathematical Lecturer, was elected a Foundation Fellow. On the same day, Edward Spencer, B.A., was elected Taylor's Mathematical Lecturer. The following were also elected foundation scholars:—Evans, Ivatt, Cook, and Dale.

At a congregation on Wednesday last, the following degrees were conferred:—

Doctor in Divinity.—J. H. Brooke Mountain, Trinity.

Master of Arts.—C. Griffith Smith, Clare Hall; E. Long, King's; S. Longhurst, Queens'; J. Spence, Christ's; A. Hudson Shadwell, St. John's; C. J. Bayley, Trinity.

Bachelor in Medicine.—H. William Fuller, Caius.

Bachelor of Arts.—J. Gawen, Trinity Hall.

At the same congregation, the following graces passed the senate:—

Whereas by a grace of the 2nd of

June, 1838, the examination of the Questionists who are candidates for mathematical honours begins on the Monday preceding the first Monday in the Lent Term: That in January next the said examination do begin on the Wednesday week preceding the first Monday in the Lent Term, and do continue on the Thursday, Friday, and Saturday of that week, and on the Monday and Tuesday of the following week.

To appoint Mr. Goodwin, of Caius, and Mr. Reyner, of St. John's, mathematical examiners of the questionists who are candidates for honours in Jan. next.

To appoint Mr. Ansted, of Jesus, and Mr. Mathison, of Trinity, mathematical examiners of the questionists who are not candidates for honours.

To appoint Mr. Bates, of Christ's, and Mr. Warter, of Magdalen, classical examiners of the questionists.

To appoint Mr. Clark, of Christ's, and Mr. Lewthwaite, of Magdalen, examiners of the questionists in the Acts of the Apostles, and in Paley's Moral Philosophy.

To re-appoint Mr. Freeman, of Peter-House, an examiner of the classical tripos of the ensuing year.

To re-appoint Mr. Currey, of St. John's, an examiner of the classical tripos of the ensuing year.

To appoint Mr. Hildyard, of Christ's, an examiner of the classical tripos of the ensuing year.

To appoint Mr. May, of Magdalen, an examiner of the classical tripos of the ensuing year.

To appoint Mr. John Smith, of Christ's, an examiner at the previous examination, in the Lent and Michaelmas terms of the year 1844.

To appoint Mr. Bright, of Magdalen, an examiner at the previous examinations, in the Lent and Michaelmas terms of the year 1844.

To appoint Mr. Barnard Smith, of Peter-House, an examiner at the previous examinations, in the Lent and Michaelmas terms of the year 1844.

To appoint Mr. Wray, of St. John's, an examiner at the previous examinations, in the Lent and Michaelmas terms of the year 1844.

To allow Mr. Skinner, of Jesus, to resume his regency.

To allow Mr. Bernard, Hebrew teacher, thirty pounds from the university chest.

November 11.

At the statuteable congregation, holden on Saturday last, the Rev. William Hodgson, D.D., Master of St. Peter's college, and rector of Glaston, in the county of Rutland, was elected Vice-Chancellor of this University for the ensuing year.

The St. John Port Latin exhibition of 50*l.*, recently founded in St. John's coll. for the best proficient in classical learning among the freshmen whose names shall have been entered on the college boards before the end of the Easter term next preceding their residence, was yesterday adjudged to Headlam. The merits of Gough were favourably noticed by the examiners.

The late Mr. Norris having left 12*l.* a-year for the purchase of a medal and some books, as a premium for the best Prose English Essay on a subject selected agreeably to certain directions contained in his will, the Norrisian Professor has given notice that the subject of the present year is, "By one offering Christ has perfected for ever them that are sanctified."—Heb. x. 13.

November 18.

At a congregation on Wednesday last, the following degrees were conferred:—

Doctor in Divinity, (by royal mandate.)—J. Lonsdale, King's Coll., Lord Bishop of Lichfield.

Masters of Arts.—Henry Goldsmith Vigne, St. Peter's; Sotherton Backler, St. John's.

Bachelor in the Civil Law.—D. C. Baynes, Sidney.

Bachelors of Arts.—E. Sayres, Trinity; F. Burton Danby, Catharine Hall; P. Pendock Neale, Queens'; J. H. Pollexfen, Queens'; W. Balmbro Flower Magdalene.

At the same congregation, the following graces passed the Senate:—

To allow Mr. Burdakin, of Clare Hall, to resume his Regency.

To allow Mr. John Smith, of Christ's College, to resume his Regency.

To retain in the Senate-house, fittings occupying the places of those prepared for the royal visit which remained on Nov. 1—namely, raised steps on the

north and south side of the Regent-house; raised steps in the east gallery; rails separating the west gallery; and the canopy of the throne; and to appoint the Vice-Chancellor, Dr. Paget, of Caius College, and Mr. Birkett, of Emmanuel College, a Syndicate to superintend the execution of those fittings in such a manner, that they may not disfigure the Senate-house.

To appoint the Vice-Chancellor, the Master of Christ's College, the Master of Caius College, the Master of Trinity College, the Lucasian, Plumian, and Lowndes Professors, Professor Miller, of St. John's College, Mr. Cookson, of St. Peter's College, Mr. Kingsley, of Sidney Sussex College, Mr. O'Brien, of Caius College, and Mr. Ellis, of Trinity College, a Syndicate to visit the Observatory till November, 1844.

To authorize the payment of 285*l.* 16*s.* to the Plumian Professor, in conformity with the regulations adopted 27th Feb. 1829, the net receipts of the Plumian Professorship in the last year having amounted to 214*l.* 4*s.*

To appoint Dr. Phelps, Master of Sidney Sussex College, a Syndic of the Pitt Press.

The third grace, respecting the Senate-house fittings, was carried in the white-hood-house, by 15 to 8. It was unopposed in the black-hood-house.

Mr. L. H. Rumsey has been elected to one of the Scholarships attached to the Hereford School.

November 25.

On Wednesday last, E. Hanson Denison, Esq., M.A. of Trinity, was called to the degree of Barrister-at-law, by the Hon. Society of Lincoln's-inn.

On Saturday last, John Carlen Heath, M.A., (B.A. 1837.) Fellow of Trinity Hall, was called to the Bar by the Hon. Society of the Inner Temple.

DURHAM UNIVERSITY.

At a convocation holden on Tuesday, Oct. 24, the Rev. T. Williamson Peile, late Fellow of Trinity Coll. Camb., and Head Master of Repton School, was advanced to the degree of D.D., by a vote of the House.

The following persons were presented and admitted *ad eundem*:—Rev. G. Sandbach, M.A., Brasenose coll. Ox-

ford; Rev. P. Leigh, M.A., Trinity coll., Camb.; Rev. W. C. King, M.A., Corpus Christi coll., Camb.; E. Smart, B.A. New Inn Hall, Oxford.

The following degrees were conferred:
Master of Arts—T. C. Thompson, B.A., Fellow of the University.

Bachelors of Arts—Rev. G. Edmunds, Walker Featherstonehaugh, R. Loxham, all of University coll., Durham.

The Rev. C. T. Whitley, M.A., and the Rev. E. Massie, M.A., were nominated to the office of Proctor; and the Rev. D. Melville, M.A., and the Rev. Brereton E. Dwaris, M.A., to the office of Pro-proctor, and made the requisite declarations. W. Lloyd Wharten, M.A., was nominated by the Warden, and approved by the house, to be auditor of the University accounts.

J. Pemberton, Esq., of Sherbourne Hall, in the county of Durham, has lately bequeathed a sum for the endowment of one Fellowship and two Scholarships at the University.

MICHAELMAS TERM, 1843.

FIRST AND SECOND EXAMINATION OF STUDENTS IN ARTS.

Examiners—The Professor of Divinity, D.D., the Rev. David Melville, M.A., the Rev. John Gibson, M.A.

Class Paper—Class 1. Bednall, Kewley, Prior, Taylor, Waite. 2. Alderson, Davison, Erskine, Green, Townson. 3. Coombs, Freeth, Hayton, Gibson, (Thos. U.) 4. Hall, Pattenson, Smith (Edw.), Wilkinson. 5. Cochraue, Douglas, Miller, Wilson. 6. Loxham, Mason, Richards, Thomas. 7. Atkinson, Ford, Gibson (R.), and Woodford.

FIRST EXAMINATION OF ENGINEER STUDENTS.

Examiners.—The Professor of Mathematics, B.D., the Reader in Chemistry, M.A., Robert Hodgson, Civil Engineer.

Class Paper.—Class 2. Grey, Chas. G. 5. Johnson, G.

At the annual Examination, J. Waite and R. Taylor were elected Prizemen; and R. Taylor and G. E. Green, Scholars of the first and second year.

DUBLIN.

B.A. DEGREE EXAMINATION, 1843.
—The following is a list of the degrees in honours in mathematics and physics.

Senior Moderators.—1. Houghton, S.; 2. Collins, M.; 3. Whiteford, E.; 4. Tebeando, O.; 5. Altman, G. J.; 6. Shaw, G. F.

Junior Moderators.—[None appointed.] The Examiners were—Rev. W. Lee, M.A., J. H. Jellett, M.A., G. Salmon, B.A., Fellows of Trinity College.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Arundel, Rev. W. H., Cheriton R., Finspaine.
 Bridger, Rev. J., St. Clare Cottage, Isle of Wight.
 Bull, Rev. A. N., formerly of Sidney Sussex Coll., Camb.
 Burton, Rev. E. W., Barnton P., Cheshire.
 Creswell, Rev. T. T., Steple with Stangate V., Essex.
 Emerton, Rev. J. A., Hanwell, Middlesex.
 Escott, Rev. W. S., Brompton Ralph R.
 Forbes, Rev. E., Ramsey P.
 Frost, Rev. P., Pembroke-place, Camb.
 Garrett, Rev. J. Y., at Elton P., Notts.
 Hall, Rev. C. R., at Grove House, Staple-grove.
 Hamrick, Rev. St. Vincent, at Milton Abbot, Devon.
 Holland, Rev. E., at Benhall Lodge, Suffolk.
 Johnson, Rev. W. L., at Binderton House, Sussex.
 Lucas, Rev. Gibson, Stone V., Staffordshire.
 Mann, Rev. W. H. G., Bowden V., Cheshire.
 Parry, Rev. T., Knilworth V.
 Phillips, Rev. T., Dewale V., Herefordsh.
 Potter, Rev. R., C. of Clebonger, Herefordsh.
 Rogers, Rev. Aaron, at Cheltenham.
 Tomkins, Rev. W., V. of Lavendon, Bucks.
 Turner, Rev. W. H., Banwell V., Somerset.
 Williams, Rev. H. J., Buckland Denham V. Somersetshire.
 Wyche, Rev. J. P. T., at Cranfield, Beds.

OF DAUGHTERS—The Lady of

Adams, Rev. P. B., Hopessy R., Salop.
 Annesley, Rev. W., C. of Ebrington, Gloucestershire.
 Bateman, Rev. Josiah, Huddersfield V.
 Beaver, Rev. H. N., Gringly-on-the-Hill V., Notts.
 Brown, Rev. H., Kirkheaton P., Northumb.
 Caffin, Rev. G. R., Brompton V., Berks.
 Clarke, Rev. C., Yakely V., Essex.
 Clive, Rev. A., Solihull R., Warwick.
 Cox, Rev. C. H., late student of Christ Church, Oxon.
 Gregory, Rev. F. T., C. of Loose, Kent.
 Groome, Rev. R. H., C. of Corfe Castle, Dorset.
 Harrison, Rev. W. G., C. of Hart, Durham.
 Hebert, Rev. C., Lechlade V., Gloucestersh.
 Horner, Rev. Joseph, Everton V., Hunts.
 Jackson, Rev. T., St. Peter's P., Mi'e End.
 Leonard, Rev. T. B., Aynhoe.

Marcier, Rev. L. P., Glasgow.
 Potchett, Rev. Browlow, Gt. Ponton R., Lincolnshire.
 Purton, Rev. J., Oldbury R., Salop.
 Smyth, Rev. S. B., C. of Barling, Essex.
 Storker, Rev. W. H. B., Horsforth P. C.
 Symonds, Rev. A. R., Head Master of Bishop Corrie's Grammar School, at Madras.
 Teale, Rev. W. H., Royston V., Herts.
 Walters, Rev. T. D., at Congresbury, Somerset.
 Williams, Rev. J., at Stamford Hill.

MARRIAGES.

Rev. D. Akenhead, of University Coll., to Mary, third d. of Edm. Graham, Esq., of Cotfield House, Gateshead, Durham.
 Rev. W. E. Allfree, of Wadham Coll., to Elizabeth, e. d. of H. Hopkins, Esq., Ashurst Lodge, Surrey.
 Rev. W. Barnes, r. of Brixton Deverill, Wilts, to Elizabeth Dickson, y. d. of the late R. Surre, Esq., of the Cragg, Yorkshire.
 Rev. E. Tomson Bidwell, r. of Orcheston St. Mary, Wilts, to Frederica Emma Laura Spencer, second d. of the Rev. F. H. Carrington, r. of St. John's, Newfoundland.
 Rev. T. A. Bolton, of Queens' Coll., Camb., to Caroline, e. d. of Mr. W. Chowler, of Winton.
 Rev. H. Brown, P. C. of St. James's, Curtain-road, Shoreditch, London, to Maria, e. d. of the Right Hon. and Right Rev. the Lord Bishop of London.
 Rev. J. W. Bryan, of Cliddesden, Hants, to Ellen Susanna, d. of the late Rev. B. Marshall, of Bow, Devon.
 Rev. W. H. Carwithen, r. of Challacombe, to Louisa Albertina, second d. of the Rev. J. Dene, of Horwood House.
 Rev. L. E. G. Clarke, r. of Kinneraley, Herefordshire, to Isabella Horatia, third d. of Sir Thomas Butler, Bart.
 Rev. T. G. Clarke, B.A., of Queen's Coll., son of the Rev. T. Clarke, v. of Mitchell-dever, Hants, to Matilda Barbara, y. d. of F. Coventry, Esq., of Henbury, Dorset.
 Rev. F. M. Cunningham, c. of Lowestoft, to Alice Charlotte, e. d. of the late Sir E. Poore, Bart., of Cuffnall's, Hampshire.
 Rev. C. R. Davy, M.A., of Balliol Coll., Oxon, to Catherine Augusta, y. d. of Alex. Powell, Esq., of Hurdcott, Wilts.
 Rev. H. S. Eyre, to Maria Charlotte, second d. of the late J. Carbonell, Esq.
 Rev. W. C. Fearon, of St. John's Coll., to

- Eliza, s. d. of the Rev. W. Forge, r. of King's Stanley, Gloucestershire.
- Rev. W. A. Francis, c. of Paglesham, Essex, and domestic chaplain to the Earl of Meath, to Emily, second d. of the Rev. S. B. Ward, r. of Quinton.
- Rev. J. P. T. Lazarus, Professor of Hebrew, to Lucy Ann Chapman, of Cottingham, onlyd. of the late B. Chapman, Esq., Leeds.
- Rev. H. R. Lloyd, v. of Carew, to Harriett, d. of the Hon. and Right Rev. Edward, late Lord Bishop of Hereford.
- Rev. S. C. Malan, c. of Alverstoke, Hants, to Caroline Selina, second d. of the Rev. C. M. Mount, chaplain to the Lord Bishop of Bath and Wells, and Prebendary of Wells cathedral.
- Rev. E. W. Milner, officiating chaplain to the garrison of Portsmouth, to Emily Mundell, y. d. of the Rev. C. Champness, v. of Langley.
- Rev. J. Hoare Moor, demy of Magdalen Coll., to Emma Jane, y. d. of the late Capt. Gilbert G. Maitland, of the Madras European Regiment.
- Rev. M. A. Nicholson, Incumbent of Christ Church, Acorington, to Anna Maria, y. d. of Edgar Stansfield, Esq., M.D., of Waterloo House, near Acorington.
- Rev. Prosser Pearce, r. of Llanmadoch, Glamorgan, to Miss Baron, of Bodmin, Cornwall.
- Rev. J. L. F. Russell, of Eversden, Cambs., to Elizabeth, second d. of the late J. King, Esq., of Clapham.
- Rev. J. Salt, P. C. of Penkridge, Staffordshire, to Fanny, second d. of H. Alexander, Esq., of Clarendon-place, Hyde Park.
- Rev. J. H. Sharple, B.A., formerly of St. John's Coll., Camb., c. of Warrington, to Catherine, d. of Miss Rogers, of Kirkham.
- Rev. T. Shelford, r. of Lambourne, Essex, to Eliza Jane, only d. of the late Comte de Visme, of Exmouth, and relict of J. Kane, Esq., of Withycombe, Exmouth.
- Rev. H. C. Smith, Incumbent of Monyash, Derbyshire, to Harriet, e. d. of the Rev. W. Hammond, of Ashdon Hall, Essex.
- Rev. S. Smith, v. of Loya Weedon, Npa., to Anne, d. of the late E. Grant, Esq., of Litchborough.
- Rev. Isaac Spooner, P. C. of St. George's, Edgbaston, to the e. d. of Major Ord, of the Royal Engineers.
- Rev. A. Stackhouse, Chaplain, Perth, Van Dieman's Land, to Ellen, second d. of T. Archer, Esq., M.L.C., Woolmers.
- Rev. J. L. Stowell, v. of Peel, Isle of Man, to Mary Anne, second d. of the late Mr. E. B. Fletcher, surgeon.
- Rev. J. M. Sumner, r. of North Waltham, Hants, to Mary, second d. of Col. Le Coeur, Aide-de-Camp to her Majesty, and Viscount of Jersey.
- Rev. M. Thomas, v. of Kiddenham, Suffolk, to Mary Campbell, second d. of T. H. Hasluck, Esq., of Birmingham.
- Rev. W. Webb, r. of Sunderland, to Mary, widow of the late Rev. R. Gray.
- Rev. T. J. Williams, P. C. of Penryn, Anglesey, to Anne, only d. of the late Mr. Jackson, of Macclesfield.
- Rev. E. Wilson, v. of Whitchurch Canonisrum, Dorset, to Anne Louisa Ward, d. of the late Bishop of Sodor and Man.
- Rev. J. Ryle Wood, domestic chaplain to the Queen Dowager, and canon of Worcester Cathedral, to Marianne Elizabeth, y. d. of the Rev. E. Winnington Ingram, of Ribbesford, Worcestershire.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen—

Rev. J. Beilby, curate of St. Peter's, Blackburn, by the Scholars of his Catechetical Class, in the Western Sunday Schools.

Rev. J. Blandford, late curate of Calne.

Rev. J. Clancy, curate of Hales Owen, Shropshire.

Rev. W. Croome, curate of Wainfleet.

Rev. W. Edelman, late curate of Wimbledon.

Rev. H. T. Ellacombe, vicar of Betson, Gloucestershire.

Rev. W. C. Fenton, late minister of St. Aubyn's, Jersey.

Rev. R. B. Hone, vicar of Hales Owen, Shropshire.

Rev. J. Lowthian, curate of Prestwich.

Rev. S. Maddock, vicar of Bishops Sutton, cum Ropley, Hants.

Rev. C. R. Muston, minister of St. John's, Chelmsford.

Rev. W. Sutcliffe, curate of St. John's, Farnworth, Lancashire.

Rev. W. D. Vertch, late rector of St. Thomas's, Exeter.

Rev. J. W. Watts, late curate of Pottern, Devizes.

Rev. A. S. Winter, by the Parishioners of Hales Owen.

BUCKINGHAMSHIRE.

AYLESBURY.—It is intended forthwith to establish a National school at Aylesbury. The Duke of Buckingham has promised a site for the building.

CHESHIRE.

The new church of All Saints, Thelwall, was consecrated by the Bishop of Chester on Nov. 13th, after which, his lordship consecrated the new burial-ground.

The Bishop of Chester consecrated the new church at Barton-on-Irwell on 26th Oct. The building cost 2000*l.*, and contains 700 sittings.

CORNWALL.

The parishioners of Zennor, near Penzance, having refused a church-rate of 1*½*d. in the pound, the Rev. W. N. Peters informed the vestry that the churchwardens would proceed, with the minority, to make a rate according to law, as decided in the Brainjree case by Sir H. J. Fust. We are happy to see this readiness to discharge their solemn and imperative duty on the part of clergymen and churchwardens; a few such cases firmly carried out, and we shall have an end put to the disgraceful opposition to church-rate got up by the dissenting-radical party.—*Western Luminary*.

DEVONSHIRE.

A fourth painted glass window has just been completed for Lady Carew, for Rattery Church: the window comprises three openings, the centre containing St. John under a canopy, with an appropriate back-ground, and the side compartments are filled with foliage, tracery, &c.

GLOUCESTERSHIRE.

The Bishop of Gloucester and Bristol held a confirmation at Cheltenham on the 21st of Nov.

HAMPSHIRE.

The interior of Winchester Cathedral is undergoing restoration, under the superintendence of Mr. Richardson, who restored the Temple Church.

HEREFORDSHIRE.

The Lord Bishop of Hereford has very properly refused his sanction to misappropriate part of the funds of the Scudamore Charity at Hereford to the establishment of a British and Foreign School in that city.—*Bristol Journal*.

HUNTINGDONSHIRE.

At a meeting of the clergy of the Deanery of St. Ives, holden at the residence of the Rev. W. Finch, rural dean, it was unanimously resolved that a district association of the Society for the Propagation of the Gospel should be established in the Deanery of St. Ives, in connexion with the District Association at Huntingdon, and that the clergy should hold a meeting annually to further the objects of the society, and transfer to the secretary the contributions raised by them in the course of the year.

KENT.

The Queen has forwarded 100*l.* towards the fund in progress of collection for the purpose of building new churches at Woolwich.

The consecration of St. Mary's church, at Platt, near Wrotham, by his Grace, the Archbishop of Canterbury, took place November 3. A numerous congregation, amongst whom were about thirty of the neighbouring clergy, were present. Prayers were read by the Rev. G. Moore, the rector, and a most impressive sermon was preached by the Venerable Prelate, and the collection after the service amounted to upwards of 100*l.* A very chaste and beautiful stained glass window over the altar, the magnificent present of the Rev. Mr. Randolph, attracted universal admiration. A very handsome silver altar service, has also been presented to the church by Miss Yates, of Fairlawn, and a stone font by Col. Austen. The church is capable of accommodating five hundred worshippers. The nave and transepts are fitted up with low pews and free seats, and the chancel entirely free from any encumbrance.

MIDDLESEX.

STEPNEY.—The hamlet of Stepney, on 17th Nov., presented an unusual appearance of bustle and excitement, in consequence of the active exertions and canvassing adopted by the church and anti-church rate-payers to ensure the

success of their respective parties on the poll, which had been demanded at the vestry held the previous day, for the purpose of making a rate for the repairs of the churchyard. The poll commenced at eight o'clock, and closed at four, when the scrutineers declared the numbers to be—For the proposed rate, 1205; against it, 989; leaving a majority of 306 in favour of the rate.

ALL SAINTS, POPLAR.—On Nov. 17th, a numerous and respectable meeting of the inhabitant rate-payers of the parish of All Saints, Poplar, was held in the Town Hall, High-street, Poplar, pursuant to notice, for the purpose of making a church-rate. A motion was made on the part of the churchwardens, that a rate of twopence in the pound be levied. Mr. Bowkett, on behalf of the anti-church-rate party, moved an amendment to the effect, that a rate of one penny in the pound was sufficient. After some discussion a poll was demanded, which was immediately taken, and at the close thereof, the numbers were announced. For the original motion, 59; for the amendment, 32; being a majority of 27 in favour of the rate of twopence in the pound.

BISHOP'S COLLEGE, CALCUTTA.—The Society for the Propagation of the Gospel having requested its President, the Archbishop of Canterbury, to nominate a Professor of Bishop's College, in the place of Mr. Walter Kyte Coles, deceased, his Grace has been pleased to appoint Mr. Geo. Weedman, Fellow of Catherine Hall, Cambridge.

The first stone of the proposed new church at Kensall-green, was laid on the 1st Nov., by the Venerable Archdeacon Lonsdale, (principal of King's College.) The Archdeacon was assisted in the ceremony by several of the local clergy. The site of the church, which was given by the corporation of All Souls' College, Oxford, is nearly opposite the entrance to the cemetery. The district of Kensall-green comprises portions of the parishes of Chelsea, Paddington, Kensington, Willesden, and Hammersmith. The church will contain 800 sittings, and be constructed in such a manner as to admit of considerable enlargement, the propriety of which will be readily seen when it is mentioned, that the district contains a population exceeding 3000 souls. The

cost of the edifice, which will be in the Anglo-Norman style of architecture, consisting of a nave with two towers, and a porch at the western end, will not exceed 3000*l*. The model was exhibited, and much admired. The materials will be brick and black flint, the latter giving a pleasing variation to the design. Among the principal subscriptions, are 100*l* from the corporation of St. Paul's, (as the lay impropriators of the vicarage of Willesden;) Mr. W. Harrison Ainsworth, 50*l*; Mr. Haynes, 50*l*; the Bishop of London, 50*l*; and several others of less amount.

The Registrar-General's returns show, that only five per cent. of the marriages take place out of the church; and that eighty-five per cent. of the children annually born are baptized in the church.

The special fund in aid of the National Society now amounts to more than 125,000*l*.

Among the donors to the Clergy Aid Society this year is the name of Richard Fountayne Wilson, Esq., for the munificent sum of 1500*l*., to be permanently invested, and the income applied to the objects of the society.

FINISHING OF THE TEMPLE CHURCH.—Among the more important additions the following may be mentioned. The former pulpit, which was merely a temporary erection, has been replaced by one of the finest oak, executed from a design by Messrs. Smirke and Burton. It is of an hexagonal form, and the panels are ornamented in the early English style of architecture, having figures of angels, with wings expanded, carved at each angle. The pulpit cushion is of rich morocco leather, embossed with gold arabesques. Stalls for the choristers have been erected on either side of the choir; these are also ornamented by carved figures of angels, designed and executed by Mr. Nash, of Hercules-buildings, to whom, indeed, the whole of the ornamented carved work has been intrusted. A new vestry has been erected in the north side of the church for the accommodation of the choristers, containing a library of music and a grand piano-forte for the performance of private rehearsals. The oak sittings have been darkened by an oil polish, which greatly improves the effect, rendering that which before appeared somewhat cold, com-

pletely harmonious with the more ornamental portions of the church. Mr. Willement has been actively engaged in cleansing the coloured roof, and putting those finishing touches to the altar which render it, perhaps, the most perfect specimen of the kind in Europe. The Purbeck marble columns have been coated with a newly discovered polish, which, while it has the great advantage of very much improving the appearance by giving a glossy surface, renders the stone impervious to the action of the atmospheric air, thereby greatly increasing its durability.

The present hospital for consumption and diseases of the chest, in Chelsea, is about to be greatly enlarged, and eventually rebuilt. More than sixty new beds, and a complete out-patient department, will be obtained by the portion at present to be erected. The exterior will consist of a centre and two projecting wings, in the Tudor style. The architect, whose plan has been adopted for carrying out the intentions of the committee, is Mr. Frederick J. Francis, of London.

THE NATIONAL SOCIETY.—Meetings are in contemplation in various parts of the country, in aid of the exertions at present being made to extend education on the principles of the Established Church in the manufacturing districts.—*Herald*.

NORFOLK.

On Sunday, Nov. 12th, sixty-nine fishermen, who had been saved from shipwreck during the awful storm of the 18th ult., publicly returned thanks to Almighty God, in Cromer church. They all rose when their names were called over by the officiating minister, and then, on their knees, joined in the beautiful form of thanksgiving in our church service.

NOTTINGHAMSHIRE.

NOTTINGHAMSHIRE ARCHIDIACONAL BOARD OF EDUCATION.—At a meeting of this board, held on Nov. the 8th, in the vestry of St. Peter's church, it was resolved, "That an application be made to the incumbents of the different districts in the town of Nottingham, in which it is proposed to erect school-rooms for the purpose of educating the poor in the principles of the Church of England, as also to those of the several parishes in the Archdeaconry of Nottingham, in which the population amounts to one

thousand and upwards, to ascertain the sums which it is probable can be raised in each case by voluntary subscriptions, in order that this board may apply the funds now remaining in their hands, in such proportions as may be deemed desirable."

NOTTINGHAM.—On Sunday morning, Nov. 12th, the Venerable the Archdeacon Wilkins administered the holy Eucharist for the *last time*, to the congregation of St. Mary's, and preached his farewell sermon in the afternoon, at Sneinton church.

SHROPSHIRE.

The Countess of Powis laid the first stone of Newtown Church, on the 25th of Oct. The building is to contain 1200 sittings, of which 780 are to be free, and is to cost 4500*l*.

The first stone of a new church at Dorrington, to be built at the expense of J. T. Hope, Esq., of Netley, was laid on Nov. 6th, in the presence of a numerous body of spectators, by his lady.

SOMERSETSHIRE.

The chaplain of the prison at Taunton states, that no less than 360 prisoners have come under his notice during the last three years, who were ignorant of the name of the Saviour, and unable to repeat the Lord's Prayer.

STAFFORDSHIRE.

An anonymous contributor has paid 300*l*. into the bank of Messrs. Forster, of Walsall, towards the completion of the sum required for the endowment of St. Peter's Church, in that town (2000*l*.) The Earl of Bradford has also contributed 100*l*. for the same purpose, in addition to his former subscription of 1000*l*., to the general purposes of that church.

WOLVERHAMPTON.—On the 21st of November, the clergy and a large number of influential laymen assembled at the National Schools, Wolverhampton, when resolutions were passed, deploring the want of religious and moral education which exists in the mining and manufacturing districts, and inviting the inhabitants of the town and neighbourhood to co-operate with the National Society in promoting its laudable designs. The Rev. Archdeacon Hodson, the Rev. Dr. Penfold, rector of Trinity

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Church, Marylebone, and several clergymen, addressed the meeting. A subscription was opened, and nearly 400*l.* was collected on the spot.

SUFFOLK.

WOODBIDGE.—At the third meeting of the new committee, held at the Shire-hall, on Monday, the 18th Oct., the Rev. E. Hollond in the chair, it was unanimously resolved, "That all subscribers to the amount of fifty pounds and upwards be applied to by letter, inviting them to give an answer to the committee, on or before Monday the 30th inst., whether they desire the patronage of the new church in Woodbridge should be vested in the hands of the bishop, or in trustees, to be elected by the subscribers, to the amount of fifty pounds and upwards, or in any other person or persons." In accordance with the above resolution, a subsequent meeting was held on Monday the 30th ult., the Right Hon. Lord Rendlesham in the chair, when the final decision as to the patronage was given as follows:—For vesting the patronage in the hands of the bishop, 12; ditto in trustees, 5; ditto in incumbent, 1. The remaining three subscribers made no reply. We most sincerely congratulate our county member, Lord Rendlesham, and the other noble-minded subscribers of fifty pounds and upwards, upon their accomplishing so satisfactorily an object to which we have been looking forward with intense interest, well knowing that the patronage is most intimately connected with the real benefit of the new church and the peace of the town. They have come forward in all the integrity of Christian principle, untainted by sectarian and exclusive meanness, and, regardless of the influence of patronage-loving parties, have openly and undauntedly vested the patronage of St. John's Church in the bishop of the diocese. We shall now have at least one church that cannot be put up to auction, and sold to the highest bidder; and we shall have one patron, who, in this respect, has no pecuniary interest to promote in connexion with the presentation, and who is bound by episcopal and apostolical obligation to regard the spiritual and eternal welfare of every parish in his diocese.—*Ipswich Journal*.

The late Rev. F. H. Turnor Barnwall, of Bury St. Edmunds, has bequeathed to the following institutions the sum of 1000*l.* each: the Suffolk Clerical Charity, the Norfolk Clerical Charity, the Norwich and Norfolk Hospital, the Norwich Blind Institution School, the Rupture and Truss Society, and the Christian Knowledge Society.

The late Mrs. Ibbetson, of Henley Hall, has bequeathed the sum of 200*l.*, three per cent. consols, to the Suffolk Clerical Charity; and has endowed the parish of Henley with the sum of 700*l.*, three per cent. consols, towards defraying the expense of maintaining a school for the education of the children of the poor according to the principles of the established church.

SURREY.

CHRISTCHURCH.—At the final close of the poll on Friday, Nov. 17, the numbers were—For the rate, 403; against it, 80; majority for the rate, 323.

OBSERVANCE OF THE RUBRIC.—At the visitation of the Archdeacon of Surrey, held at Epsom on Nov. 9th, the officiating clergymen of the parish of Richmond were presented by the churchwardens of that place for non-observance of the Rubrics. On the rev. gentleman being called upon by the archdeacon to answer the charge, they pleaded custom and the sanction of the bishop of the diocese for their non-observance. The presentment was made in answer to one of the articles of inquiry which are annually exhibited by the archdeacon to churchwardens, and being made in "open court," as the archdeacon termed it, it is supposed that the bishop of the diocese will feel it incumbent upon him to take some notice of it.

WARWICKSHIRE.

A numerous and highly respectable meeting of the congregation of St. Mary's Chapel, Birmingham, was held at the school-rooms, in Bath-street, on Nov. 10th, to take into consideration the calumnies which, for some weeks past, have been in circulation respecting the character and circumstances of their respected minister, the Rev. J. Cassebow Barrett. The whole subject was thoroughly entered into; and after a careful investigation of and examination into various and important documents,

resolutions were unanimously passed expressive of the unbounded confidence of the meeting in the integrity and uprightness of the moral character of the rev. gentleman. It was deemed desirable by the meeting, under the present circumstances of the rev. gentleman, to present him a token of their continued regard and affection, and a subscription having been opened, the sum of 243*l.* was immediately subscribed. We understand that the subscription now amounts to upwards of 500*l.*

WILTSHIRE.

MARLBOROUGH GRAMMAR SCHOOL.—In reference to this school, founded by King Edward VI., a petition having been presented for extending the system of tuition there, the Lord Chancellor adjudicated on Nov. 3rd. His lordship said, he thought he should have had no hesitation in complying, if the funds were sufficient, but the income (250*l.* a-year) was not more than enough to maintain the grammar-school, which this in its original essentially was. Besides, if the grammar-school were reduced, it might injure the exhibitions granted to this school, and those of Hereford and Manchester, by the Duchess of Somerset. The master, against whom no complaint was made, supplied instruction in writing and arithmetic for the small charge of 5*l.* annually. The petitioners further asked for the appointment of two new trustees, the original number having been twelve, and two having died. His lordship said, with ten trustees remaining, there was no ground to ask for fresh ones; and in order to discourage such needless and expensive applications, the petition must be refused, and the costs paid by the applicants.

WORCESTERSHIRE.

A new church at Headless Cross has been consecrated by the Bishop of Worcester, in the presence of the Rev. Lord Aston, and a numerous assemblage of the clergy and laity.

WORCESTER.—The episcopal palace in this city is now undergoing the process of a thorough external and internal repair and restoration, to fit it for the residence of the Right Rev. Dean, the Bishop of Rochester, during the time of

the building of the new deanery.—*Worcester Journal.*

YORKSHIRE.

OLD MALTON.—Several alterations and repairs are now going on at St. Mary's Church, the mother church, which are worthy of notice. The church itself seems to be an aisle of the old Abbey, which latter we are told from history, was once nearly as extensive as the then cathedral at York. At the west end there is a good arch surmounted by a large ornate window, but these have hitherto, as it were, been buried, and inaccessible almost to observation, on account of being enclosed in an orchard. It is now determined to take about an acre of this orchard in, for a new burying-ground, to repair and restore the arch, and make a new entrance through it into the church. These alterations when completed, will be great improvements, the expense of which we understand will be defrayed by subscription, to which the Earl Fitzwilliam it is expected will be a liberal donor. Several skeletons, tombstones, and coffins, have been found by the workmen in digging the ground in the orchard, which has no doubt been formerly a burying-ground of the ancient abbey.

HUGGATE CHURCH.—In addition to the two new Norman windows which were put in last year in this church, great improvements have been made this year. The beautiful Gothic pillars have been stripped of all their whitewashing, and the walls have been restored to a stone colour. The old organ has been removed from the beautiful west window; the large east window has been newly fitted up with diamond glass, and the middle compartment edged with stained glass and a centre piece, at the expense of Lord de Saumariz. The pews and all the other wood work have been painted an oaken colour. This work has been so managed, as not to cause the service to be prevented for a single Sunday.

The annual public meeting of the Ripon Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts was held in that city on Wednesday, October 25. The Lord Bishop of the Diocese was present; also

the Right Hon. the Vice-Chancellor of England, the worshipful the Mayor of Ripon, Rev. Canon Gray, Rev. E. Wood, Skelton, Rev. H. Armstrong, Eboroughbridge, Rev. J. Riddell, Masham, Rev. J. Charnock, Ripon, Rev. C. Cator, Stokesley, Rev. J. Owen, Cundall, Rev. R. Poole, Ripon, Rev. H. Robertson, Burton Leonard, Rev. W. Mitton, Dacre, Rev. J. W. Whiteside, Ripon, Rev. J. B. Waites, South Stainley, Rev. H. O. Belfour, Oldfield, Rev. J. Hall, Tanfield, Rev. J. Charnock, Bishopthorpe Close, Rev. J. Mitchell, Copgrove, Rev. — Wilson, Kirkby Malzeard.

The Bishop of Ripon took the chair, and called upon the Rev. R. Poole, Secretary of the committee, to offer up prayer. His Lordship then addressed the meeting, and spoke of the great work in all quarters of the globe in which the Society is engaged, the increased number of its missionaries, which in 1837, was 177, but now 327. The great deficiency of its funds, and the urgent call now made upon every member of the Church to contribute something towards the 20,000*l.*, by which the Society last year exceeded its income. His Lordship concluded by stating that he felt more strongly than ever a desire to assist, by every means in his power, the Society's exertions, and provide funds for the support of its missionary expenditure.

Rev. James Charnock, Treasurer of the Committee, read the Report, which enumerated the number and stations of the Society's missionaries; also the receipt and expenditure, from which it appears that 20,000*l.* additional permanent income is required to maintain the present operations of the Society.

The resolutions were severally moved by the Vice-Chancellor, and the Rev. Canon Gray; the Rev. C. Cator, Rector, of Stokesley, and Henry Skelton, Esq., Leeds; and the Rev. J. W. Whiteside, Minister of Trinity Church, Ripon, and the Rev. T. Riddell, Commissary of Masham.

The Worshipful the Mayor of Ripon moved the thanks of the meeting to the Bishop of Ripon for taking the chair, which was seconded by Sir L. Shadwell. His honour said it must be evident to the whole Diocese that the Bishop of Ripon had discharged the duties of his

high station with the greatest diligence and advantage. He had been spoken of as the "angel" of the Church of Ripon, and that application had been properly made, as its import had been described in the recent ordination sermon, preached by the Rev. J. W. Whiteside, a sermon worthy of being read and studied, and which did the greatest credit to the preacher. He was sure this meeting would cheerfully concur in the resolution moved by the chief magistrate of the city, of thanks to the Bishop for presiding over them this day.

The Bishop acknowledged the compliment, and stated the satisfaction he felt at giving his cordial support to this venerable Society. The Doxology was then sung, and a collection made, which amounted to 77*l.* 5*s.* 2*d.*

DEWSBURY.—A meeting of the rate-payers, convened by notice on the doors of the church, was held in the vestry of the parish church of Dewsbury, on November 9, for the purpose of making a levy or assessment for the necessary repair of the parish church, when a rate was granted at one penny in the pound without opposition.

INTENDED NEW CHURCHES AT HUDDERSFIELD.—We hear that the Hon. Mrs. Ramsden, the Earl Fitzwilliam, and the other Trustees of Sir John Wm. Ramsden, Bart., have consented, in answer to a memorial presented to them by the vicar of Huddersfield, to afford facilities for the erection of four additional churches in that parish. They have not only allotted sites, but have also promised 2000*l.* towards the erection of each church. Sites have also been granted in various places for schools. The patronage of the new churches is, we understand, to be vested in the young baronet. —*Leeds Intelligencer.*

Lord Prudhoe has given 300*l.* to the Church Building Society for the diocese of Ripon.

YORK MINSTER.—Three massive doors have just been completed in Newcastle for York Minster. They are of the decorated or Christian style, and designed by Mr. Sydney Smirke, of London, under whose direction the restoration of that splendid Minster is now drawing towards a close. The three doors are alike, and measure 16 feet in height, and 6½ feet in breadth. The

upper part is full of rich tracery, supported by columns with capitals, embellished with Gothic leaves. The tops of the capitals are ornamented with figure-heads, out of which the hood mouldings spring, and terminate with exquisitely carved Gothic finials and crockets. In the centre of the arches are three trefoils with shields, on which coats of arms may be put. The lower part of the door is divided into six portions or arcades, the tops of which are decorated with crockets and finials, and between each compartment are beautifully carved pinnacles, springing from the heads of the columns.

INCREASE IN THE NUMBER OF CLERGY AND DISTRICT PARISHES.—At the meeting of the Ripon Diocesan Church Building Society, last week, the Bishop of Ripon said—"They were all aware that Sir Robert Peel's Bill—the Church Extension Act (of last session), authorized the appointment of clergymen to places where there are no consecrated buildings, which would have the effect, as it were, of creating a vast number of new parishes throughout the kingdom. To shew to what extent the act was likely to operate, he might mention that within the last few months he had had no fewer than thirty applications for the appointment of clergymen to such places, and he had had fourteen more such applications since he had left home, so that in all probability within the next six months there would be from sixty to seventy clergymen appointed to districts within his diocese, which would be like making so many new parishes, and therefore there would be increased calls for new churches."

FARSLEY, YORKSHIRE.—On Friday, Oct. 27th, the Bishop of Ripon consecrated the new church at Farsley, in the West Riding of Yorkshire. The site on which it is erected was presented by T. Thornhill, Esq. of Fixby Hall, and who, besides giving the whole of the ground on which to erect the church, and that which was necessary for the burial-ground, contributed one hundred guineas towards the building fund. Through the active exertions of the Rev. S. Redhead, Vicar of Calverley, several other handsome donations and subscriptions were obtained, and the whole sum augmented by grants from the Ripon Diocesan Church Building Society, from the Incorporated Society for the Building and

Enlarging of Churches, and from the Ecclesiastical Commissioners, amounted to 1450*l*.

WALES.

The Queen Dowager has subscribed the munificent donation of 100 guineas to the fund in the course of being raised to defray the necessary expenses of the restoration of the venerable Cathedral at Llandaff.

ABERGWILLY.—On the 8th of Nov., the new church at this place was opened for the celebration of divine worship. It is a neat Gothic structure, with open roof, and is capable of containing about 600 persons. The Lord Bishop of St. David's preached from Psalm xcvi. 9.

IRELAND.

The total sum of money paid by the state for the maintenance of Maynooth College since its foundation amounts to 362,893*l*. The following grants were made for Roman-catholic edifices in 1840-41:—Nenagh Chapel, 500*l*.; Kilrush, 1000*l*.; Aghada, 300*l*.; Ballin-garry, 150*l*.; Attymoy Chapel, 150*l*.

SCOTLAND.

Lord Francis Egerton, M.P., has been unanimously re-elected Lord Rector of Aberdeen University, by the *Senatus Academicus* of that seat of learning.

Mr. Fox Maule has been re-elected Lord Rector of the University of Glasgow. The contest was between him and Lord Eglinton, and the numbers were, for Mr. Maule, 246; and for Lord Eglinton, 187. Not more than one-half of the students voted, on the ground that the usual biennial election of rector should not be disturbed.

Dr. Robertson, of Ellon, has been appointed to the Chair of Church History in the Edinburgh University, and also to the Secretaryship of the Bible Board. It is generally understood that he refused to accept the chair without being provided with emolument in addition to the income which belongs to it; and that this was the cause of the government doing an act which, we are willing to give them the credit of believing, they were reluctant to commit, and which is generally condemned, even by their own adherents.—*Witness*.

FOREIGN AND COLONIAL.

The opening of the first permanent building as a Christian temple of worship in New Zealand, took place in May last. The church, situated at Auckland, was consecrated by the Bishop of New Zealand, with the usual ceremonial. It is a large and well-built edifice, dedicated to St. Paul. Its cost is about 3000*l.* Towards this sum, about 700*l.* had been raised by private subscriptions. The committee had expended and paid 1813*l.*, and had a small balance in hand. The bishop was about to lend the trust 500*l.*, and it was hoped that the remainder would be subscribed—for a most cheering zeal in the cause of the church was manifested by all classes. The example set by Auckland was about to be followed by the town of Epsom.

MALTA.—The church erected by the munificence of Queen Adelaide is now nearly completed, and will be conse-

crated by the Bishop of Gibraltar on Christmas day next.

UPPER CANADA.—In an appeal lately put forth by the Rev. F. L. Osler, minister of Tecumseth and West Guillemburg, Upper Canada, it is stated—“At this moment, one hundred additional clergymen are required in Upper Canada, yet neither the Society for the Propagation of the Gospel in Foreign Parts, nor the Upper Canada Committee, are able to afford the smallest aid. Some excellent young men have been trained for ordination by one of the missionaries of the committee, but even these cannot be employed from want of funds. In a newly-settled country such as Upper Canada, the majority are necessarily too poor to provide for themselves, without assistance, the means of grace. Existing evils are aggravated by the annual influx of thousands of emigrants, for the religious instruction of whom no provision is made.”

 NOTICES TO CORRESPONDENTS.

THE Editor tries to draw attention to the fact that he is not responsible for the opinions of his correspondents in every Number, which of course means that he is not concerned in defending them, but has some reason for thinking that some good end may be answered by their publication. He believes, for instance, that if the design of the new church at Malta had been published, and circulated in England before it was proceeded with, a better must have been substituted. For the same cause, if an author regards his own book too favourably, or an artist his work, or an antiquary his discovery, and signs his name, surely he of all others is least likely to mislead the reader's judgment. And it is no contempt nor bad feeling towards the English Churchman, nor the Ecclesiologist, nor any other contemporary, if he declines to answer any attack on anything which the author has owned in this Magazine, if the author himself does not feel it necessary.

“Etymon” is quite unintelligible to the Editor. That may be his ignorance, but he fears his readers might think the same. Nevertheless, the writer is thanked for his letter.

“Sacerdos Paræchialis.” I. Not legal, if there is any dispute about it, without consent of the ordinary. II. Same answer. III. and IV. Yes.

Received: Mr. Frances—Mr. Winning—P. H.—S. G.

“Solus” was intended for this month. His translation shall appear in the next Number. Mr. Harrington is in type, but stands over from press of matter.

Reader of the King's Lesson appears to be an old form of expression for Regius Professor of Divinity. The book “J. J.” refers to forms part of a series of transactions which are little creditable to the writer.

Thanks to Mr. Burns for his courtesy.

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